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TNPSC Part-VII History, Culture, Heritage and Socio-Political Movements in Tamil Nadu
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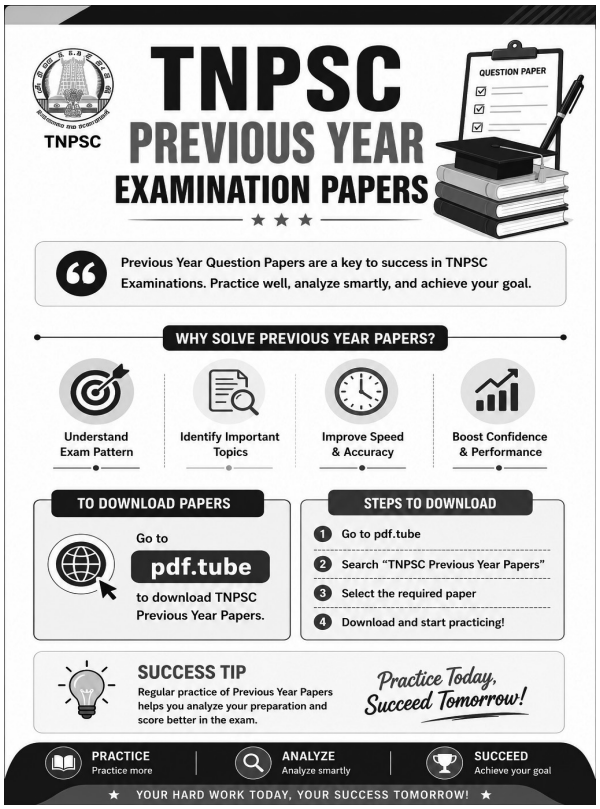

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Combined Civil Services (Preliminary) Examination – I (Group I Services)

[Single Paper consisting of General Studies (Degree Standard – 175 questions), and Aptitude and Mental Ability (SSLC Standard – 25 questions)]

Code:497

Part A: General Studies (Degree Standard – 175 Questions)

Unit I: General Science (10 Questions)

Scientific knowledge and scientific temper - Power of reasoning - Rote learning vs conceptual learning - Science as a tool to understand the past, present, and future; Nature of universe - General scientific laws – Mechanics - Properties of matter, force, motion, and energy - Everyday application of the basic principles of mechanics, electricity and magnetism, light, sound, heat, nuclear physics, laser, electronics, and communications; Elements and compounds, acids, bases, salts, petroleum products, fertilizers, pesticides; Main concepts of life science, classification of living organisms, evolution, genetics, physiology, nutrition, health and hygiene, human diseases; Environment and ecology; Latest inventions in science and technology; Current affairs.

Unit II: Geography of India (10 Questions)

Location - Physical features - Monsoon, rainfall, weather and climate - Water resources - Rivers in India - Soil, Minerals and Natural Resources - Forest and Wildlife - Agricultural pattern; Transport – Communication; Social Geography – Population density and distribution - Racial, linguistic groups and major tribes; Natural calamity - Disaster management – Environmental pollution - Reasons and preventive measures - Climate change - Green energy; Geographical landmarks; Current affairs.

Unit III: History, Culture of India, and Indian National Movement (25 Questions)

Indus Valley Civilization - Guptas, Delhi Sultans, Mughals, and Marathas - Age of Vijayanagaram and Bahmani Kingdoms - South Indian History; Change and continuity in the socio-cultural history of India; National Renaissance - Early uprising against British rule - Indian National Congress - Emergence of leaders – B.R.Ambedkar, Bhagat Singh, Bharathiar, V.O.Chidambaranar, Jawaharlal Nehru, Kamarajar, Mahatma Gandhi, Maulana Abul Kalam Azad, Thanthai Periyar, Rajaji, Subash Chandra Bose, Rabindranath Tagore, and others; Different modes of agitation: Growth of Satyagraha and Militant Movements; Communalism and Partition; Characteristics of Indian Culture, Unity in Diversity – Race, Language, Custom; India as a Secular State, Social Harmony; Prominent personalities in various spheres – Arts, Science, Literature and Philosophy; National symbols – Eminent personalities and places in news – Sports – Books and Authors; Current affairs.

Unit IV: Indian Polity (40 Questions)

Constitution of India - Preamble to the Constitution - Salient features of the Constitution - Union, State and Union Territory - Citizenship, Fundamental Rights, Fundamental Duties, Directive Principles of State Policy - Union Executive, Union Legislature - State Executive, State Legislature - Local Governments, Panchayat Raj - Spirit of federalism: Centre - State relationships - Election - Judiciary in India – Rule of Law - Corruption in public life – Anti-corruption measures - Lokpal and Lok Ayukta - Right to Information - Empowerment of Women - Consumer Protection Forums, Human Rights Charter; Political parties and political system in India; Current affairs.

Unit V: Indian Economy and Development Administration in Tamil Nadu (50 Questions)

Nature of Indian Economy – Five-year plan models - an assessment - Planning Commission and Niti Aayog; Sources of revenue - Reserve Bank of India - Fiscal Policy and Monetary Policy - Finance Commission - Resource sharing between Union and State Governments - Goods and Services Tax; Structure of Indian economy and employment generation, Land Reforms and Agriculture - Application of Science and Technology in Agriculture - Industrial growth - Rural welfare oriented programmes - Social problems - Population, Education, Health, Employment, Poverty; Human Development Indicators in Tamil Nadu and a comparative assessment across the

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Country – Impact of social reform movements in the socio-economic development of Tamil Nadu - Political parties and welfare schemes for various sections of people - Rationale behind the reservation policy, and access to the social resources - Economic trends in Tamil Nadu - Role and impact of social welfare schemes in the socio-economic development of Tamil Nadu - Social justice and social harmony as the cornerstones of socio-economic development; Education and health systems in Tamil Nadu; Geography of Tamil Nadu and its impact on economic growth; Achievements of Tamil Nadu in various fields; e-Governance in Tamil Nadu; Public awareness and General administration - Welfare oriented Government schemes and their utility, Problems in public delivery systems; Current socio-economic issues; Current affairs.

Unit VI: History, Culture, Heritage, and Socio-Political Movements in Tamil Nadu (40 Questions)

History of Tamil Society, related archaeological discoveries, Tamil literature from Sangam age till contemporary times; Thirukkural - Significance as a secular literature - Relevance to everyday life, Impact of Thirukkural on humanity, Thirukkural and universal values - Relevance to Socio-politico-economic affairs, Philosophical content in Thirukkural; Role of Tamil Nadu in freedom struggle - Early agitations against British Rule - Role of women in freedom struggle; Evolution of 19th and 20th century socio-political movements in Tamil Nadu - Justice Party, Growth of Rationalism - Self Respect Movement, Dravidian Movement, and principles underlying both these movements; Contributions of Thanthai Periyar and Perarignar Anna.

Part B: Aptitude and Mental Ability (SSLC Standard - 25 Questions)

Unit I: Aptitude (15 Questions)

Simplification - Percentage - Highest Common Factor (HCF) - Lowest Common Multiple (LCM) - Ratio and Proportion - Simple interest - Compound interest - Area - Volume - Time and Work.

Unit II: Reasoning (10 Questions)

Logical reasoning - Puzzles - Dice - Visual reasoning - Alpha numeric reasoning - Number series.

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Date: 16.12.2024

ஒருங்கிணைந்த குடிமைப் பணிகள் (முதல்நிலை) தேர்வு-I (தொகுதி I பணிகள்)

[பொது அறிவு (பட்டப்படிப்புத் தரம் - 175 கேள்விகள்) மற்றும் திறனறிவும் மனக்கணக்கு நுண்ணறிவும் (பத்தாம் வகுப்புத் தரம் - 25 கேள்விகள்) அடங்கிய ஒரு தாள்]

குறியீடு: 497

பகுதி அ: பொது அறிவு (பட்டப்படிப்புத் தரம்) (175 கேள்விகள்)

அலகு I: பொது அறிவியல் (10 கேள்விகள்)
அறிவியல் அறிவு மற்றும் அறிவியல் உணர்வு - பகுத்தறிதல் - பொருள் உணராமல் கற்றலும் கருத்துணர்ந்து கற்றலும் - கடந்தகாலம், நிகழ்காலம், எதிர்காலம் பற்றி புரிந்து கொள்வதற்கான ஒரு கருவி அறிவியல்; பேரண்டத்தின் இயல்பு - பொது அறிவியல் விதிகள் - இயக்கவியல் - பருப்பொருளின் பண்புகள், விசை, இயக்கம் மற்றும் ஆற்றல் - அன்றாட வாழ்வில் இயக்கவியல், மின்னியல், காந்தவியல், ஒளி, ஒலி, வெப்பம், அணுக்கரு இயற்பியல், லேசர் (LASER), மின்னணுவியல் மற்றும் தகவல் தொடர்பியல் ஆகியவற்றின் அடிப்படை கோட்பாடுகளின் பயன்பாடுகள்; தனிமங்களும் சேர்மங்களும், அமிலங்கள், காரங்கள், உப்புகள், பெட்ரோலிய பொருட்கள், உரங்கள், பூச்சிகொல்லிகள்; உயிரியலின் முக்கிய கோட்பாடுகள், உயிர் உலகின் வகைப்பாடு, பரிணாமம், மரபியல், உடலியங்கியல், உணவியல், உடல்நலம் மற்றும் சுகாதாரம், மனிதநோய்கள்; சுற்றுப்புறச்சூழல் மற்றும் சூழலியல்; அறிவியல் மற்றும் தொழில்நுட்பத்தில் அண்மைக்கால கண்டுபிடிப்புகள்; நடப்பு நிகழ்வுகள்.

அலகு II: இந்தியாவின் புவியியல் (10 கேள்விகள்)
அமைவிடம் - இயற்கை அமைவுகள் - பருவமழை, மழைப்பொழிவு, வானிலை மற்றும் காலநிலை - நீர் வளங்கள் - இந்திய ஆறுகள் - மண், கனிம வளங்கள் மற்றும் இயற்கை வளங்கள் - காடு மற்றும் வன உயிரினங்கள் - வேளாண் முறைகள்; போக்குவரத்து - தகவல் தொடர்பு; சமூகப் புவியியல் - மக்கள்தொகை அடர்த்தி மற்றும் பரவல் - இனம், மொழிக் குழுக்கள் மற்றும் முக்கியப் பழங்குடிகள்; இயற்கைப் பேரிடர் - பேரிடர் மேலாண்மை; சுற்றுச்சூழல் மாசுபடுதல் - காரணங்களும் தடுப்பு முறைகளும் - பருவநிலை மாற்றம் - பசுமை ஆற்றல்; புவியியல் அடையாளங்கள்; நடப்பு நிகழ்வுகள்.

அலகு III: இந்தியாவின் வரலாறு, பண்பாடு மற்றும் இந்திய தேசிய இயக்கம் (25 கேள்விகள்)
சிந்து சமவெளி நாகரிகம் - குப்தர்கள், தில்லி சுல்தான்கள், முகலாயர்கள் மற்றும் மராத்தியர்கள் - விஜயநகர மற்றும் பாமினி அரசுகளின் காலம் - தென் இந்திய வரலாறு; இந்திய சமூகப் பண்பாட்டு வரலாற்றில் மாற்றங்களும் தொடர்ச்சியும்; தேசிய மறுமலர்ச்சி - ஆங்கிலேயர் ஆட்சிக்கு எதிரான தொடக்க கால எழுச்சிகள் - இந்திய தேசிய காங்கிரஸ் - தலைவர்கள் உருவாதல் - பி.ஆர்.அம்பேத்கர், பகத்சிங், பாரதியார், வ.உ.சிதம்பரனார், ஜவகர்லால் நேரு, காமராசர், மகாத்மா காந்தி, மௌலானா அபுல் கலாம் ஆசாத், தந்தை பெரியார், இராஜாஜி, சுபாஷ் சந்திர போஸ், ரவீந்திரநாத் தாகூர் மற்றும் பலர்; விடுதலைப் போராட்டத்தின் பல்வேறு நிலைகள்: அகிம்சை முறையின் வளர்ச்சி மற்றும் புரட்சிகர இயக்கங்கள்; வகுப்புவாதம் மற்றும் தேசப்பிரிவினை; இந்தியப் பண்பாட்டின் இயல்புகள், வேற்றுமையில் ஒற்றுமை - இனம், மொழி, வழக்காறு; இந்தியா ஒரு மதச்சார்பற்ற நாடு, சமூக நல்லிணக்கம்; கலை, அறிவியல், இலக்கியம் மற்றும் தத்துவம் ஆகிய வெவ்வேறு துறைகளில் தனித்துவம் கொண்ட ஆளுமைகள்; தேசிய சின்னங்கள் - செய்திகளில் இடம்பெற்ற சிறந்த ஆளுமைகளும் இடங்களும் - விளையாட்டு - நூல்களும் ஆசிரியர்களும்; நடப்பு நிகழ்வுகள்.

அலகு IV: இந்திய ஆட்சியியல் (40 கேள்விகள்)
இந்திய அரசியலமைப்பு - அரசியலமைப்பின் முகவுரை - அரசியலமைப்பின் முக்கிய கூறுகள் - ஒன்றியம், மாநிலம் மற்றும் யூனியன் பிரதேசங்கள்; குடியுரிமை, அடிப்படை உரிமைகள், அடிப்படைக் கடமைகள், அரசின் நெறிமுறைக் கோட்பாடுகள்; ஒன்றிய நிர்வாகம், ஒன்றிய நாடாளுமன்றம் - மாநில நிர்வாகம், மாநில சட்டமன்றம் - உள்ளாட்சி அமைப்புகள், பஞ்சாயத்து ராஜ்; கூட்டாட்சியின் அடிப்படைத் தன்மைகள்; மத்திய - மாநில உறவுகள்; தேர்தல் - இந்திய நீதி அமைப்புகள் - சட்டத்தின் ஆட்சி; பொதுவாழ்வில் ஊழல் - ஊழல் தடுப்பு நடவடிக்கைகள்- லோக்பால் மற்றும் லோக் ஆயுக்தா - தகவல் உரிமை - பெண்களுக்கு அதிகாரமளித்தல் - நுகர்வோர் பாதுகாப்பு அமைப்புகள் - மனித உரிமைகள் சாசனம்; இந்தியாவில் அரசியல் கட்சிகளும் மற்றும் ஆட்சியல் முறைகளும்; நடப்பு நிகழ்வுகள்.

அலகு V: இந்தியப் பொருளாதாரம் மற்றும் தமிழ்நாட்டில் வளர்ச்சி நிர்வாகம் (50 கேள்விகள்)
இந்தியப் பொருளாதாரத்தின் இயல்புகள் - ஐந்தாண்டு திட்ட மாதிரிகள் - ஒரு மதிப்பீடு - திட்டக்குழு மற்றும் நிதி ஆயோக்; வருவாய் ஆதாரங்கள் - இந்திய ரிசர்வ் வங்கி - நிதி கொள்கை மற்றும் பணவியல் கொள்கை - நிதி ஆணையம் - மத்திய மாநில அரசுகளுக்கிடையேயான நிதிப் பகிர்வு -

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சரக்கு மற்றும் சேவை வரி; இந்திய பொருளாதார அமைப்பு மற்றும் வேலைவாய்ப்பு உருவாக்கம், நிலச் சீர்திருத்தங்கள் மற்றும் வேளாண்மை - வேளாண்மையில் அறிவியல் தொழில்நுட்பத்தின் பயன்பாடு - தொழில் வளர்ச்சி - ஊரக நலன்சார் திட்டங்கள் - சமூகப் பிரச்சனைகள் - மக்கள் தொகை, கல்வி, நலவாழ்வு, வேலைவாய்ப்பு, வறுமை; தமிழ்நாட்டின் மனிதவள மேம்பாட்டுக் குறியீடுகளும் அவற்றை தேசிய மற்றும் பிற மாநிலங்களுக்கான குறியீடுகளுடன் ஒப்பாய்வும் - தமிழ்நாட்டின் சமூக பொருளாதார வளர்ச்சிக்கு சமூக மறுமலர்ச்சி இயக்கங்களின் பங்களிப்பு; அரசியல் கட்சிகளும் பலதரப்பு மக்களுக்கான நலத்திட்டங்களும் - இடஒதுக்கீட்டுக் கொள்கைக்கான நியாயங்களும் சமூக வளங்களைப் பெறும் வாய்ப்புகளும் - தமிழ்நாட்டின் பொருளாதார போக்குகள் - தமிழ்நாட்டின் சமூக பொருளாதார வளர்ச்சியில் சமூகநலத் திட்டங்களின் தாக்கமும் பங்களிப்பும்; சமூக நீதியும் சமூக நல்லிணக்கமும் சமூகப் பொருளாதார மேம்பாட்டின் மூலாதாரங்கள்; தமிழ்நாட்டின் கல்வி மற்றும் நலவாழ்வு (Health) முறைமைகள்; தமிழ்நாட்டின் புவியியல் கூறுகளும் பொருளாதார வளர்ச்சியில் அவற்றின் தாக்கமும்; பல்வேறு துறைகளில் தமிழ்நாடு நிகழ்த்தியுள்ள சாதனைகள்; தமிழ்நாட்டில் மின்னாளுகை; பொது விழிப்புணர்வும் (Public Awareness) பொது நிர்வாகமும் - நலன்சார் அரசுத் திட்டங்களும் அவற்றின் பயன்பாடும், பொது விநியோக அமைப்புகளில் (Public delivery systems) நிலவும் சிக்கல்கள்; தற்போதைய சமூகப் பொருளாதார பிரச்சனைகள்; நடப்பு நிகழ்வுகள்.

அலகு VI: தமிழ்நாட்டின் வரலாறு, பண்பாடு, மரபு மற்றும் சமூக - அரசியல் இயக்கங்கள் (40 கேள்விகள்)

தமிழ் சமுதாய வரலாறு, அது தொடர்பான தொல்லியல் கண்டுபிடிப்புகள், சங்க காலம் முதல் இக்காலம் வரையிலான தமிழ் இலக்கிய வரலாறு; திருக்குறள் - மதச் சார்பற்ற தனித்தன்மையுள்ள இலக்கியம் - அன்றாட வாழ்வியலோடு தொடர்புத் தன்மை - மானுடத்தின் மீதான திருக்குறளின் தாக்கம் - திருக்குறளும் மாறாத விழுமியங்களும் - சமூக அரசியல் பொருளாதார நிகழ்வுகளில் திருக்குறளின் பொருத்தப்பாடு - திருக்குறளில் தத்துவக் கோட்பாடுகள்; விடுதலைப் போராட்டத்தில் தமிழ்நாட்டின் பங்கு - ஆங்கிலேயருக்கு எதிரான தொடக்க கால கிளர்ச்சிகள் - விடுதலைப் போராட்டத்தில் பெண்களின் பங்கு; பத்தொன்பது மற்றும் இருபதாம் நூற்றாண்டுகளில் தமிழ்நாட்டின் சமூக - அரசியல் இயக்கங்களின் பரிணாம வளர்ச்சி - நீதிக்கட்சி, பகுத்தறிவு வாதத்தின் வளர்ச்சி - சுயமரியாதை இயக்கம், திராவிட இயக்கம் மற்றும் இவ்வியக்கங்களுக்கான அடிப்படை கொள்கைகள், தந்தை பெரியார் மற்றும் பேரறிஞர் அண்ணாவின் பங்களிப்புகள்.

பகுதி ஆ: திறனறிவும் மனக்கணக்கு நுண்ணறிவும்
(பத்தாம் வகுப்புத் தரம் - 25 கேள்விகள்)

அலகு I: திறனறிவு (15 கேள்விகள்)

சுருக்குதல் - விழுக்காடு - மீப்பெரு பொதுக் காரணி (HCF) - மீச்சிறு பொது மடங்கு (LCM); விகிதம் மற்றும் விகிதாச்சாரம்; தனிவட்டி - கூட்டு வட்டி - பரப்பு - கொள்ளளவு - காலம் மற்றும் வேலை.

அலகு II: காரணவியல் (10 கேள்விகள்)

தருக்கக் காரணவியல் - புதிர்கள் - பகடை - காட்சிக் காரணவியல் - எண் எழுத்துக் காரணவியல் - எண் வரிசை.

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CHAPTER 01

History of Tamil Society: Prehistoric, Megalithic and Sangam Period

1. Which of the following prehistoric sites in Tamil Nadu is world-renowned for its well-stratified evidence of the Acheulian stone tool culture?
(A) Attirampakkam
(B) Adichanallur site
(C) Keezhadi excavations
(D) Paiyampalli village
(E) Answer not known

2. Consider the following statements regarding the Adichanallur excavations:
I. It is an extensive urn-burial site located in Tamil Nadu.
II. Excavations have revealed iron artifacts and gold diadems, indicating an advanced pre-Sangam civilization.
III. The site completely lacks any skeletal remains or grave goods.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I only
(D) III only
(E) Answer not known

3. In the context of the early Tamil society, the term 'Ainthinai' primarily refers to:
(A) A poetic and social framework classifying landscapes and human emotions
(B) The four-fold rigid caste system imported from the northern plains
(C) A merchant guild regulating maritime trade across the Indian Ocean
(D) The architectural style used exclusively for constructing megalithic dolmens
(E) Answer not known

4. Given below are two statements: one is labeled as Assertion (A) and the other is labeled as Reason (R).
Assertion (A): The Iron Age in Tamil Nadu witnessed significant social transformations leading to the emergence of early historic urban centres.
Reason (R): The introduction of iron technology improved agricultural surplus and facilitated expansive trade networks.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

5. Match List I with List II:
List I: (Social Groups)
P. Anthanar
Q. Arasar
R. Vaisiyar
S. Velalar
List II: (Traditional Roles)
I. Dominant agricultural caste controlling land
II. Priestly functions and scholastic learning
III. Ruling class, political authority, and warriors
IV. Commercial trade and merchant activities
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-III, R-IV, S-I
(C) P-III, Q-IV, R-I, S-II
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

6. Which of the following statements is correct regarding the Mesolithic period in Tamil Nadu?
(A) It is characterized primarily by the widespread use of massive Acheulian handaxes across all major river valleys.
(B) It marked the beginning of full-scale urbanisation, complex social stratification, and overseas maritime trade.

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(C) Keezhvalavu and Settavarai are sites known for rock art depicting hunter-gatherer life.
(D) Copper and bronze were the primary materials universally used to manufacture diverse microlithic tools.
(E) Answer not known

7. Arrange the following prehistoric periods of Tamil Nadu in the correct chronological order from earliest to latest:
I. Neolithic Period
II. Paleolithic Period
III. Megalithic/Iron Age
IV. Mesolithic Period
(A) I, II, III, IV
(B) II, IV, I, III
(C) IV, II, I, III
(D) II, I, IV, III
(E) Answer not known

8. Which of the following statements about the economic life in Sangam society is incorrect?
(A) Pastoral communities like the Idaiyar were confined solely to coastal regions for livelihood.
(B) Agriculture was broadly categorized into wet cultivation and dry farming based on specific ecological zones.
(C) The coastal economy relied heavily on professional fishing communities such as the Paravar and the Mukkuvar.
(D) Corporate economic activities were effectively managed by powerful merchant and craft-based artisan guilds.
(E) Answer not known

9. Which of the following pairs of Sangam landscapes and their presiding deities is correctly matched?
(A) Kurinji - Varunan
(B) Mullai - Mayon
(C) Marutham - Korravai
(D) Neithal - Murugan
(E) Answer not known

10. An archaeologist discovers a stone pillar inscribed with Tamil Brahmi script depicting a warrior holding a bow, along with a short text praising his valour in retrieving stolen cattle. This artifact is best understood as a reflection of which Sangam tradition?
(A) Ainthinai system
(B) Nadukal practice
(C) Urn burial rite
(D) Cist burial ceremony
(E) Answer not known

11. Consider the following statements about the Kalabhra interregnum in Tamil Nadu:
I. It is often described in traditional historiography as a period of profound social disruption and mysterious rulers.
II. Buddhism and Jainism exerted strong influence on society and literature during this time.
III. It marked the zenith of the early Pandyan political expansion into Sri Lanka.
IV. This period saw a significant break in the traditional political order of the three crowned monarchs.
Which of the above statement(s) is/are correct?
(A) I, II and IV only
(B) I, III and IV only
(C) II and III only
(D) I and IV only
(E) Answer not known

12. They are a prominent type of megalithic burial consisting of a large flat stone laid on top of two or more upright stones. In Tamil Nadu, they are found abundantly in the Nilgiris, Coimbatore, and Western Ghats. Which type of burial is this?
(A) Urn burial
(B) Cairn circle
(C) Dolmen
(D) Sarcophagus
(E) Answer not known

13. Given below are two statements: one is labeled as Assertion (A) and the other is labeled as Reason (R).
Assertion (A): Sati was universally practiced and rigidly enforced among all classes of women in early Sangam society.
Reason (R): Sangam literature shows limited references to sati, which sharply contrasts with its widespread prevalence in the later medieval period.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.

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(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

14. Which of the following communities in Sangam society serves as the best example of skilled artisans and craftsmen who were integral to the urban and rural economy?
(A) Idaiyar
(B) Paraiyar
(C) Kammalar
(D) Mukkuvar
(E) Answer not known

15. Match List I with List II:
List I: (Urban Centres of Sangam Period)
P. Kaveripattinam
Q. Madurai
R. Korkai
S. Uraiyur
List II: (Key Significance)
I. Chola port capital renowned for its cosmopolitan character
II. Cultural capital associated with the Tamil Sangam
III. Prominent Pandya coastal port city known for pearl fishery
IV. Inland capital of the early Cholas known for the cotton trade
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-I, R-IV, S-III
(C) P-III, Q-IV, R-I, S-II
(D) P-IV, Q-III, R-II, S-I
(E) Answer not known

16. Select the correct sequence reflecting the evolutionary trajectory of prehistoric and early historic tool-making and material cultures in Tamil Nadu:
(A) Microliths → Acheulian handaxes → Polished stone axes → Iron implements
(B) Acheulian handaxes → Microliths → Polished stone axes → Iron implements
(C) Acheulian handaxes → Polished stone axes → Microliths → Iron implements
(D) Polished stone axes → Acheulian handaxes → Iron implements → Microliths
(E) Answer not known

17. Consider the following statements regarding the economic and social life in Sangam society:
I. The Panar community was closely associated with performing arts and music.
II. The Yazh was a prominent musical instrument widely used during this period.
III. The Vaniyar were exclusively involved in pastoral activities and cattle rearing.
IV. Trade routes were well-established for the exchange of diverse commodities.
V. The purdah system was strictly followed by women of all classes in public spaces.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV only
(B) I, II, and IV only
(C) II, III, IV and V only
(D) I, III, and V only
(E) Answer not known

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18. Which ancient Tamil grammatical work serves as an essential primary source for understanding the social norms, cultural values, and literary traditions of the Sangam society?
(A) Silappatikaram
(B) Manimekalai
(C) Tholkappiyam
(D) Tirukkural
(E) Answer not known

19. Which of the following pairs of megalithic burial types and their features is incorrectly matched?
(A) Dolmens - Subterranean chambers carved entirely out of solid bedrock
(B) Urn burials - Large terracotta pots containing human skeletal remains
(C) Cairn circles - A heap of stones surrounded by a circle of boulders
(D) Hero stones - Memorials erected to honour fallen warriors in battle
(E) Answer not known

20. The Chalcolithic period in human prehistory represents a transitional phase characterized primarily by the introduction of:
(A) Advanced iron metallurgy and the manufacturing of large-scale weaponry.
(B) Microlithic technology used exclusively for diverse types of fishing.
(C) Large-scale monumental temple architecture with intricate stone carvings.
(D) Copper tools used alongside traditional stone implements.
(E) Answer not known

21. Which of the following correctly describes the Neolithic period in Tamil Nadu?
(A) It was exclusively a nomadic hunter-gatherer phase with no fixed settlements or tool variations.
(B) It witnessed early farming and the use of polished stone tools.
(C) It marked the universal use of iron swords and the large-scale domestication of horses.
(D) It is primarily identified by the extensive presence of imported Roman gold coins in burial sites.
(E) Answer not known

22. Given below are two statements: one is labeled as Assertion (A) and the other is labeled as Reason (R).
Assertion (A): The excavations at Adichanallur provide strong evidence of an advanced pre-Sangam civilisation in Tamil Nadu.
Reason (R): The site has yielded an extensive network of urn burials accompanied by grave goods like iron artifacts and gold diadems.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

23. Which of the following statements regarding the status of women in Sangam society is incorrect?
(A) Women enjoyed relative freedom and active participation in various aspects of social life.
(B) Love marriages were socially recognized and celebrated under the conventions of the Ainthinai system.
(C) There was a conspicuous absence of the restrictive purdah system in public and social gatherings.
(D) Widowhood practices were far more restrictive than in later times.
(E) Answer not known

24. Match List I with List II:
List I: (Communities)
P. Idaiyar
Q. Paravar
R. Vaniyar
S. Velalar
List II: (Associated Occupation)
I. Coastal economy, maritime trade, and fishing
II. Dominant agricultural land ownership and wet farming
III. Trade, commerce, and merchant activities
IV. Pastoralism, upland ecology, and cattle herding
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-III, R-IV, S-I
(C) P-III, Q-IV, R-I, S-II
(D) P-IV, Q-I, R-III, S-II
(E) Answer not known

25. Consider the following statements regarding religion in the Sangam society:
I. The worship of Murugan was closely associated with Tamil identity and the Kurinji landscape.
II. Six battle sites (Arupadaiveedu) are traditionally linked to the antiquity of Murugan worship.
III. The society predominantly practiced strict monotheism, heavily rejecting all forms of nature worship.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I only
(D) III only
(E) Answer not known

26. Arrange the traditional four-fold division in early Tamil Sangam society as often cited in historical adaptations of social hierarchy, from priestly/scholarly groups to dominant agricultural communities:
I. Vaisiyar
II. Anthanar
III. Velalar
IV. Arasar
(A) II, I, IV, III
(B) II, IV, I, III
(C) IV, II, III, I
(D) IV, III, II, I
(E) Answer not known

27. If an ancient inscription from a Sangam urban centre details rules for commodity pricing, standardized weights, and dispute resolution

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among travelling traders, this administrative function was most likely overseen by:
(A) Merchant guilds or corporate groups.
(B) The village assembly of Anthanars in the agricultural tracts.
(C) The local Panar community of musicians and traveling bards.
(D) Pastoral chiefs of the Idaiyar clan residing in the Mullai region.
(E) Answer not known

28. This prehistoric site located near Chennai has yielded some of the oldest Acheulian handaxes in India, significantly revolutionizing the chronology of human prehistory in South Asia. Which site is this?
(A) Adichanallur in Thoothukudi
(B) Keezhadi in Sivagangai
(C) Attirampakkam
(D) Paiyampalli in Vellore
(E) Answer not known

29. Which of the following pairs concerning the Sangam educational tradition is correctly matched?
(A) Oral transmission - Solely restricted to royal families and elite warriors of the martial class.
(B) Guru-disciple tradition - Focused entirely on the translation and adaptation of Sanskrit Vedic literature.
(C) Panar - A dedicated community of professional scribes specialized in writing epics on seasoned palm leaves.
(D) Tholkappiyam - Earliest Tamil grammar detailing social and language rules.
(E) Answer not known

30. Which of the following sites serve as key examples of prehistoric rock art and ancient visual communication in Tamil Nadu?
(A) Uraiyur and Korkai
(B) Kaveripattinam and Arikamedu
(C) Keezhvalavu and Settavarai
(D) Attirampakkam and Adichanallur
(E) Answer not known

31. Consider the following statements about marginalised communities in Sangam society:
I. The concept of marginalisation and early forms of untouchability existed to some extent in societal interactions.
II. Communities such as the Paraiyar and Chakkiliyar were often pushed to the social margins.
III. The Sangam society was completely egalitarian with absolutely no occupational or caste-based disparities.
IV. Artisans and manual laborers were universally considered equivalent in political status to the ruling Arasar class.
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) III and IV only
(C) I, III and IV only
(D) I, II and IV only
(E) Answer not known

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32. Which of the following sequences best represents the evolutionary transition of human societies in ancient Tamil Nadu leading up to the Sangam Age?
(A) Megalithic burials → Hunter-gatherer bands → Early Historic urbanisation → Nomadic pastoralism
(B) Hunter-gatherer bands → Megalithic Iron Age → Early Historic urbanisation and trade
(C) Early Historic urbanisation → Megalithic Iron Age → Polished stone tool making
(D) Nomadic pastoralism → Acheulian tool culture → Megalithic burial culture
(E) Answer not known

33. Given below are two statements: one is labeled as Assertion (A) and the other is labeled as Reason (R).
Assertion (A): The legacy of Sangam society provides an uninterrupted cultural continuity that forms the foundation of modern Tamil identity.
Reason (R): The Kalabhra interregnum completely erased all traces of Sangam literature, language, and historical memory.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

34. The political organisation of the Sangam period was predominantly characterized by the rule of the three major crowned monarchs known collectively as the 'Moovendar'. Who among the following constituted the Moovendar?
(A) Pallavas, Cholas, and Pandyas
(B) Cheras, Rashtrakutas, and Cholas
(C) Cheras, Cholas, and Pandyas
(D) Kalabhras, Pallavas, and Pandyas
(E) Answer not known

35. Match List I with List II:
List I: (Deity/Tradition)
P. Murugan
Q. Korravai
R. Hero Stones
S. Nature Worship
List II: (Association)
I. Goddess of victory and war, associated with the Palai tract
II. Warrior cult and physical memorialization of the fallen
III. Reverence for elemental forces and diverse natural landscapes
IV. Youthful god of the mountainous Kurinji region
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-III, R-IV, S-I
(C) P-IV, Q-I, R-II, S-III
(D) P-III, Q-IV, R-I, S-II
(E) Answer not known

36. In the context of Tamil Nadu's megalithic culture, a 'cist burial' typically refers to:
(A) A large terracotta jar buried vertically in the ground containing several grave goods.
(B) A freestanding wooden pillar erected exclusively for the burial of a deceased tribal chieftain.
(C) A natural mountain cave adapted specifically to house multiple sets of cremated ash remains.
(D) A box-like burial chamber constructed using granite stone slabs.
(E) Answer not known

37. Consider the following statements about the urban centres in the Sangam period:
I. Madurai functioned as a vibrant cultural capital and the esteemed seat of the Tamil Sangam.
II. Uraiyur was widely recognized for its inland trade, particularly in high-quality cotton textiles.
III. Kaveripattinam served as a cosmopolitan port city facilitating extensive trade for the Chola kingdom.
IV. Korkai was a significant coastal port of the Pandya kingdom, famously known for pearl fishing.
V. These urban centres were strictly isolated from maritime trade and foreign cultural contacts.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV only
(B) I, III, and IV only
(C) II, III, IV and V only
(D) I, II, and V only
(E) Answer not known

38. Which of the following statements accurately reflects the social structure of the Sangam period?
(A) The rigid four-fold Varna system of the North was universally and strictly applied to every citizen.
(B) There was an absolute state-enforced ban on inter-community interactions, bartering, and ritual marriages.
(C) Divisions were relatively fluid, based largely on occupational groups.
(D) The Anthanar class was actively and exclusively engaged in heavy maritime trade and territorial warfare.
(E) Answer not known

39. Which of the following pairs of occupational communities and their primary economic activity in Sangam society is correctly matched?
(A) Kammalar - Deep-sea pearl diving and maritime navigation
(B) Mukkuvar - Wet-land agriculture and inland grain production
(C) Vaniyar - Crafting iron tools, weapons, and agricultural implements
(D) Konar - Cattle herding and upland pastoralism
(E) Answer not known

40. Which of the following statements about prehistoric Tamil Nadu is incorrect?
(A) The Neolithic period saw the total

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abandonment of stone tools for advanced bronze.
(B) The Paleolithic period offers vital archaeological evidence of early human ancestors using unpolished stone tools.
(C) The Mesolithic period is characterized by the production of tiny, sharp stone tools known specifically as microliths.
(D) Prehistoric rock art at sites like Keezhvalavu provides insight into the complex cognitive life of early communities.
(E) Answer not known

41. Given below are two statements: one is labeled as Assertion (A) and the other is labeled as Reason (R).
Assertion (A): The Kalabhra interregnum is often considered a dark age in traditional Tamil historiography due to the eclipse of the Moovendar rule.
Reason (R): The period experienced significant social disruption, but it also saw the profound influence of Buddhism and Jainism on Tamil society.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

42. Arrange the following archaeological and historical milestones of Tamil Nadu in chronological order:
I. Emergence of the Kalabhra interregnum
II. Development of the Acheulian tool culture at Attirampakkam
III. Widespread establishment of Megalithic urn burials
IV. Flourishing of early historic Sangam urban centres
(A) II, III, IV, I
(B) II, IV, III, I
(C) III, II, IV, I
(D) II, III, I, IV
(E) Answer not known

43. If a grave site contains a dolmen surrounded by an array of iron swords, polished black-and-red ware, and skeletal remains, this material culture most strongly indicates a society that:
(A) Honoured its dead with megalithic architecture and likely believed in an afterlife.
(B) Was predominantly pacifist, nomadic, and devoid of any advanced metalworking or metallurgical technology.
(C) Had exclusively adopted cremation rituals as introduced by the later medieval orthodox religious traditions.
(D) Represented an early Paleolithic hunter-gatherer lifestyle without settled habitations or complex kinship ties.
(E) Answer not known

44. Match List I with List II:
List I: (Megalithic Burial Feature)
P. Box-like burial chamber made of granite slabs
Q. Large terracotta pot used for human remains
R. Upright stone pillar erected as a memorial
S. Stone structure above ground resembling a large table
List II: (Type)
I. Dolmen
II. Cist burial
III. Urn burial
IV. Nadukal (Hero stone)
(A) P-I, Q-II, R-III, S-IV
(B) P-III, Q-I, R-II, S-IV
(C) P-IV, Q-III, R-I, S-II
(D) P-II, Q-III, R-IV, S-I
(E) Answer not known

45. Consider the following statements regarding the coastal economy of the Sangam period:
I. The Paravar and Mukkuvar communities were central to maritime activities and coastal fishing.
II. The coastal regions possessed a thriving maritime tradition that facilitated both local exchange and long-distance trade.
III. Coastal communities completely lacked any form of social organization or economic specialization.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I only
(D) III only

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(E) Answer not known

46. It is a unique poetic and social framework in early Tamil literature that classifies landscapes, human emotions, and specific occupational groups into five distinct categories. Which framework is this?
(A) Puram poetry style.
(B) Varna social system.
(C) Ainthinai system.
(D) Kural moral division.
(E) Answer not known

47. Which of the following pairs of prehistoric periods and their defining characteristic in Tamil Nadu is incorrectly matched?
(A) Paleolithic - Achievement of creating Acheulian handaxes.
(B) Chalcolithic - Use of iron smelting and steel production.
(C) Mesolithic - Use of microlithic tools and ancient rock art.
(D) Neolithic - Polished stone tools and early farming communities.
(E) Answer not known

48. Which of the following is the most prominent example of an extensive urn burial site in Tamil Nadu, revealing significant physical evidence of an advanced pre-Sangam iron age civilisation?
(A) Arikamedu
(B) Attirampakkam
(C) Kodumanal
(D) Adichanallur
(E) Answer not known

49. In the context of ancient Tamil trade, select the correct logical sequence of a commodity's movement from production to maritime export in the Sangam era:
(A) Port city exchange → Inland agricultural production → Merchant guild procurement → Overseas export
(B) Inland agricultural production → Merchant guild procurement → Port city exchange → Overseas export
(C) Merchant guild procurement → Overseas export → Port city exchange → Inland agricultural production
(D) Overseas export → Port city exchange → Merchant guild procurement → Inland agricultural production
(E) Answer not known

50. In the Sangam society, the social structure was deeply intertwined with kinship ties and regional geography. The term 'Arasar' referred specifically to which class of people?
(A) The peasant farmers and agricultural laborers
(B) The artisan communities crafting jewelry and iron tools
(C) The ruling class, political authorities, and warrior kings
(D) The priestly class dedicated solely to performing temple rituals
(E) Answer not known

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51. Consider the following statements about the status of women in Sangam society:
I. Women generally possessed certain property rights and actively participated in public social life.
II. The restrictive practice of purdah was completely absent during this early period.
III. The society strictly prohibited women from engaging in any literary or artistic pursuits.
IV. Love marriages were culturally acknowledged and celebrated within the conventions of the Ainthinai system.
Which of the above statement(s) is/are correct?
(A) I, II and IV only
(B) II, III and IV only
(C) I and III only
(D) II and IV only
(E) Answer not known

52. The Iron Age in Tamil Nadu is most closely synonymous with which of the following significant cultural phases?
(A) The Harappan civilization
(B) The Acheulian culture
(C) The Neolithic pastoralist phase
(D) The Megalithic culture
(E) Answer not known

53. Given below are two statements: one is labeled as Assertion (A) and the other is labeled as Reason (R).
Assertion (A): The Sangam educational tradition completely rejected the method of oral transmission.

Reason (R): The guru-disciple methodology heavily relied on the strict memorization of early Tamil grammar.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

54. Which of the following statements correctly describes the guild system in the Sangam period?
(A) Guilds were strictly military organizations focused solely on regional territorial expansion and defense.
(B) The guild system was a much later colonial introduction and did not exist in any form in ancient Tamil Nadu.
(C) Guilds managed corporate economic activity and regulated trade practices.
(D) Guilds were religious groups formed exclusively to propagate Jainism and Buddhism across the Chola kingdom.
(E) Answer not known

55. Match List I with List II:
List I: (Prehistoric/Historic Period)
P. Paleolithic Period
Q. Mesolithic Period
R. Neolithic Period
S. Iron Age
List II: (Key Tool/Technology)
I. Microliths
II. Polished stone tools
III. Iron swords and implements
IV. Acheulian stone tools
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-III, R-IV, S-I
(C) P-IV, Q-I, R-II, S-III
(D) P-III, Q-IV, R-I, S-II
(E) Answer not known

56. Which of the following statements regarding the significance of the Adichanallur excavations is incorrect?
(A) The excavations confirm that Tamil Nadu had no knowledge of iron until much later.
(B) The site has yielded numerous large terracotta urns containing several sets of human skeletal remains.
(C) Discoveries of grave goods like gold diadems point towards a hierarchical and socially advanced society.
(D) The material findings provide vital physical evidence for the existence of the pre-Sangam Megalithic culture.
(E) Answer not known

57. Which of the following pairs regarding the arts and culture in Sangam society is correctly matched?
(A) Panar - A distinct class of agricultural laborers cultivating wetland paddy
(B) Yazh - A prominent stringed musical instrument frequently mentioned in literature
(C) Nadukal - A rhythmic dance form traditionally performed by the coastal fisherfolk
(D) Tholkappiyam - An epic poem exclusively detailing the maritime trade routes of the Cholas
(E) Answer not known

58. The symbiotic socio-economic relationship between the 'Idaiyar' providing dairy products and the 'Velalar' providing agricultural grains in a Sangam village is a classic example of:
(A) A rigid, non-interactive caste system based on the complete isolation of every distinct community.
(B) Socio-economic interdependence and bartering across ecological zones.
(C) The absolute political dominance of pastoralists over the helpless and unorganized agrarian communities.
(D) The rapid emergence of a highly monetized, currency-driven rural economy throughout the Sangam period.
(E) Answer not known

59. Arrange the following developments in ancient Tamil society in the correct chronological order:
I. Development of early hunter-gatherer communities using microliths
II. Transition to the metal age with the introduction of copper and iron
III. Establishment of flourishing early historic urban centres like Madurai
IV. Emergence of the mysterious Kalabhra interregnum

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(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) II, III, I, IV
(E) Answer not known

60. Consider the following statements about the Stone Age in Tamil Nadu:
I. The Paleolithic period saw the early human use of handaxes and cleavers.
II. Attirampakkam is a critical archaeological site for understanding the Paleolithic chronology in South India.
III. The Neolithic period introduced settled farming and the polishing of stone tools.
IV. The Mesolithic period acted as a transitional phase characterized by hunter-gatherers using tiny microliths.
V. The Paleolithic tools found in Tamil Nadu were exclusively imported from the Indus Valley civilization.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV only
(B) I, III, and V only
(C) II, III, IV and V only
(D) I, II, and IV only
(E) Answer not known

61. In the socio-economic hierarchy of the Sangam society, this community held significant social status as the dominant agricultural caste, primarily controlling massive land ownership and wet cultivation. Which community is this?
(A) Anthanar
(B) Vaniyar
(C) Kammalar
(D) Velalar
(E) Answer not known

62. Given below are two statements: one is labeled as Assertion (A) and the other is labeled as Reason (R).
Assertion (A): Kaveripattinam possessed a highly cosmopolitan character during the Sangam period.
Reason (R): It served as an inland agricultural hub completely isolated from foreign merchants and maritime trade.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

63. Which of the following regions in Tamil Nadu serves as a prime geographic example for the abundant distribution of Megalithic dolmens and cist burials?
(A) The coastal deltas of the major river systems like the Cauvery.
(B) The Nilgiris and the Western Ghats.
(C) The deeply arid and dry tracts of the southern Ramanathapuram district.
(D) The highly urbanized and developed plains surrounding present-day Chennai.
(E) Answer not known

64. Match List I with List II:
List I: (Community Group)
P. Vaniyar
Q. Kammalar
R. Idaiyar
S. Anthanar
List II: (Socio-Economic Feature)
I. Skilled artisan and metal craftsmanship
II. Upland ecology and cattle herding
III. Priestly duties, rituals, and intellectual pursuits
IV. Commercial trade and commodity exchange
(A) P-IV, Q-I, R-II, S-III
(B) P-I, Q-II, R-III, S-IV
(C) P-II, Q-III, R-IV, S-I
(D) P-III, Q-IV, R-I, S-II
(E) Answer not known

65. Select the correct sequence that outlines the general progression of social organisation in ancient Tamil Nadu from prehistory to the early historic period:
(A) Egalitarian hunter-gatherer bands → Complex chiefdoms of the Megalithic age → State societies of the Moovendar
(B) State societies of the Moovendar → Complex chiefdoms → Egalitarian hunter-gatherer bands
(C) Complex chiefdoms → Egalitarian hunter-gatherer bands → State societies of the Moovendar
(D) Egalitarian hunter-gatherer bands → State societies of the Moovendar → Complex

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chiefdoms of the Megalithic age
(E) Answer not known

66. Which of the following pairs of Sangam dynasties and their prominent urban centres is incorrectly matched?
(A) Cholas - Kaveripattinam
(B) Pandyas - Madurai
(C) Cheras - Korkai
(D) Cholas - Uraiyur
(E) Answer not known

67. Following the decline of the Sangam age, the Tamil country was ruled for a few centuries by a mysterious dynasty that indirectly facilitated the rise of Buddhism and Jainism. Who were these rulers?
(A) The Kalabhras
(B) The Pallavas
(C) The Rashtrakutas
(D) The Nayaks
(E) Answer not known

68. Consider the following statements regarding the practice of sati in Sangam society:
I. There is limited evidence and few literary references to sati in the early Sangam texts.
II. It was universally mandated for women of all castes and rigidly enforced by the state.
III. Its rare occurrence in the Sangam era contrasts sharply with its widespread prevalence in later medieval periods.
Which of the above statement(s) is/are correct?
(A) I and III only
(B) II and III only
(C) I only
(D) II only
(E) Answer not known

69. The widespread erection of massive stone structures such as dolmens, cists, and menhirs in Tamil Nadu is specifically the primary hallmark of the:
(A) Paleolithic Period
(B) Megalithic Culture
(C) Neolithic Period
(D) Chalcolithic Phase
(E) Answer not known

70. Which of the following is correct regarding the application of the Varna system in early Sangam society?
(A) The society was strictly divided into the exact four-fold Vedic Varna system with no local variations permitted at any level.
(B) The warrior class in Tamil society was entirely imported from North India to enforce social order and hierarchical obedience.
(C) The caste concept was fluid, adapting to local equivalents like Anthanar.
(D) The Tamil society fiercely rejected any form of social hierarchy, occupational division, or traditional kinship ties in public life.
(E) Answer not known

71. Given below are two statements: one is labeled as Assertion (A) and the other is labeled as Reason (R).
Assertion (A): Agriculture in the Sangam period was highly diversified, incorporating both wet cultivation and dry farming.
Reason (R): Extensive fishing was heavily practiced by coastal communities across the Neithal tract.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

72. Which of the following statements about Megalithic society in Tamil Nadu is incorrect?
(A) The society completely shunned the use of iron tools in favor of purely polished stones for hunting.
(B) The construction of elaborate burials suggests a society with organised labor and strong kinship ties.
(C) Grave goods found in urn and cist burials indicate a strong belief in an afterlife.
(D) Material culture from this period illustrates a steady and distinct transition toward early urban growth.
(E) Answer not known

73. Match List I with List II:
List I: (Archaeological Site)

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P. Attirampakkam
Q. Keezhvalavu
R. Adichanallur
S. Nilgiris

List II: (Key Finding/Significance)

I. Extensive urn burials with iron and gold artifacts
II. Prehistoric rock art paintings depicting ancient life
III. High concentration of Megalithic dolmens and burials
IV. Stratified Acheulian stone tools and handaxes

(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-III, R-IV, S-I
(C) P-III, Q-IV, R-I, S-II
(D) P-IV, Q-II, R-I, S-III
(E) Answer not known

74. Which of the following pairs concerning the religious practices of the Sangam society is correctly matched?
(A) Korravai - Goddess of the coastal fisherfolk and maritime trade
(B) Murugan - Patron deity of the hilly Kurinji region and associated with Tamil identity
(C) Seyon - An exclusively imported Vedic deity with absolutely no Tamil cultural roots
(D) Mayon - God of the arid desert landscapes associated with the Palai tract
(E) Answer not known

75. Consider the following statements regarding the 'nadukal' (hero stone) tradition in Tamil Nadu:
I. It was a memorial practice erected to honour warriors who bravely died in battle or cattle raids.
II. The tradition firmly reflects a strong warrior cult embedded deeply within the Sangam society.
III. Hero stones were always built in the shape of massive terracotta urns buried underground.
IV. The inscriptions found on these stones sometimes provide valuable linguistic and historical data.

Which of the above statement(s) is/are correct?
(A) I, II and IV only
(B) II, III and IV only
(C) I and III only
(D) II and IV only
(E) Answer not known

76. Despite the existence of various occupational groups and early social hierarchies, the overarching theme of inter-community relations in Sangam literature is best characterized by:
(A) Constant warfare leading to the complete annihilation of artisanal and merchant communities in all major cities.
(B) Total isolation of different occupational groups into separate, heavily walled cities with no social interaction.
(C) A blend of social harmony, interdependence, and occasional conflict.
(D) The forceful imposition of nomadic pastoral lifestyles upon settled and organized agrarian populations of the plains.
(E) Answer not known

77. In the archaeological context of South India and Tamil Nadu, the Chalcolithic period is characterized by the concurrent use of stone implements and which of the following metals?
(A) Iron
(B) Bronze
(C) Aluminum
(D) Copper
(E) Answer not known

78. Consider the following statements regarding the legacy and significance of the Sangam period:
I. It provides crucial historical insights into the social evolution and cultural continuity of the Tamil people.
II. The extensive literary corpus of this era acts as the foundational root of modern Tamil identity.
III. It represents a primitive period where the Tamil language entirely lacked any grammatical structure.
IV. The era establishes a historical memory of robust trade, vibrant urban centres, and poetic excellence.
V. It highlights the dynamic adaptation of local traditions alongside broader pan-Indian cultural elements.

Which of the above statement(s) is/are correct?
(A) I, II, IV and V only
(B) I, III, and V only
(C) II, III, IV and V only
(D) I, II, and IV only

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(E) Answer not known

79. Which of the following statements is correct regarding the decline of the Sangam Age?

(A) It was immediately followed by the golden age of the Imperial Cholas without any political disruption.

(B) The decline was marked by the Kalabhra interregnum, bringing significant political and social shifts to the region.

(C) It abruptly ended due to a massive volcanic eruption that systematically destroyed all urban centres.

(D) The period concluded with the complete and forceful abandonment of the Tamil language in favor of Prakrit.

(E) Answer not known

80. Which of the following statements about the economic and social role of guilds in Sangam society is incorrect?

(A) Guilds operated actively to protect the collective interests of merchants and local craftsmen.

(B) They facilitated large-scale corporate economic activity and regulated standard trade practices.

(C) They played a crucial role in managing the administrative logistics of both inland and maritime commerce.

(D) Artisan guilds entirely replaced the royal authority in declaring territorial wars and leading armies.

(E) Answer not known

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ANSWERS

1. (A) Attirampakkam
Attirampakkam, located near Chennai, is a significant prehistoric site revealing the existence of the Lower Paleolithic culture in South India. Excavations have provided well-stratified evidence of Acheulian stone tools, including handaxes and cleavers. This site helps archaeologists understand the long-term evolutionary history and migration patterns of early human ancestors across the Indian subcontinent during the Pleistocene epoch.

2. (A) I and II only
Adichanallur serves as a major urn-burial site in Tamil Nadu, offering insights into the pre-Sangam iron age civilization. Archaeological finds include iron artifacts, bronze objects, and gold diadems, signifying sophisticated craftsmanship. Unlike claims of a complete lack of remains, the site contains numerous skeletal finds and grave goods, establishing its importance in South Asian megalithic history and social evolution.

3. (A) A poetic and social framework classifying landscapes and human emotions
Ainthinai represents a sophisticated poetic and social framework in early Tamil literature that categorizes landscapes into five distinct zones. These zones include Kurinji, Mullai, Marutham, Neithal, and Palai, each linked to specific environments, occupations, and human emotions. This classification system highlights the deep connection between the ecological surroundings and the cultural identity of ancient Tamil society during the era.

4. (A) Both A and R are true and R is the correct explanation of A.
The transition into the Iron Age in Tamil Nadu facilitated significant societal changes, leading to the development of early historic urban centres. The adoption of iron technology enhanced agricultural productivity, creating food surpluses that supported non-farming populations. These technological advancements further enabled the expansion of trade networks, ultimately fostering the complex socioeconomic structures seen during the vibrant early Sangam era.

5. (B) P-II, Q-III, R-IV, S-I
The social hierarchy in early Tamil society consisted of distinct groups with specific traditional roles. Anthanars were primarily involved in priestly and scholarly activities. Arasars represented the ruling class and warrior groups. Vaisiyars were engaged in trade and commerce, while Velalars formed the dominant agricultural class controlling land. This division reflects the occupational diversity and organized structure of the ancient period.

6. (C) Keezhvalavu and Settavarai are sites known for rock art depicting hunter-gatherer life.
The Mesolithic period in Tamil Nadu is characterized by a transition from hunter-gatherer lifestyles toward more settled communities. This era is notable for the production of microlithic tools and the creation of rock art. Sites like Keezhvalavu and Settavarai provide significant evidence through paintings depicting human activities and animals, offering a glimpse into the cognitive and social lives of communities.

7. (B) II, IV, I, III
The prehistoric timeline of Tamil Nadu begins with the Paleolithic period, defined by early stone tool usage. It is followed by the Mesolithic period, which introduced smaller microlithic tools. Subsequently, the Neolithic period brought about polished stone implements and early farming. Finally, the Megalithic or Iron Age emerged, characterized by advanced metalworking and the construction of elaborate and diverse stone burials.

8. (A) Pastoral communities like the Idaiyar were confined solely to coastal regions for livelihood.
Economic activities in Sangam society were diverse and rooted in the ecological characteristics of the five landscapes. Agriculture and pastoralism were fundamental, with wet cultivation and dry farming being common. While coastal communities like the Paravar

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focused on fishing, the Idaiyar were pastoral groups primarily associated with the Mullai region rather than being confined strictly to the coastal areas.

9. (B) Mullai - Mayon
Each landscape in the ancient Tamil Ainthinai system was associated with a presiding deity reflecting the local environment. Mullai, the pastoral forest region, was dedicated to Mayon. Other associations include Murugan for the mountainous Kurinji, Varunan for the coastal Neithal, and Korravai for the arid Palai. These religious links underscore the spiritual connection between the people and their land.

10. (B) Nadukal practice
The practice of erecting hero stones, known as Nadukal, was a significant tradition in ancient Tamil society to honour fallen warriors. These stones often featured inscriptions and carvings of warriors who died during cattle raids or battles. Such artifacts serve as vital historical records, providing insights into the martial culture, social values, and linguistic development of the early Sangam period.

11. (A) I, II and IV only
The Kalabhra interregnum is traditionally viewed as a period of transition and social change in Tamil history. During this time, the political dominance of the three crowned monarchs was disrupted by mysterious rulers. Buddhism and Jainism flourished significantly, influencing contemporary literature and culture. However, it was not the era of Pandyan expansion into Sri Lanka, as often claimed in myths.

12. (C) Dolmen
Dolmens are a prominent feature of megalithic culture in Tamil Nadu, consisting of a large horizontal stone slab supported by vertical stones. These structures are found extensively in regions like the Nilgiris and the Western Ghats. They serve as burial monuments, reflecting the communal effort and architectural skills of ancient societies while indicating a strong belief in honouring the deceased through monuments.

13. (D) A is false but R is true.
Historical evidence from Sangam literature suggests that sati was not a universally practiced or rigidly enforced custom among all classes. While there are sporadic literary references to the practice, it was relatively rare compared to its increased prevalence in later medieval periods. The assertion of its universal application is historically inaccurate, as many women in early society held diverse roles.

14. (C) Kammalar
The Kammalar community played a vital role in the socio-economic structure of the Sangam period as skilled artisans and craftsmen. They were responsible for producing essential iron tools, agricultural implements, and intricate jewellery. Their work supported both the rural agrarian economy and the growing urban centres, demonstrating the high level of technological expertise and occupational specialization present in ancient Tamil society.

15. (A) P-I, Q-II, R-III, S-IV
Major urban centres in the Sangam era held specific cultural and economic roles. Kaveripattinam was a cosmopolitan port for the Cholas, while Madurai served as the Pandya capital and seat of the Tamil Sangam. Korkai was famous for its pearl fisheries, and Uraiyur was an inland Chola centre known for cotton trade. These cities facilitated both internal and maritime commerce.

16. (B) Acheulian handaxes → Microliths → Polished stone axes → Iron implements
The development of tool-making in Tamil Nadu follows a clear chronological progression. It began with the Acheulian handaxes of the Paleolithic era, followed by the smaller microliths of the Mesolithic period. The Neolithic age introduced polished stone axes as agriculture emerged. Finally, the Iron Age brought advanced iron implements, which revolutionized farming and warfare, leading toward the development of historical civilization.

17. (B) I, II, and IV only
Sangam society possessed a vibrant cultural and economic life. The Panar were professional musicians who played instruments like the Yazh, which was widely celebrated in contemporary literature. Well-established trade routes connected different regions for the exchange of goods. However, the Vaniyar were merchants

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rather than pastoralists, and there is no historical evidence that a strict purdah system existed.

18. (C) Tholkappiyam
Tholkappiyam is the oldest surviving Tamil grammatical work and provides invaluable information about the social and cultural aspects of the Sangam Age. Beyond linguistic rules, it details the classification of landscapes, social norms, and literary traditions. It serves as a foundational text for understanding the organization of early Tamil society and the sophisticated nature of its ancient and poetic conventions.

19. (A) Dolmens - Subterranean chambers carved entirely out of solid bedrock
Megalithic burials in Tamil Nadu took several forms, including urns, cairn circles, and hero stones. Urn burials utilized large terracotta pots for skeletal remains, while cairn circles involved heaps of stones. However, dolmens are above-ground structures made of stone slabs rather than subterranean chambers carved from bedrock. These varied burial practices reflect the diverse customs and beliefs of the Iron Age.

20. (D) Copper tools used alongside traditional stone implements.
The Chalcolithic period represents a transitional phase in human prehistory where copper tools began to be used alongside traditional stone implements. This stage marked the beginning of metalworking technology before the widespread adoption of iron. It indicates a period of increasing technological complexity and social organization, as communities started to explore and utilize metal resources for various practical and decorative purposes.

21. (B) It witnessed early farming and the use of polished stone tools.
The Neolithic period in Tamil Nadu is defined by the emergence of settled agricultural communities and the use of polished stone tools. During this phase, people began domesticating plants and animals, leading to the establishment of more permanent habitations. This shift from a nomadic hunter-gatherer existence to a food-producing economy was a crucial milestone in the social evolution.

22. (A) Both A and R are true and R is the correct explanation of A.
Excavations at Adichanallur provide compelling physical evidence of a highly developed pre-Sangam civilization in South India. The discovery of extensive urn burials accompanied by sophisticated grave goods, such as gold ornaments and iron tools, reflects an organized society with advanced metallurgical skills. These findings confirm the existence of a complex culture that laid the groundwork for subsequent history.

23. (D) Widowhood practices were far more restrictive than in later times.
In Sangam society, women enjoyed a level of freedom and participated actively in social and cultural events. Love marriages were recognized through the Ainthinai framework, and the purdah system was absent. While life for widows was challenging, historical evidence suggests that restrictive practices became significantly more rigid in later periods rather than being at their peak during the early era.

24. (D) P-IV, Q-I, R-III, S-II
Ancient Tamil society was organized into communities linked to specific environments and occupations. The Idaiyar were pastoralists involved in cattle herding, while the Paravar managed the coastal economy and fishing. The Vaniyar were primarily engaged in trade and commerce. Meanwhile, the Velalar constituted the dominant land-owning agricultural class. This structure highlights the interdependence between different groups across varied landscapes.

25. (A) I and II only
Religion in Sangam society was deeply connected to nature and specific landscapes. Murugan was the primary deity associated with the mountainous Kurinji region and remains a central figure in Tamil identity. Traditional belief systems also identify six sacred battle sites known as Arupadaiveedu. Unlike strict monotheism, the society practiced diverse forms of worship, including reverence for local deities and forces.

26. (B) II, IV, I, III
Historical adaptations of social hierarchy in early Tamil society often describe a four-fold division

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based on occupational roles. This structure typically begins with the Anthanar, who focused on scholarly and priestly duties. They are followed by the Arasar, the ruling class. Next are the Vaisiyars, who handled commerce, and finally the Velalars, the dominant agricultural group responsible for land cultivation.

27. (A) Merchant guilds or corporate groups.
In the urban centres of the Sangam period, merchant guilds and corporate groups were responsible for regulating economic activities. These organizations established rules for commodity pricing, standardized weights and measures, and resolved disputes among traders. Their administrative role was crucial for maintaining order in both inland and maritime trade, ensuring the smooth functioning of commercial networks that supported prosperity.

28. (C) Attirampakkam
Attirampakkam, situated near Chennai, is one of the most significant prehistoric sites in India. It has provided researchers with some of the oldest known Acheulian handaxes, dating back over a million years. These discoveries have fundamentally changed the understanding of human evolution and the chronology of early hominin presence in South Asia, highlighting the region's deep and ancient prehistoric roots.

29. (D) Tholkappiyam - Earliest Tamil grammar detailing social and language rules.
The educational tradition of the Sangam era was characterized by oral transmission and the mastery of specialized knowledge. Tholkappiyam stands as the earliest Tamil grammatical work, providing detailed rules for language, social conduct, and poetic composition. While professional communities like the Panar contributed to oral arts, Tholkappiyam remains the definitive primary source for understanding the intellectual foundation of ancient society.

30. (C) Keezhvalavu and Settavarai
Prehistoric rock art provides essential insights into the visual communication and daily lives of early communities in Tamil Nadu. Sites such as Keezhvalavu and Settavarai are well-known for their ancient paintings, which depict human figures, animals, and ritualistic scenes. These artworks reflect the cognitive development and cultural expressions of prehistoric people, serving as a lasting record of their environment.

31. (B) III and IV only
Although Sangam literature portrays a vibrant society, it was not completely egalitarian. Social disparities and early forms of marginalization existed, particularly affecting communities like the Paraiyar. Occupational groups were categorized into different social strata, and manual labourers did not hold the same political status as the ruling Arasar class. Recognizing these hierarchies is essential for understanding ancient social dynamics.

32. (B) Hunter-gatherer bands → Megalithic Iron Age → Early Historic urbanisation and trade
The social evolution of ancient Tamil Nadu progressed from simple hunter-gatherer bands to more complex organizations. The transition began with early nomadic groups, followed by the Megalithic Iron Age, characterized by advanced metalworking and stone burials. This ultimately led to the Early Historic period, which saw the rise of urban centres, organized trade, and the rule of major monarchs.

33. (C) A is true but R is false.
The legacy of Sangam society forms the cultural foundation of modern Tamil identity, showing remarkable continuity over centuries. While the Kalabhra interregnum was a period of political change, it did not erase the region's historical memory or literary heritage. In fact, many scholars believe that important works and traditions continued to develop and were preserved, ensuring the survival.

34. (C) Cheras, Cholas, and Pandyas
The political landscape of the Sangam period was dominated by three major dynasties collectively known as the Moovendar. These were the Cheras, Cholas, and Pandyas, who ruled over different parts of the Tamil country. Each dynasty had its own capital, emblem, and specific regions of influence. Their leadership fostered a period of significant cultural achievement, economic growth, and maritime trade.

35. (C) P-IV, Q-I, R-II, S-III
Religious beliefs in ancient Tamil society were diverse and tied to specific cultural practices.

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Murugan was the deity of the mountainous regions, while Korravai was the goddess of war associated with arid lands. The tradition of hero stones honoured fallen warriors, and nature worship reflected a deep reverence for the environment. These elements combined to form a complex spiritual framework.

36. (D) A box-like burial chamber constructed using granite stone slabs.
A cist burial is a specific type of megalithic monument consisting of a box-like chamber constructed from large stone slabs. These structures were often used for interring remains along with grave goods, reflecting the burial customs and technological skills of the Iron Age. In Tamil Nadu, cists are frequently found in hilly regions, demonstrating the widespread distribution of these funerary practices.

37. (A) I, II, III and IV only
Urban centres during the Sangam period were dynamic hubs of culture and commerce. Madurai was a centre for literature and the Sangam assemblies, while Uraiyur specialized in the cotton trade. Port cities like Kaveripattinam and Korkai facilitated extensive maritime trade and international contacts. These cities were far from isolated, serving as vital points of connection with distant lands.

38. (C) Divisions were relatively fluid, based largely on occupational groups.
The social structure of the Sangam period was characterized by relative fluidity and was largely based on occupational groups and geographic landscapes. While social hierarchies existed, they did not strictly mirror the rigid four-fold Varna system of the North. Communities were often defined by their roles in production, trade, or governance, allowing for a degree of interaction and interdependence.

39. (D) Konar - Cattle herding and upland pastoralism
Different communities in Sangam society were associated with specific economic activities. The Konar, also known as Idaiyar, were primarily pastoralists involved in cattle herding and dairy production. Other groups had distinct roles, such as the coastal Paravar focusing on fishing and the artisanal Kammalar crafting tools. These specialized occupations were integral to the regional economy and the functioning of landscapes.

40. (A) The Neolithic period saw the total abandonment of stone tools for advanced bronze.
Prehistoric Tamil Nadu saw a gradual evolution of technology and lifestyle. The Paleolithic era featured unpolished stone tools, while the Mesolithic period introduced smaller microliths. The Neolithic phase was marked by polished stone axes and early farming. However, the introduction of metal did not lead to the total abandonment of stone tools during the Neolithic period, as stone remained fundamentally important.

41. (B) Both A and R are true but R is not the correct explanation of A.
The Kalabhra interregnum is often labelled a dark age in traditional history because it interrupted the rule of the three major monarchs. During this time, significant social and political changes occurred, including the growing influence of Buddhism and Jainism. Although these statements are factually correct, the cultural and religious shifts do not solely explain why the period was historically characterized as dark.

42. (A) II, III, IV, I
The historical progression of Tamil Nadu begins with the ancient Acheulian tool culture at sites like Attirampakkam. This was followed by the establishment of the Megalithic culture and its distinctive burial practices. Subsequently, the early historic period flourished with organized urban centres and trade. Finally, the Sangam age declined as the region entered the transitional phase known as the Kalabhra interregnum.

43. (A) Honoured its dead with megalithic architecture and likely believed in an afterlife.
The presence of dolmens, iron weapons, and polished pottery in a burial site indicates a society with sophisticated cultural and technological traits. Such megalithic monuments suggest organized communal labour and a belief in providing for the deceased in the afterlife. This material culture reflects an advanced Iron Age society that valued warrior traditions and possessed significant knowledge of metallurgy.

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44. (D) P-II, Q-III, R-IV, S-I
Megalithic burial traditions in Tamil Nadu utilized various structures to honour and inter the dead. Cist burials were box-like stone chambers, while urn burials used large terracotta jars. Upright memorial pillars are known as hero stones or Nadukal. Dolmens consist of large stone slabs arranged to resemble a table. Each type reflects the specific architectural and ritual practices.

45. (A) I and II only
The coastal economy of the Sangam period was highly developed, with communities like the Paravar and Mukkuvar playing central roles. These groups were involved in maritime activities, including fishing and long-distance trade. The coastal regions served as thriving hubs for exchange, connecting local markets with international trade networks. Such economic specialization highlights the organized nature of coastal life and its importance.

46. (C) Ainthinai system.
The Ainthinai system is a unique framework in early Tamil literature that classifies the world into five distinct ecological landscapes. Each landscape, or 'tinai', is associated with specific plants, animals, occupations, and human emotions. This sophisticated system provided a structure for poetic expression and social organization, reflecting the deep understanding and harmony between ancient Tamil people and their environments.

47. (B) Chalcolithic - Use of iron smelting and steel production.
Prehistoric stages are defined by their tool technology. The Paleolithic period is known for Acheulian handaxes, while the Mesolithic used microliths. The Neolithic period featured polished stone implements. However, the Chalcolithic phase is characterized by the use of copper alongside stone tools, not the smelting of iron, which is the defining hallmark of the subsequent Iron Age or Megalithic period.

48. (D) Adichanallur
Adichanallur is a renowned archaeological site in Tamil Nadu, serving as a primary example of the extensive urn burial tradition. Excavations there have revealed a large number of terracotta urns containing skeletal remains and diverse grave goods. These findings provide significant evidence of a sophisticated pre-Sangam Iron Age civilization with advanced metalworking skills and complex social structures related to funerary rites.

49. (B) Inland agricultural production → Merchant guild procurement → Port city exchange → Overseas export
The flow of trade in the Sangam era followed a logical path from production to international markets. Goods were first produced in inland agricultural or artisanal centres. Merchant guilds then procured these commodities for distribution. They were subsequently moved to port cities, where local exchange occurred. Finally, these products were exported overseas, illustrating the well-organized nature of ancient commercial networks.

50. (C) The ruling class, political authorities, and warrior kings
In the social hierarchy of the Sangam period, the term 'Arasar' referred specifically to the ruling class and political authorities. This group included the three major monarchs, local chieftains, and the warrior nobility. They were responsible for governance, territorial defense, and the administration of justice. Their status was defined by their political power and their role in leading the community.

51. (A) I, II and IV only
Women in Sangam society held a respected position and participated in various social activities. They had certain property rights and were not restricted by the purdah system. Literary evidence shows that women engaged in artistic and poetic pursuits. Furthermore, love marriages were culturally recognized within the Ainthinai framework. These factors suggest a society where women enjoyed relatively high levels.

52. (D) The Megalithic culture
The Iron Age in Tamil Nadu is most closely associated with the Megalithic culture. This phase is characterized by the widespread use of iron technology for tools and weapons and the construction of elaborate stone burial monuments. These megaliths, including dolmens and urns, provide the primary archaeological

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evidence for this period, marking a significant transition toward more complex social and technological structures.

53. (D) A is false but R is true.
The Sangam educational tradition relied heavily on the oral transmission of knowledge rather than rejecting it. The relationship between teachers and students was central to the learning process, which involved the rigorous memorization of texts and grammatical rules. This oral methodology ensured the preservation of literary and cultural traditions long before the widespread use of written records, maintaining intellectual continuity.

54. (C) Guilds managed corporate economic activity and regulated trade practices.
Guilds were essential organizations in Sangam society that managed corporate economic activities and regulated commercial practices. These groups represented the interests of merchants and artisans, ensuring fair trade and quality control. By coordinating both inland and maritime commerce, guilds played a critical role in the economic stability and prosperity of the region, operating independently of direct military or religious functions.

55. (C) P-IV, Q-I, R-II, S-III
The technological progression of prehistoric Tamil Nadu is marked by distinct tool types. The Paleolithic period is identified by Acheulian stone tools, while the Mesolithic era introduced small microliths. The Neolithic age is known for the development of polished stone tools used in early farming. Finally, the Iron Age brought the production of iron implements, which greatly enhanced agricultural capabilities.

56. (A) The excavations confirm that Tamil Nadu had no knowledge of iron until much later.
Adichanallur is a vital site for understanding early Tamil history, as its excavations reveal clear evidence of iron technology during the pre-Sangam period. The presence of numerous urn burials and sophisticated grave goods like gold diadems indicates a socially advanced society. Therefore, any claim that the people of this era lacked knowledge of iron is factually incorrect and contradicted by archaeology.

57. (B) Yazh - A prominent stringed musical instrument frequently mentioned in literature
Music and literature flourished in Sangam society, with several specific elements being frequently mentioned in the texts. The Yazh was a prominent stringed musical instrument played by professional bards like the Panar. Unlike agricultural labourers or specific dances, the Yazh symbolizes the high cultural value placed on music. Tholkappiyam, meanwhile, is a foundational grammatical work rather than an epic poem.

58. (B) Socio-economic interdependence and bartering across ecological zones.
The relationship between the Idaiyar and the Velalar in Sangam villages illustrates the high degree of socio-economic interdependence between different ecological zones. By exchanging dairy products for agricultural grains, these communities maintained a balanced economy based on bartering and mutual need. This interaction shows that ancient society was not composed of isolated groups but rather relied on cooperation across boundaries.

59. (A) I, II, III, IV
The development of ancient Tamil society follows a chronological path starting with prehistoric hunter-gatherer communities using microlithic tools. This was followed by the transition to the metal age with the introduction of copper and iron. Subsequently, the early historic period saw the establishment of thriving urban centres. Finally, the decline of these centres coincided with the arrival of the mysterious Kalabhra interregnum.

60. (A) I, II, III and IV only
The Stone Age in Tamil Nadu is categorized into several phases based on tool technology and social changes. The Paleolithic era featured handaxes, with Attirampakkam being a key site. The Mesolithic period introduced microliths for hunting. The Neolithic period brought about polished tools and farming. These developments were local and evolutionary, not imported from the Indus Valley as some incorrect claims suggest.

61. (D) Velalar
The Velalar community held a high social status as the dominant land-owning class in ancient

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Tamil society. They were primarily responsible for wet cultivation and agricultural production, which formed the economic backbone of the region. Their control over land and resources gave them significant influence within the social and political structure, making them a central group in the agrarian hierarchy.

62. (C) A is true but R is false.
Kaveripattinam was a highly cosmopolitan port city during the Sangam period, known for its vibrant atmosphere and diverse population. It served as a major hub for international maritime trade, attracting merchants from various foreign lands. The assertion that it was an isolated agricultural hub is historically incorrect, as its primary significance lay in its role as a gateway for global commerce.

63. (B) The Nilgiris and the Western Ghats.
In Tamil Nadu, megalithic monuments such as dolmens and cist burials are most abundantly found in the hilly terrains of the Nilgiris and the Western Ghats. These geographic regions provided the stone materials necessary for constructing such elaborate structures. The high concentration of these burials in these areas reflects the cultural practices and territorial distribution of the people during the Iron Age.

64. (A) P-IV, Q-I, R-II, S-III
Occupational diversity was a hallmark of the ancient Tamil social structure. The Vaniyar were primarily involved in commercial trade, while the Kammalar were skilled in metal craftsmanship. The Idaiyar herded cattle in upland regions, and the Anthanar were dedicated to intellectual and priestly duties. This categorization highlights how different groups contributed to the economic and spiritual life of the society.

65. (A) Egalitarian hunter-gatherer bands → Complex chiefdoms of the Megalithic age → State societies of the Moovendar
The social organization of ancient Tamil Nadu evolved from simple to complex structures over time. It began with egalitarian hunter-gatherer bands during the prehistoric era. These groups transitioned into complex chiefdoms during the Megalithic Age, characterized by organized labour and hierarchies. Finally, fully developed state societies emerged under the three monarchs, featuring centralized governance, urban centres, and trade.

66. (C) Cheras - Korkai
Each major Sangam dynasty was associated with specific capitals and urban centres. The Cholas were linked with Kaveripattinam and Uraiyur, while the Pandyas were centred in Madurai. However, Korkai was a significant port city for the Pandyas, not the Cheras. The Cheras were primarily associated with regions on the western coast and inland centres like Musiri and Vanji capitals.

67. (A) The Kalabhras
Following the decline of the early Sangam monarchs, the Tamil country came under the rule of the Kalabhras for several centuries. This period is often described as an interregnum because of the political shifts it caused. Despite being characterized as a dark age in some traditional accounts, it was a time when Buddhism and Jainism exerted significant influence on Tamil literature.

68. (A) I and III only
Historical evidence regarding the practice of sati in the Sangam period is limited and consists of few literary references. This suggests that the custom was not a universal mandate and was likely rare during this era. This early scarcity of the practice stands in sharp contrast to its more widespread and rigid enforcement seen in later medieval periods of history.

69. (B) Megalithic Culture
The hallmark of the Megalithic culture in Tamil Nadu is the construction of massive stone monuments, including dolmens, cists, and menhirs. These structures were primarily used for burials and memorialization, reflecting an organized society with the ability to move large stones. This cultural phase, also known as the Iron Age, represents a period of significant technological and social advancement in history.

70. (C) The caste concept was fluid, adapting to local equivalents like Anthanar.
In early Sangam society, the concept of social division was relatively fluid and adapted to local conditions rather than strictly following the rigid four-fold Varna system of the North. Occupational

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groups were often identified by their specific roles and landscapes. Terms like Anthanar were used as local equivalents for scholarly groups, showing how society integrated traditional hierarchies with indigenous structures.

71. (B) Both A and R are true but R is not the correct explanation of A.
Agriculture in the Sangam period was highly diversified, utilizing both wet cultivation in river valleys and dry farming in less fertile areas. Simultaneously, coastal communities practiced extensive fishing as their primary livelihood in the Neithal landscape. While both statements accurately describe the economic life of the period, the practice of fishing does not serve as an explanation for agricultural diversity.

72. (A) The society completely shunned the use of iron tools in favor of purely polished stones for hunting.
The Megalithic society in Tamil Nadu is defined by its transition into the Iron Age, where the use of iron tools for hunting and farming was widespread. The construction of elaborate burials indicates strong communal organization and a belief in the afterlife. Therefore, the claim that these people shunned iron tools in favour of purely polished stones is factually incorrect.

73. (D) P-IV, Q-II, R-I, S-III
Archaeological sites in Tamil Nadu provide critical evidence for various prehistoric and historic phases. Attirampakkam is famous for Acheulian tools, while Keezhvalavu contains prehistoric rock art. Adichanallur is noted for its extensive urn burials with metal artifacts. The Nilgiris region is significant for its high concentration of megalithic structures like dolmens. Together, these sites map the region's ancient social history.

74. (B) Murugan - Patron deity of the hilly Kurinji region and associated with Tamil identity
Religious traditions in the Sangam period were closely linked to the geographic landscapes. Murugan was the patron deity of the mountainous Kurinji region and is considered a quintessential Tamil god. In contrast, Korravai was associated with the arid Palai tract, and other deities like Varunan and Mayon were linked to coastal and pastoral lands respectively, reflecting the ecological roots.

75. (A) I, II and IV only
The tradition of erecting Nadukal, or hero stones, was a significant part of the warrior culture in ancient Tamil Nadu. These stones honoured individuals who died valiantly in battle or while protecting cattle. Many stones contain inscriptions that offer important historical and linguistic information. However, they were above-ground stone memorials rather than terracotta urns buried underground, which was a custom.

76. (C) A blend of social harmony, interdependence, and occasional conflict.
Although Sangam society was composed of various occupational groups and early hierarchies, literature emphasizes a theme of social harmony and interdependence. Different communities across the five landscapes interacted through trade, bartering, and shared cultural practices. While occasional conflicts did occur, the overarching structure of society was built on the mutual exchange of goods and services, fostering a functioning civilization.

77. (D) Copper
The Chalcolithic period is characterized by the simultaneous use of stone implements and copper tools. This phase represents a major technological step where humans began to experiment with metallurgy before the discovery and widespread adoption of iron. In the context of South Indian prehistory, the use of copper indicates a society moving toward greater technological complexity and specialized craft production over time.

78. (A) I, II, IV and V only
The Sangam period is of immense historical significance as it provides the foundation for modern Tamil identity and cultural continuity. Its literary works offer insights into social evolution, vibrant urban centres, and advanced trade. The era also demonstrates the successful adaptation of local traditions alongside broader cultural elements. It was a sophisticated period with a complex grammatical structure for the language.

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79. (B) The decline was marked by the Kalabhra interregnum, bringing significant political and social shifts to the region.
The conclusion of the Sangam Age was marked by the emergence of the Kalabhra interregnum, which brought significant political and social shifts to the Tamil country. This transitional period disrupted the long-standing rule of the three major monarchs and introduced new religious and cultural influences. It represents a vital, if somewhat mysterious, chapter that preceded the rise of medieval dynasties.

80. (D) Artisan guilds entirely replaced the royal authority in declaring territorial wars and leading armies.
Guilds in the Sangam period were critical economic organizations that protected the interests of merchants and craftsmen and managed trade logistics. They facilitated large-scale corporate activities and regulated standards for commerce. However, they did not replace royal authority in matters of state, such as declaring wars, as those functions remained the primary responsibility of the ruling monarchs and chieftains.

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CHAPTER 02

History of Tamil Society: Post-Sangam, Medieval and Early Modern Period

NOTA

1. Which of the following periods in Tamil history is traditionally referred to as the 'Kalabhra Interregnum', marking a significant political and social transition in the post-Sangam era?
(A) 1st to 3rd century CE
(B) 3rd to 6th century CE
(C) 6th to 9th century CE
(D) 9th to 12th century CE
(E) Answer not known

2. Consider the following statements regarding the revival of Tamil kingdoms:
I. The Pallavas established their capital at Kanchipuram and became a dominant power in northern Tamil Nadu.
II. The Later Cholas rose to prominence under Vijayalaya in the 9th century.
III. The Later Cholas were completely defeated and replaced by the Cheras in the 10th century.
Which of the statements given above is/are correct?
(A) I only
(B) II only
(C) I and II
(D) II and III
(E) Answer not known

3. Given below are two statements, one is labeled as Assertion (A) and the other is labeled as Reason (R).
Assertion (A): The Bhakti movement in Tamil Nadu played a significant role in social reform by challenging rigid caste barriers.
Reason (R): Several prominent Nayanmars and Alvars emerged from marginalized communities and composed vernacular hymns accessible to the common people.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

4. Match the Bhakti saints in List I with their defining characteristics in List II:
List I: (Bhakti Saints)
P. Nandanar
Q. Thiruppaan Alvar
R. Karaikkal Ammaiyar
S. Andal
List II: (Characteristics)
I. Composed the Thiruppavai and was the only female Alvar
II. An Alvar who sang hymns on Lord Ranganatha despite facing severe caste discrimination
III. A female Nayanmar known for her ascetic life and demon-like iconographic depiction
IV. A Dalit saint whose devotion to Lord Shiva is prominently celebrated in the Periya Puranam
(A) P-I, Q-II, R-III, S-IV
(B) P-IV, Q-II, R-III, S-I
(C) P-III, Q-I, R-IV, S-II
(D) P-II, Q-IV, R-I, S-III
(E) Answer not known

5. Identify the correctly matched pair regarding the Bhakti saints and their contributions to Tamil society:
(A) Andal - Authored Thiruppavai and asserted spiritual authority as a female Alvar saint.
(B) Karaikkal Ammaiyar - Authored Nachiyar Thirumozhi and advocated bridal mysticism.
(C) Andal - Known for adopting a strictly ascetic tradition as a prominent Nayanmar saint.
(D) Thiruppaan Alvar - Only male saint to be depicted as a female deity in temple architecture.

(E) Answer not known

6. During the Pallava and Chola periods, the system of 'Devadasi' primarily originated as:
(A) A specialized agricultural labor system utilized strictly in non-Brahmadeya villages.
(B) A mandatory military conscription system for women belonging to noble landowning families.
(C) An international merchant guild responsible for managing various overseas maritime trade routes.
(D) A system of dedicating women to serve the temple deity as ritual artists.
(E) Answer not known

7. Which of the following represents the correct hierarchical sequence of Chola territorial administration from the smallest unit to the largest?
(A) Ur, Valanadu, Nadu, Mandalam
(B) Ur, Nadu, Valanadu, Mandalam
(C) Mandalam, Valanadu, Nadu, Ur
(D) Nadu, Ur, Mandalam, Valanadu
(E) Answer not known

8. Arrange the following Nayak kingdoms of Tamil society based on their geographical location from North to South:
1. Gingee Nayaks
2. Thanjavur Nayaks
3. Madurai Nayaks

Which of the following represents the correct sequence?
(A) 1, 2, 3
(B) 3, 2, 1
(C) 1, 3, 2
(D) 2, 1, 3
(E) Answer not known

9. Consider the following statements concerning Brahmadeya villages in medieval Tamil Nadu:
I. Brahmadeyas were tax-free land grants given primarily to Brahmins.
II. They functioned as significant centers of agrarian expansion and rural transformation.
III. These villages were administered exclusively by itinerant merchant guilds.
IV. The Mahasabha was the primary administrative body in these settlements.

Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) I and IV
(D) II and III
(E) Answer not known

10. Given below are two statements, one is labeled as Assertion (A) and the other is labeled as Reason (R).
Assertion (A): During the Chola period, the Vellalas emerged as a powerful land-owning elite and held significant administrative roles in local governance.
Reason (R): The Chola administration completely abolished the system of private land ownership, distributing all conquered lands equally among the Vellalas.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

11. Match the medieval merchant guilds in List I with their descriptions in List II:
List I: (Merchant Guilds)
P. Ayyavole
Q. Manigramam
R. Anjuvannam
S. Valanjiyar
List II: (Descriptions)
I. A guild predominantly comprising foreign traders like Arabs and Jews
II. An itinerant merchant guild operating extensive pan-regional trade networks
III. A specialized group of traders often associated with the Ayyavole network
IV. A guild that primarily handled localized internal trade and commerce
(A) P-II, Q-IV, R-I, S-III
(B) P-I, Q-II, R-III, S-IV
(C) P-IV, Q-III, R-II, S-I
(D) P-III, Q-I, R-IV, S-II
(E) Answer not known

12. Identify the incorrectly matched pair regarding the Idangai (Left-hand) and Valangai (Right-hand) caste divisions in Tamil society:
(A) Valangai castes - Social groups primarily

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identified as agricultural and landed elites.
(B) Origin of division - Invented by the British administration in the nineteenth century.
(C) Idangai castes - Groups often associated with artisanal and emerging mercantile activities.
(D) Factional conflicts - Disputes regarding temple honors, street rights, and social insignias.
(E) Answer not known

13. Which of the following statements correctly describes the Nayak court culture and its impact on Tamil society?
(A) Fostered a mixed culture and provided patronage for temple renovation, architecture, and art.
(B) Strictly banned the use of the Telugu language in state administration and literary works.
(C) Entirely replaced traditional Hindu temple rituals with Central Asian cultural customs.
(D) Discontinued the practice of giving land grants to military chieftains for the army.
(E) Answer not known

14. Which of the following statements regarding the Maratha rule in Thanjavur is incorrect?
(A) The Marathas fostered a rich cultural synthesis of Marathi, Telugu, and Tamil traditions.
(B) King Serfoji II established the renowned Saraswati Mahal Library for the preservation of ancient manuscripts.
(C) They systematically destroyed existing Chola architectural monuments to construct massive Islamic mosques.
(D) The rulers provided significant patronage to the development of Carnatic music and Bharatanatyam.
(E) Answer not known

15. Consider the following statements regarding Islam and early modern Tamil society:
I. Islam spread in Tamil Nadu primarily through peaceful maritime trade connections rather than military conquest.
II. Tamil Muslim communities exhibited a high degree of cultural syncretism in their daily practices.
III. Tamil was strictly avoided for composing Islamic religious literature in favor of Arabic.
IV. The Labbais and Rowthers were prominent Tamil Muslim trading and scholarly communities.
V. The coexistence of Muslims and Hindus was marked by shared participation in certain localized religious festivals.
Which of the above statements are correct?
(A) I, II, IV and V
(B) I, II, III and IV
(C) I, IV and V
(D) II, III and V
(E) Answer not known

16. Given below are two statements, one is labeled as Assertion (A) and the other is labeled as Reason (R).
Assertion (A): Christian missionaries in the 18th and 19th centuries played a pivotal role in the introduction of modern education and print culture in Tamil Nadu.
Reason (R): Bartholomaeus Ziegenbalg established the first Tamil printing press in Tranquebar and actively translated Christian texts into Tamil to aid local education.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

17. Match the colonial figures in List I with their linguistic or social contributions in List II:
List I: (Colonial Figures)
P. Robert Caldwell
Q. Bartholomaeus Ziegenbalg
R. G.U. Pope
S. Constanzo Beschi (Veeramamunivar)
List II: (Contributions)
I. Established the first Tamil printing press in Tranquebar
II. Authored 'A Comparative Grammar of the Dravidian or South-Indian Family of Languages'
III. Translated classic Tamil works like the Tirukkural and Thiruvasagam into English
IV. Compiled the first modern Tamil dictionary, 'Sathuragarathi'

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(A) P-I, Q-II, R-IV, S-III
(B) P-II, Q-I, R-III, S-IV
(C) P-III, Q-IV, R-I, S-II
(D) P-IV, Q-III, R-II, S-I
(E) Answer not known

18. Identify the correctly matched pair regarding the socio-political movements of the depressed classes in colonial Tamil Nadu:
(A) Rettaimalai Srinivasan - Started the Self-Respect Movement seeking to remove Brahminical social dominance.
(B) M.C. Rajah - Authored the pioneering and influential comparative grammar book on Dravidian linguistics.
(C) V.G. Suryanarayana Sastri - Led the Vaikom Satyagraha specifically for temple entry and street rights.
(D) Iyothee Thass Pandithar - Founded the Sakya Buddhist Society for Dalit emancipation.
(E) Answer not known

19. Which of the following was NOT a direct consequence of the British colonial census operations on the caste system in Tamil Nadu?
(A) It resulted in the total eradication of caste-based discrimination in the rural sectors.
(B) It triggered intense political mobilization and formal petitions from various castes seeking status.
(C) It led to fluid and occupational caste identities becoming permanently rigidified and enumerated.
(D) It prompted communities to consolidate their smaller sub-castes into larger, unified regional identities.
(E) Answer not known

20. Which of the following best characterizes the transformation of the Nadar community in 19th and early 20th century Tamil Nadu?
(A) A transition from traditional agrarian landholders to the status of elite shipbuilders.
(B) A decline from powerful ruling chieftains to displaced and landless rural peasants.
(C) A shift from marginalized toddy tappers to a politically assertive mercantile community.
(D) An exclusive shift away from commerce towards dominance in Western classical music.
(E) Answer not known

21. Select the correct chronological sequence of the major political powers that ruled Tamilakam after the decline of the Sangam age:
(A) Kalabhras, Pallavas, Imperial Cholas, Vijayanagara Nayaks
(B) Pallavas, Kalabhras, Imperial Cholas, Vijayanagara Nayaks
(C) Kalabhras, Imperial Cholas, Pallavas, Vijayanagara Nayaks
(D) Imperial Cholas, Kalabhras, Pallavas, Vijayanagara Nayaks
(E) Answer not known

22. Arrange the following land revenue and administrative systems that influenced Tamil society in the chronological order of their historical emergence:
1. Brahmadeya land grants
2. Nayankara military-feudal system
3. Ryotwari revenue settlement

Which of the following represents the correct sequence?
(A) 2, 1, 3
(B) 1, 2, 3
(C) 3, 1, 2
(D) 1, 3, 2
(E) Answer not known

23. Consider the following statements on the emergence of the educated middle class in 19th-century colonial Tamil Nadu:
I. The introduction of English education created new professional opportunities in colonial administration, law, and journalism.
II. The emerging middle class completely ignored social reform and focused solely on reinforcing traditional religious orthodoxy.
III. This newly educated class played a crucial role in the expansion of the vernacular press and early socio-political mobilization.

Which of the statements given above is/are correct?
(A) I and II
(B) II only
(C) I and III
(D) III only
(E) Answer not known

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24. Given below are two statements, one is labeled as Assertion (A) and the other is labeled as Reason (R).
Assertion (A): The Upper Cloth Controversy in 19th-century Travancore and Kanyakumari was a significant social conflict involving Nadar women.
Reason (R): Lower caste women were forbidden by upper castes from covering their breasts, and the Nadar women's rebellion against this custom was a major assertion of social dignity.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

25. Match the figures/events in List I with their associations in the Tamil Nadu labour movement in List II:
List I: (Figures/Events)
P. B.P. Wadia
Q. Thiru. V. Kalyanasundaram
R. Singaravelar
S. Buckingham and Carnatic Mills
List II: (Associations)
I. Formed the Madras Labour Union, one of India's first organized trade unions
II. A prominent Tamil scholar and early labor leader who mobilized mill workers
III. Organized the first May Day celebration in India on the Marina beach in Madras
IV. The site of major early industrial strikes that catalyzed the labour movement
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-III, R-I, S-IV
(C) P-III, Q-I, R-IV, S-II
(D) P-IV, Q-II, R-I, S-III
(E) Answer not known

26. Identify the incorrectly matched pair regarding the traditional occupations or backgrounds of Tamil Muslim communities:
(A) Labbais - Predominantly a community of agricultural laborers and hereditary Hindu temple priests
(B) Rowthers - Traditionally associated with cavalry, horse trading, and later mercantile activities
(C) Mappilas - Descendants of Arab traders and local women, prominently involved in coastal trade
(D) Marakkayars - Elite maritime trading community with strong overseas and coastal trade links
(E) Answer not known

27. The celebrated Tamil Islamic epic 'Seerapuranam', which narrates the life and history of Prophet Muhammad using Tamil poetic conventions, was authored by:
(A) Kunangudi Mastan Sahib
(B) Umaru Pulavar
(C) Thakkalai Peerappa
(D) Seyku Thambi Pavalar
(E) Answer not known

28. During the colonial period in Tamil Nadu, the concept of 'Zenana education' primarily referred to:
(A) Compulsory military and physical training for women of royal and aristocratic families.
(B) Education provided to secluded women in their homes, primarily by female missionaries.
(C) Specialized colonial universities established exclusively for the higher education of women.
(D) The revival of traditional Devadasi dance forms in formal, state-sponsored educational institutions.
(E) Answer not known

29. Consider the following statements on social continuity and change in colonial Tamil Nadu:
I. The traditional caste system was completely abolished by the British administration through immediate legal decrees.
II. The introduction of the railway network facilitated greater spatial mobility, pilgrimage, and urban migration.
III. Industrialization in centers like Coimbatore and Madras led to the rapid emergence of a new working class.
IV. The spread of Western education spurred socio-religious reform movements that challenged traditional orthodoxies.
Which of the statements given above is/are correct?
(A) I, II and IV

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(B) II, III and IV
(C) I and III
(D) II and IV
(E) Answer not known

30. Given below are two statements, one is labeled as Assertion (A) and the other is labeled as Reason (R).
Assertion (A): The early Bhakti movement in Tamil Nadu posed a formidable challenge to orthodox Brahminical authority and rigid Vedic rituals.
Reason (R): The Bhakti saints emphasized personal devotion, heavily utilized Tamil instead of Sanskrit for worship, and advocated spiritual equality regardless of a devotee's caste.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

31. Match the historical terms regarding social classes in the Chola period in List I with their meanings in List II:
List I: (Terms)
P. Adimai
Q. Kudi
R. Vellalar
S. Devaradiyar
List II: (Meanings)
I. Slavery or servitude often attached to land or temples
II. Peasant or agricultural tenant cultivator
III. Dominant landowning agricultural elite
IV. Women dedicated to ritual service in temples
(A) P-II, Q-I, R-IV, S-III
(B) P-I, Q-II, R-III, S-IV
(C) P-III, Q-IV, R-I, S-II
(D) P-IV, Q-III, R-II, S-I
(E) Answer not known

32. Identify the correctly matched pair regarding occupational specialisation and caste groups during the medieval period:
(A) Chettiars - Marginalized group exclusively associated with palmyra climbing
(B) Kaikolas - Community primarily engaged in deep-sea pearl fishing
(C) Kammalas - Artisanal groups comprising blacksmiths, goldsmiths, and carpenters
(D) Paraiyars - The dominant land-owning elite class controlling the village assemblies
(E) Answer not known

33. Which of the following statements correctly highlights the social inclusivity of the Alvar Bhakti tradition?
(A) The Alvars strictly restricted the recitation of their devotional hymns to members of the Brahmin community.
(B) Thiruppaan Alvar, despite his marginalized caste, was canonized for his profound devotion.
(C) The Nalayira Divya Prabandham was compiled specifically to reinforce rigid caste and gender boundaries.
(D) The Alvar tradition categorically refused to accept women as capable of spiritual authority.
(E) Answer not known

34. Which of the following statements about the Devadasi system in Tamil society is incorrect?
(A) They were initially highly respected women dedicated to deities in major Chola and Pallava temples.
(B) They played a crucial role in the preservation and inter-generational development of classical music and dance.
(C) During the later colonial period, the system suffered from severe social degradation and sexual exploitation.
(D) The Devadasis were strictly barred from holding any personal property or receiving tax-free land grants from kings.
(E) Answer not known

35. Consider the following statements regarding Chola administrative and social integration:
I. The empire was systematically divided into Mandalams, Valanadus, and Nadus for administrative efficiency.
II. Local governance was largely centralized by the King, leaving absolutely no autonomy for the village assemblies.
III. The 'Ur' functioned as the basic local assembly of the tax-paying peasant proprietors.

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IV. Comprehensive land surveys were systematically conducted to assess revenue and ownership.
V. The Cholas maintained a powerful standing army and an effective navy that facilitated overseas trade.

Which of the statements given above are correct?
(A) I, II, III and V
(B) I, III, IV and V
(C) II, III and IV
(D) I, IV and V
(E) Answer not known

36. Given below are two statements, one is labeled as Assertion (A) and the other is labeled as Reason (R).

Assertion (A): The late 19th and early 20th centuries witnessed the proliferation of various caste associations across colonial Tamil Nadu.

Reason (R): The decennial census introduced by the British quantified caste populations, prompting communities to organize administratively to petition for higher social status and proportional political representation.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

37. Match the dynastic founders/revivers in List I with their defining achievements in List II:

List I: (Dynastic Leaders)
P. Vijayalaya Chola
Q. Simhavishnu
R. Maravarman Sundara Pandyan
S. Kadungon

List II: (Achievements)
I. Captured Thanjavur and successfully revived the Imperial Chola dynasty
II. Revived the Pallava dynasty by defeating the Kalabhras in northern Tamil Nadu
III. Restored Pandya supremacy in the 13th century leading to the Second Pandya Empire
IV. Defeated the Kalabhras and revived Early Pandya power in the south during the 6th century

(A) P-II, Q-III, R-I, S-IV
(B) P-I, Q-II, R-III, S-IV
(C) P-IV, Q-I, R-II, S-III
(D) P-III, Q-IV, R-I, S-II
(E) Answer not known

38. Identify the incorrectly matched pair regarding the Idangai and Valangai factions:

(A) Valangai - Consisted predominantly of castes claiming an agricultural basis and traditional land ownership
(B) Idangai - Mostly included newly emerging artisanal and trading castes like weavers and smiths
(C) Factional riots - Usually triggered by disputes over ritual privileges, temple honors, and the use of specific insignias
(D) Eradication - The divisions were completely eradicated by the Nayak rulers through a royal decree in the 16th century
(E) Answer not known

39. Which of the following was NOT a characteristic of the 'Nadu' system in Chola administration?

(A) It served as the primary administrative and agricultural building block of the Chola empire.
(B) It was a nomadic military unit without fixed territorial boundaries or permanent settlements.
(C) The authoritative assembly of the Nadu was collectively known as the Nattar.
(D) It was heavily responsible for settling agrarian disputes and managing local irrigation networks.
(E) Answer not known

40. Which of the following is the most distinctive feature of Andal's contribution to the Tamil Bhakti movement?

(A) She was the only Alvar who composed all her devotional hymns exclusively in the Sanskrit language.
(B) She successfully led a direct military campaign alongside the Pallavas against the invading Kalabhras.
(C) Her works, Thiruppavai and Nachiyar Thirumozhi, express bridal mysticism and personal devotion.
(D) She advocated for the strict and rigid enforcement of the Vedic Varna system in temple worship.

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(E) Answer not known

41. Identify the correct descending order of administrative territorial divisions during the Pallava period:
(A) Ur, Nadu, Kottam, Mandalam (Rashtra)
(B) Kottam, Mandalam (Rashtra), Ur, Nadu
(C) Mandalam (Rashtra), Nadu, Kottam, Ur
(D) Mandalam (Rashtra), Kottam, Nadu, Ur
(E) Answer not known

42. Arrange the following socio-political developments in Tamil Nadu in the correct chronological order of their occurrence:
1. Formation of the Madras Labour Union
2. Establishment of the Madras Native Association
3. The Vaikom Satyagraha for temple street entry

Which of the following represents the correct sequence?
(A) 2, 1, 3
(B) 1, 2, 3
(C) 3, 2, 1
(D) 2, 3, 1
(E) Answer not known

43. Consider the following statements on Karaikkal Ammaiyar:
I. She is widely considered one of the earliest of the 63 revered Nayanmars.
II. She is known for abandoning her physical beauty to adopt an ascetic, skeletal form out of devotion to Lord Shiva.
III. She was a prolific Alvar who composed numerous hymns on Lord Vishnu residing in Srirangam.

Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I only
(D) III only
(E) Answer not known

44. Given below are two statements, one is labeled as Assertion (A) and the other is labeled as Reason (R).
Assertion (A): The Vijayanagara and subsequent Nayak periods in Tamil Nadu witnessed significant demographic changes and cultural shifts.
Reason (R): The mass migration of Telugu and Kannada speaking warrior and mercantile communities into Tamil regions introduced the Nayankara administrative system and profoundly influenced local customs.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

45. Match the 19th and 20th-century reformers in List I with their notable movements or contributions in List II:
List I: (Reformers)
P. Ramalinga Adigal (Vallalar)
Q. Vaikunda Swamigal
R. Ayothee Thass Pandithar
S. Maraimalai Adigal
List II: (Movements/Contributions)
I. Preached Jeevakarunyam and founded the Samarasa Suddha Sanmarga Sangam
II. Championed the rights of marginalized castes in South Travancore through the Ayyavazhi movement
III. Established the Sakya Buddhist Society to forge a casteless identity for Dalit empowerment
IV. Initiated the Pure Tamil Movement (Tani Tamil Iyakkam) to remove Sanskrit influences
(A) P-IV, Q-I, R-II, S-III
(B) P-II, Q-III, R-IV, S-I
(C) P-I, Q-II, R-III, S-IV
(D) P-III, Q-IV, R-I, S-II
(E) Answer not known

46. Identify the correctly matched pair regarding the struggles and assertion of the Nadar community in early modern Tamil society:
(A) Kamuthi Temple Entry Movement - A peaceful entry successfully negotiated and led by the colonial British authorities.
(B) Nadar Mahajana Sangam - An elite association founded exclusively to promote classical Carnatic music among merchants.
(C) Upper Cloth Rebellion - A struggle by Nadar women to secure the right to cover their bodies.

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(D) Sivakasi Riots (1899) - A major military conflict primarily fought between the British army and French colonial forces.
(E) Answer not known

47. The pioneering Christian missionary who established the first modern printing press in India at Tranquebar (Tharangambadi) in 1712, significantly aiding the spread of education and printed literature in Tamil, was:
(A) Robert Caldwell
(B) Constanzo Beschi
(C) G.U. Pope
(D) Bartholomaeus Ziegenbalg
(E) Answer not known

48. During the late 19th and early 20th centuries, which city in Tamil Nadu earned the moniker "Manchester of South India" due to the rapid growth of its textile mills and resultant social transformations?
(A) Madurai
(B) Tiruppur
(C) Coimbatore
(D) Salem
(E) Answer not known

49. Consider the following statements regarding the status of women in the Chola period:
I. Women from royal and aristocratic families held property rights and frequently made extensive land endowments to temples.
II. Queens such as Sembiyan Mahadevi played a massive and highly visible role in temple construction and religious patronage.
III. Common women largely participated in agricultural, domestic, and local artisanal labour.
IV. The practice of women serving as top military generals in the Chola army was widespread and heavily documented.
Which of the statements given above are correct?
(A) I, II and IV
(B) I, II and III
(C) II and IV
(D) I and III
(E) Answer not known

50. Given below are two statements, one is labeled as Assertion (A) and the other is labeled as Reason (R).
Assertion (A): The arrival of Protestant missionaries like Ziegenbalg accelerated the democratization of knowledge in Tamil society.
Reason (R): Ziegenbalg's establishment of the printing press in Tranquebar facilitated the mass production of Tamil texts, breaking the traditional monopoly of elite classes over written knowledge.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

51. Match the ritual specialists in List I with their specific roles in the temple community in List II:
List I: (Ritual Specialists)
P. Archakar / Sivachariyar
Q. Oduvar
R. Araiyar
S. Shilpi / Sthapati
List II: (Roles)
I. Priests heavily responsible for conducting core ritual worship and agamic rites
II. Reciters of the sacred Tamil Saivite hymns (Tevaram) in Shiva temples
III. Performers of sacred rituals and Alvar hymns in Vaishnava temples with dramatic gestures
IV. Master architects and sculptors who designed and built the temple structures
(A) P-II, Q-III, R-I, S-IV
(B) P-III, Q-I, R-IV, S-II
(C) P-I, Q-II, R-III, S-IV
(D) P-IV, Q-II, R-I, S-III
(E) Answer not known

52. Identify the correctly matched pair regarding the Nayanmars and their social backgrounds:
(A) Kannappa Nayanar - A wealthy Brahmin priest known for strictly traditional Vedic rituals.
(B) Sundarar - A Dalit saint who was historically denied entry into the Chidambaram temple.
(C) Thirunavukkarasar - Originally an influential Jain monk who later converted to Saivism.
(D) Nandanar - A mighty Chola king who renounced his powerful throne for extreme

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asceticism.
(E) Answer not known

53. Which of the following best describes the effect of the colonial census operations on Tamil society?
(A) It created rigid, regional caste categories out of fluid groups, escalating political mobilization.
(B) It permanently eliminated social distinctions by officially refusing to record any identities in state documents.
(C) It resulted in a complete and peaceful reversion to the egalitarian social structures of the Sangam era.
(D) It exclusively enumerated religious minorities while completely ignoring the Hindu caste system.
(E) Answer not known

54. Which of the following statements regarding the linguistic and literary contributions of Tamil Muslims is incorrect?
(A) Tamil Muslim scholars creatively utilized the Arabic script to write Tamil, creating the unique 'Arwi' or Arabu-Tamil language system.
(B) Literary forms like 'Padappattu' (war songs) and 'Munajat' (supplications) were uniquely localized into distinct Tamil poetic formats.
(C) Mappila songs (Mappila Pattu) heavily blended Arabic, Malayalam, and Tamil linguistic elements into a unique cultural expression.
(D) The tradition completely rejected traditional Tamil prosody like Venba, finding them un-Islamic.
(E) Answer not known

55. Consider the following statements on the Uttaramerur inscriptions of Chola King Parantaka I:
I. They provide highly detailed guidelines on the functioning and election of the local village assembly (Mahasabha).
II. Candidates for the various committees were selected through an indigenous pot-ticket system known as Kudavolai.
III. Certain property ownership and knowledge of Vedic texts were mandatory qualifications for candidates.
IV. Any person found guilty of corruption or misappropriation of funds was permanently disqualified from contesting.
V. The inscriptions show that women held a strict 50% reservation in all local village executive committees.
Which of the statements given above are correct?
(A) I, II, III and V
(B) I, II, III and IV
(C) II, III, IV and V
(D) I, III and IV
(E) Answer not known

56. Which of the following was NOT an assertion made by Robert Caldwell in his pioneering work on Dravidian linguistics?
(A) The Dravidian languages form a distinct language family separate from the Indo-Aryan group.
(B) Tamil possesses the richest, most independent, and oldest literature among the Dravidian languages.
(C) The grammar of Tamil heavily relies on Sanskrit roots and cannot function independently.
(D) The indigenous people of South India possessed a highly civilized culture prior to the arrival of the Aryans.
(E) Answer not known

57. A major distinguishing feature of the 'Brahmadeya' settlements during the Pallava and Chola periods was that they:
(A) Functioned strictly as heavily fortified military garrisons on the volatile frontiers of the empire.
(B) Highly urbanized coastal port cities managed exclusively by international maritime merchant and trade guilds.
(C) Served primarily as penal colonies and rehabilitation centers for captured prisoners of war.
(D) Tax-free land grants to Brahmins acting as engines of agricultural expansion and rural integration.
(E) Answer not known

58. Identify the correct chronological order of the major Tamil empires' political dominance in the post-Sangam era:
(A) Pallavas → Imperial Cholas → Later Pandyas

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→ Vijayanagara Empire
(B) Imperial Cholas → Pallavas → Later Pandyas → Vijayanagara Empire
(C) Pallavas → Later Pandyas → Imperial Cholas → Vijayanagara Empire
(D) Later Pandyas → Pallavas → Imperial Cholas → Vijayanagara Empire
(E) Answer not known

59. Arrange the following dynasties that ruled or controlled the region of Thanjavur in the chronological order of their reign:
1. Nayaks of Thanjavur
2. Imperial Cholas
3. Marathas of Thanjavur
4. Mutharaiyars

Which of the following represents the correct sequence?
(A) 4, 2, 1, 3
(B) 2, 4, 1, 3
(C) 4, 1, 2, 3
(D) 2, 1, 3, 4
(E) Answer not known

60. Consider the following statements regarding lower-caste Nayanmars in the Bhakti movement:
I. Nandanar was a marginalized laborer who defied entrenched social norms by seeking to worship Lord Shiva at Chidambaram.
II. The canonical hagiography 'Periya Puranam' entirely ignores the lower-caste saints and focuses exclusively on Brahmin saints.
III. The inclusion of marginalized castes in the Nayanmar canon profoundly highlights the egalitarian undercurrent of the early Bhakti movement.

Which of the statements given above is/are correct?
(A) I and II
(B) II and III
(C) I and III
(D) III only
(E) Answer not known

61. The sacred Saiva religious canon consisting of the devotional hymns of the Nayanmars, systematically compiled by Nambiyandar Nambi, is collectively known as the:
(A) Tirumurai
(B) Nalayira Divya Prabandham
(C) Silappatikaram
(D) Tolkappiyam
(E) Answer not known

62. During the 19th century, the 'Madras Native Association' (MNA), one of the earliest political organizations in Tamil Nadu, was primarily founded by:
(A) Peasant leaders violently fighting against the exploitative zamindari and land systems.
(B) Social reformers seeking the complete abolition of untouchability through mass protests.
(C) Elites and merchants seeking to petition the British regarding local social grievances.
(D) European missionaries strictly advocating for compulsory English education for all castes.
(E) Answer not known

63. Consider the following statements on the role of women in the Tamil Bhakti movement:
I. Women saints composed significant literary works that are formally canonized in authoritative Tamil religious texts.
II. Karaikkal Ammaiyar's poetry is credited with introducing the 'Antati' meter to Tamil literature.
III. Andal's verses explicitly rejected traditional earthly marriage in favor of eternal spiritual union with the deity.
IV. The Bhakti movement directly led to total gender equality and the immediate eradication of patriarchy in medieval Tamil society.

Which of the statements given above are correct?
(A) I, II and IV
(B) II, III and IV
(C) I, II and III
(D) I and IV
(E) Answer not known

64. Which statement accurately reflects the proliferation of Jatis (castes) during the late Chola and Vijayanagara periods?
(A) Society became strictly egalitarian, completely dismantling the traditional Varna system across all regions.
(B) The Vijayanagara rulers issued strict royal decrees that permanently restricted the total number of castes in Tamil Nadu to exactly

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four.
(C) The emergence of new occupational groups and highly specialized artisan guilds led to the formalization of numerous new sub-castes.
(D) All newly formed merchant guilds were completely and automatically absorbed into the Brahmin varna.
(E) Answer not known

65. Which of the following statements concerning peasant communities and agrarian relations in the Chola period is incorrect?
(A) The Vellalar community formed the dominant landholding peasant class in riverine tracts.
(B) The 'Kudi' or landless tenant cultivators held paramount administrative power over the 'Ur' village assembly.
(C) Land was frequently held jointly by the village community (Vellanvagai) in non-Brahmadeya villages.
(D) A significant section of hard agricultural labor was performed by heavily marginalized, landless groups known as Adimais.
(E) Answer not known

66. Consider the following statements on religious syncretism in early modern Tamil Nadu:
I. Sufi shrines (Dargahs) in Tamil Nadu, such as the one at Nagore, attract numerous devotees across all religious lines.
II. Islamic architecture in Tamil Nadu strictly avoided and banned the incorporation of any local Dravidian architectural features.
III. Tamil Muslim poetry often utilized conventional Hindu literary forms like 'Pillai Thamizh'.
IV. The celebration of Santhanakoodu festivals showcases deeply shared cultural practices between communities.
V. The Hindu rulers of Ramanathapuram (Sethupathis) often endowed tax-free lands to Islamic shrines.
Which of the statements given above are correct?
(A) I, II, III and IV
(B) I, III, IV and V
(C) II, IV and V
(D) I, II and V
(E) Answer not known

67. Which of the following professional fields was LEAST accessible to the newly emerging, Western-educated Indian middle class in 19th-century colonial Madras?
(A) High-ranking military command positions in the British Royal Navy and Army.
(B) Legal practice as professional lawyers and subordinate district judges.
(C) Subordinate government civil service and regional revenue administration roles.
(D) Modern journalism, vernacular publishing, and contemporary formal education.
(E) Answer not known

68. The later exploitation and severe decline of the Devadasi system during the colonial era culminated in a major, successful social reform campaign and legislative ban primarily spearheaded by:
(A) Pandita Ramabai and Savitribai Phule, known for women's social education.
(B) Rukmini Devi Arundale and Annie Besant, leaders in cultural and political revival.
(C) Moovalur Ramamirtham Ammaiyar and Dr. Muthulakshmi Reddy.
(D) Sister Nivedita and Sarojini Naidu, prominent figures in the national movement.
(E) Answer not known

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69. The colonial Wood's Despatch of 1854 profoundly impacted Tamil society primarily by:
(A) Established a systematic framework for education, leading to the University of Madras in 1857.
(B) Banning the usage of the Tamil language within all government offices and regional courts.
(C) Mandating compulsory military service for all intermediate castes in the Madras Presidency.
(D) Abolishing the Ryotwari land revenue system to introduce the Zamindari system everywhere.
(E) Answer not known

70. In the context of early 20th-century political mobilization, the 'Non-Brahmin Manifesto' of 1916, which heavily influenced land-owning castes like the Vellalas to demand proportional representation, was issued by the:
(A) Indian National Congress

(B) Madras Mahajana Sabha
(C) Home Rule League
(D) Justice Party (South Indian Liberal Federation)
(E) Answer not known

71. Which of the following is a correct description of the Palayakkarar (Poligar) system introduced in Tamil Nadu during the Nayak period?
(A) A centralized civilian bureaucracy where all officials were paid exclusively in cash directly from the Nayak royal treasury.
(B) A quasi-feudal military system where chieftains collected revenue in exchange for maintaining troops.
(C) A highly advanced naval administration system specifically designed to control Indian Ocean spice trade routes.
(D) A purely religious institution aimed exclusively at spreading Telugu literature across rural Tamilakam.
(E) Answer not known

72. Which of the following statements regarding Dalit political assertion in early 20th-century Tamil Nadu is incorrect?
(A) Leaders like M.C. Rajah and Rettaimalai Srinivasan vigorously represented the Depressed Classes at both regional and national levels.
(B) Rettaimalai Srinivasan participated in the Round Table Conferences in London to advocate for marginalized rights.
(C) The classes exclusively supported the Congress and rejected all independent political mobilization.
(D) Panchama schools were established on specially assigned lands by the colonial government to provide education to the marginalized communities.
(E) Answer not known

73. Which of the following was NOT a condition typically associated with 'temple slaves' (Tirumuttattadimai) during the medieval Chola period?
(A) They were deeply attached to the temple for carrying out menial labor, sweeping, and maintenance tasks.
(B) They were often distressed individuals or impoverished families who sold themselves to the temple during times of severe famine.
(C) Their specific status, origins, and assigned duties were frequently and meticulously recorded in temple stone inscriptions.
(D) They held the absolute legal right to veto administrative decisions made by the temple's elite priestly committee.
(E) Answer not known

74. A distinct feature of the 'Manigramam' merchant guild in the medieval Tamil economy was that it:
(A) Internal trading corporation that later integrated with larger supralocal merchant networks.
(B) Consisted exclusively of Arab horse traders operating within the regional Pandyan ports.
(C) Was heavily involved in agricultural cultivation rather than dealing in commerce or trade.
(D) Completely monopolized the pearl fishery off the Gulf of Mannar without facing any local competition.
(E) Answer not known

75. Who among the following was the pioneering European missionary to systematically translate the New Testament into the Tamil language, publishing it in 1714?
(A) Robert de Nobili
(B) Bartholomaeus Ziegenbalg
(C) Constanzo Beschi
(D) Thomas Macaulay
(E) Answer not known

76. The massive migration of Tamil labourers to overseas colonies such as Malaya, Ceylon, and Mauritius in the 19th and early 20th centuries was primarily driven by:
(A) State-sponsored global tourism programs heavily subsidized by the British Empire.
(B) The introduction of Kangani and Indenture systems due to colonial plantation demands for labor.
(C) Religious pilgrimages jointly organized by newly formed caste associations.
(D) The sudden collapse of the textile industry in Manchester forcing British factories to relocate to Asia.
(E) Answer not known

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77. Which of the following correctly describes the socio-economic impact of the Ryotwari settlement introduced by Thomas Munro in the Madras Presidency?
(A) Created a direct revenue relationship between the state and the cultivator, recognizing property rights.
(B) It permanently entrenched traditional Zamindars as the absolute owners of all agricultural lands in the Madras Presidency.
(C) It abolished all forms of land tax, completely freeing the impoverished peasantry from any state revenue demands.
(D) It strictly prohibited the transfer, mortgage, or sale of agricultural land by the peasants.
(E) Answer not known

78. Which of the following statements regarding the later phases of the Bhakti movement and its relationship with Brahminical authority is incorrect?
(A) The radical, anti-caste edges of the early Bhakti movement were gradually softened and heavily institutionalized over centuries.
(B) The vernacular Tamil hymns of the Alvars and Nayanmars were eventually elevated to a status equivalent to the Sanskrit Vedas in temple rituals.
(C) The Bhakti saints successfully eradicated the caste system in its entirety, leading to a completely caste-less Tamil society by the 12th century.
(D) Brahminical orthodoxy strategically accommodated the Bhakti saints by integrating them into the formal temple pantheon as revered deities.
(E) Answer not known

79. Despite immense colonial changes, which of the following social institutions demonstrated profound continuity and resistance to complete Westernization in 19th-century Tamil Nadu?
(A) The traditional pre-colonial education system (Gurukula), which successfully remained the only legally accepted form of education.
(B) The rural barter system, which entirely prevented the introduction of colonial currency in agrarian areas.
(C) The traditional village criminal justice system, which successfully expelled British courts from rural districts.
(D) The primacy of family, extensive kinship networks, and strict endogamous marriage practices.
(E) Answer not known

80. The social stratification during the Pallava period in Tamilakam was uniquely characterized by:
(A) The complete absence of Brahmins in administrative and advisory roles to the regional King.
(B) The total dominance of Buddhist monasteries over the state apparatus and land distribution.
(C) Society formalized around Brahmadeya centers with the growing influence of Sanskrit Varna ideology.
(D) The rapid elimination of artisanal castes due to a complete lack of internal and external trade.
(E) Answer not known

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ANSWERS

1. (B) 3rd to 6th century CE
The Kalabhra period in Tamil history follows the Sangam era and precedes the Pallava and Pandya revival. It is traditionally characterized as an interregnum due to the scarcity of direct inscriptions. This era witnessed significant religious shifts, with Buddhism and Jainism gaining prominence, while social and political structures underwent substantial transitions before the medieval dynastic powers emerged.

2. (C) I and II
The post-Kalabhra period saw the resurgence of major dynasties in the Tamil region. The Pallavas established their power base at Kanchipuram, dominating northern territories. Simultaneously, the Imperial Cholas rose under Vijayalaya in the ninth century, laying the foundation for a vast empire. The third statement regarding the Cheras is historically inaccurate, as the Cholas remained dominant during that era.

3. (A) Both A and R are true and R is the correct explanation of A.
The Bhakti movement fundamentally transformed Tamil society by promoting a more inclusive spiritual path. By emphasizing personal devotion over complex rituals, it allowed individuals from diverse social backgrounds, including marginalized communities, to participate. The use of the vernacular Tamil language for hymns made religious teachings accessible to the masses, effectively challenging established social hierarchies and the traditional monopoly of the elite.

4. (B) P-IV, Q-II, R-III, S-I
Nandanar, a Dalit devotee, holds a unique place in Saiva hagiography for his unwavering devotion to Lord Shiva. Thiruppaan Alvar represents the inclusive nature of the Vaishnava tradition, having composed hymns despite social barriers. Karaikkal Ammaiyar is celebrated for her ascetic devotion and unique physical transformation. Andal remains the prominent female figure in the Alvar tradition through her poetic contributions.

5. (A) Andal - Authored Thiruppavai and asserted spiritual authority as a female Alvar saint.
Andal is the only female saint among the twelve Alvars and is highly revered for her intense spiritual devotion. Her major compositions, Thiruppavai and Nachiyar Thirumozhi, are cornerstone texts of Tamil literature and Vaishnava philosophy. Through her poetry, she expressed a deep, personal connection with the deity, asserting female spiritual authority and significantly influencing the devotional landscape of the region.

6. (D) A system of dedicating women to serve the temple deity as ritual artists.
The system of dedicating women to temples flourished under the patronage of the Pallava and Chola dynasties. These women, known as Devadasis, were highly trained in various ritual arts, including classical music and dance. They played a vital role in maintaining temple traditions and were often granted lands for their service, reflecting their integral position within the socio-religious framework.

7. (B) Ur, Nadu, Valanadu, Mandalam
The Chola administrative structure was meticulously organized to ensure efficient governance and revenue collection. At the base was the Ur, representing the local village assembly. These units were grouped into larger districts known as Nadu. Multiple Nadus formed a Valanadu, which were further organized into larger provinces called Mandalam. This hierarchical system allowed the central authority to maintain control effectively.

8. (A) 1, 2, 3
Following the decline of the Vijayanagara Empire, local governors established independent Nayak kingdoms in the Tamil region. Geographically, Gingee was situated in the north, followed by Thanjavur in the central fertile delta region, and Madurai in the southern territories. These kingdoms were instrumental in preserving regional culture, patronizing arts, and maintaining administrative systems inherited

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from their Vijayanagara predecessors during the era.

9. (B) I, II and IV
Brahmadeyas were tax-exempt land grants bestowed upon Brahmins, serving as catalysts for agricultural expansion and the spread of Vedic traditions. These settlements were governed by an assembly called the Mahasabha, which managed local affairs, irrigation, and legal matters. While these villages were significant cultural and economic centers, they were not administered by merchant guilds, which operated separately through their organizations.

10. (C) A is true but R is false.
In the Chola administrative framework, the Vellalas functioned as a dominant land-owning class with substantial influence over local governance. They held key positions in the Nadu assemblies and were responsible for agricultural management. However, the assertion that the Chola state abolished private land ownership is incorrect. Private and communal land holdings continued to exist alongside the grants given to elites.

11. (A) P-II, Q-IV, R-I, S-III
Medieval Tamil commerce was organized through powerful merchant guilds with distinct operational scopes. The Ayyavole operated extensive pan-regional networks, while the Manigramam typically handled more localized internal trade. The Anjuvannam guild was unique for its composition of foreign traders, including Arabs and Jews, who managed maritime commerce. These guilds collectively facilitated economic prosperity by coordinating trade across inland and maritime routes.

12. (B) Origin of division - Invented by the British administration in the nineteenth century.
The division of society into Idangai and Valangai factions was a long-standing feature of the Tamil social landscape, predating the arrival of Europeans. These groupings often engaged in conflicts over social privileges, ritual rights, and economic status within the temple hierarchy. While the British recorded these divisions in their administrative documents, they did not create them, as historical records mention them.

13. (A) Fostered a mixed culture and provided patronage for temple renovation, architecture, and art.
The Nayak period was marked by a vibrant court culture that significantly impacted Tamil society. The rulers were prolific patrons of temple architecture, responsible for extensive renovations and the construction of massive gopurams. They fostered a cosmopolitan atmosphere where Telugu and Tamil literary traditions flourished side by side. This era saw the continuation of the Nayankara system, which integrated military service.

14. (C) They systematically destroyed existing Chola architectural monuments to construct massive Islamic mosques.
Maratha rule in Thanjavur was characterized by a rich cultural synthesis and the active preservation of regional heritage. King Serfoji II was a visionary leader who established the Saraswati Mahal Library, collecting thousands of ancient manuscripts. The Marathas were also significant patrons of the performing arts, including Carnatic music and Bharatanatyam. They respected existing architectural traditions and did not destroy historical monuments.

15. (A) I, II, IV and V
The spread of Islam in the Tamil region occurred primarily through peaceful maritime trade and cultural interaction. Tamil Muslim communities, such as the Labbais and Rowthers, developed a unique identity characterized by cultural syncretism. They actively used the Tamil language for religious and secular literature. The coexistence of diverse communities was reflected in shared participation in various local religious festivals.

16. (A) Both A and R are true and R is the correct explanation of A.
During the eighteenth and nineteenth centuries, Christian missionaries played a transformative role in the social and intellectual life of Tamil Nadu. By introducing modern printing technology and establishing schools, they facilitated wider access to knowledge. Bartholomaeus Ziegenbalg's pioneering work at Tranquebar was particularly significant, as he established the first Tamil printing press. This development allowed for the mass production.

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17. (B) P-II, Q-I, R-III, S-IV
Robert Caldwell is renowned for his comparative study of Dravidian languages, which provided a scientific basis for the distinct identity of the language family. Bartholomaeus Ziegenbalg is credited with introducing the printing press to the region. G.U. Pope made classic Tamil literature accessible to a global audience through translations. Constanzo Beschi, also known as Veeramamunivar, compiled the first modern dictionary.

18. (D) Iyothee Thass Pandithar - Founded the Sakya Buddhist Society for Dalit emancipation.
Iyothee Thass Pandithar was a pioneering social reformer who sought to empower the marginalized through a new identity. He founded the Sakya Buddhist Society, advocating that Dalits were originally Buddhists who had been displaced by later social structures. His work laid the groundwork for future social justice movements, emphasizing the importance of historical reclamation and educational advancement for the oppressed.

19. (A) It resulted in the total eradication of caste-based discrimination in the rural sectors.
The British colonial census had a profound impact on how social identities were perceived and organized in the Tamil region. By attempting to quantify and categorize various groups, the administration inadvertently made social boundaries more rigid. This led to increased political mobilization as different communities petitioned for status. However, these administrative exercises did not result in the eradication of social discrimination.

20. (C) A shift from marginalized toddy tappers to a politically assertive mercantile community.
The Nadar community underwent a remarkable socio-economic transformation during the nineteenth and early twentieth centuries. Originally associated with marginalized occupations, they successfully transitioned into a powerful and politically assertive mercantile community. Through collective effort, educational advancement, and successful commercial ventures, they challenged existing social hierarchies. This transition is a key example of social mobility and organized community assertion within Tamil Nadu.

21. (A) Kalabhras, Pallavas, Imperial Cholas, Vijayanagara Nayaks
The political history of Tamilakam after the Sangam age followed a distinct chronological progression. The Kalabhra period served as a transitional phase before the rise of the Pallavas in the north. Subsequently, the Imperial Cholas established a vast empire centered in the Kaveri delta. Following the decline of later dynasties, the Vijayanagara Empire and its Nayak governors introduced new frameworks.

22. (B) 1, 2, 3
Tamil society witnessed several distinct land and administrative systems over different historical periods. The Brahmadeya system of land grants became prominent during the Pallava and Chola eras, fostering agricultural growth. Later, the Vijayanagara rulers introduced the Nayankara system, which combined military service with territorial governance. Finally, the British colonial administration implemented the Ryotwari settlement, establishing a direct relationship between state.

23. (C) I and III
The emergence of a Western-educated middle class in the nineteenth century was a significant development in colonial Tamil Nadu. This group benefited from new professional opportunities in law, administration, and journalism. They were instrumental in the growth of the vernacular press and early political mobilization. Members of this class became active participants in reform movements, seeking to address traditional social challenges.

24. (A) Both A and R are true and R is the correct explanation of A.
The Upper Cloth Controversy was a significant social struggle in the southern regions of the Tamil country during the nineteenth century. It centered on the right of lower-caste women, particularly from the Nadar community, to cover their upper bodies, a practice traditionally restricted by higher castes. This rebellion became a powerful assertion of human dignity and social equality against oppressive customs.

25. (A) P-I, Q-II, R-III, S-IV
The labor movement in Madras was characterized by the early organization of industrial workers.

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B.P. Wadia was instrumental in forming the Madras Labour Union, one of the country's first formal trade unions. Thiru. V. Kalyanasundaram, a respected scholar, played a key role in mobilizing workers. Singaravelar is remembered for organizing the first May Day celebrations at major industrial sites.

26. (A) Labbais - Predominantly a community of agricultural laborers and hereditary Hindu temple priests
Tamil Muslim communities have diverse historical backgrounds and traditional occupations. While the Rowthers were associated with cavalry and trade, and the Marakkayars were prominent in maritime commerce, the description of Labbais as Hindu temple priests is historically inaccurate. The Labbais are a distinct Tamil-speaking Muslim community, traditionally involved in trade and crafts, contributing significantly to the region's unique syncretic identity.

27. (B) Umaru Pulavar
The Seerapuranam is a monumental work in Tamil literature that narrates the life of Prophet Muhammad. Composed by Umaru Pulavar in the seventeenth century, it beautifully integrates Islamic history with traditional Tamil poetic conventions. This epic serves as a prime example of cultural synthesis, demonstrating how religious themes were adapted into the local literary framework, influencing both Islamic and Tamil traditions.

28. (B) Education provided to secluded women in their homes, primarily by female missionaries.
During the colonial period, Zenana education emerged as a specific strategy to provide learning opportunities to women who lived in seclusion. Female missionaries visited homes to teach reading, writing, and domestic skills. This approach navigated social restrictions that prevented many women from attending formal schools. It played a role in the gradual expansion of literacy and modern ideas among elite families.

29. (B) II, III and IV
The colonial era brought significant changes to Tamil society through various modernization efforts. The expansion of the railway network improved mobility and facilitated urban migration. Industrial growth in cities led to the formation of a new working class. Western education served as a catalyst for social reform movements. However, the traditional caste system was not abolished through simple legal decrees as mentioned.

30. (A) Both A and R are true and R is the correct explanation of A.
The early Bhakti movement in the Tamil region represented a significant departure from orthodox religious practices. By emphasizing personal devotion to a deity, the Bhakti saints challenged the necessity of complex Vedic rituals mediated by priests. The use of the Tamil language for worship made participation more inclusive, advocating for spiritual equality and suggesting that devotion was accessible to everyone regardless of caste.

31. (B) P-I, Q-II, R-III, S-IV
The social structure of the Chola period was characterized by clearly defined roles and statuses. The Vellalars were the dominant landowning class, while the Kudis functioned as tenant cultivators. The term Adimai referred to individuals in various forms of servitude, often tied to land or temples. Devaradiyar were women dedicated to the temple, performing essential ritual arts in medieval religious life.

32. (C) Kammalas - Artisanal groups comprising blacksmiths, goldsmiths, and carpenters
During the medieval period, various communities were defined by their specialized occupational roles. The Kammalas were a prominent group of artisans comprising blacksmiths, goldsmiths, and carpenters who played a vital role in construction and craftsmanship. Unlike the Chettiars, who were primarily involved in commerce, the Kammalas were essential for the development of temple architecture and local industries, forming a central social identity.

33. (B) Thiruppaan Alvar, despite his marginalized caste, was canonized for his profound devotion.
The Alvar tradition is celebrated for its inclusive spiritual vision, which often transcended rigid social boundaries. This is best exemplified by the life of Thiruppaan Alvar, who, despite his marginalized background, attained the status of a revered saint. The canonization of his hymns in the sacred collection demonstrates that within

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the devotional framework, spiritual merit was valued above social origin in Tamilakam.

34. (D) The Devadasis were strictly barred from holding any personal property or receiving tax-free land grants from kings.
Historically, Devadasis held a significant and respected position within the temple ecosystem. They were highly skilled in the arts and played a crucial role in preserving cultural traditions. Records show that many Devadasis held personal property and received land grants from rulers in recognition of their service. The social degradation and exploitation associated with the system emerged much later during the colonial era.

35. (B) I, III, IV and V
The Chola empire was renowned for its organized administrative system and the degree of autonomy granted to local assemblies. While the central government conducted land surveys and maintained a strong military, village bodies like the Ur and Mahasabha managed local affairs independently. This decentralized approach allowed for efficient governance across Mandalams and Nadus, contributing to long-term stability and economic prosperity in Tamilakam.

36. (A) Both A and R are true and R is the correct explanation of A.
The late nineteenth century saw a rise in organized caste associations as communities adapted to colonial administrative changes. The decennial census, by quantifying populations, prompted many to organize for better political representation and status. These associations became platforms for petitioning the government and advocating for educational opportunities. This development marked a significant shift in how social identities were mobilized for administrative purposes.

37. (B) P-I, Q-II, R-III, S-IV
The political landscape was shaped by leaders who revived their dynasties after periods of decline. Vijayalaya Chola successfully re-established Chola power, while Simhavishnu did the same for the Pallavas. Kadungon is credited with ending Kalabhra dominance in the south and restoring the Pandyas. Later, Maravarman Sundara Pandyan presided over the rise of the Second Pandya Empire, marking transitions between major regional powers.

38. (D) Eradication - The divisions were completely eradicated by the Nayak rulers through a royal decree in the 16th century
The division between Idangai and Valangai factions was a persistent feature of social organization in the Tamil region. These groups, representing different occupational and landed interests, frequently engaged in disputes over ritual privileges and social honors. While various rulers attempted to manage or mediate these conflicts, they were not completely eradicated by royal decrees. These divisions continued to influence localized social interactions.

39. (B) It was a nomadic military unit without fixed territorial boundaries or permanent settlements.
The Nadu was a fundamental territorial and administrative unit in the Chola system, representing a cluster of villages. It served as a permanent agricultural and governance block rather than a nomadic unit. The assembly of the Nadu, known as the Nattar, was responsible for managing local irrigation, settling disputes, and overseeing revenue collection. This system was essential for the stable administration of territories.

40. (C) Her works, Thiruppavai and Nachiyar Thirumozhi, express bridal mysticism and personal devotion.
Andal's unique contribution to the Tamil Bhakti tradition lies in her profound poetic expressions of bridal mysticism. Through her works, she articulated an intense, personal longing for a spiritual union with the deity. Her compositions are celebrated for their literary beauty and emotional depth, making her a central figure in the Alvar tradition. She is revered as a model of total devotion.

41. (D) Mandalam (Rashtra), Kottam, Nadu, Ur
The administrative organization of the Pallava kingdom followed a hierarchical structure designed for effective regional control. The largest division was the Mandalam, often referred to as a Rashtra. This was subdivided into smaller units known as Kottams, which were further divided into Nadus. The smallest administrative unit was the Ur, representing the local village level,

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ensuring steady revenue collection across the region.

42. (A) 2, 1, 3
Political and social mobilization in Tamil Nadu evolved through several distinct phases. The establishment of the Madras Native Association in 1852 marked an early effort by elites to engage with the administration. Much later, the formation of the Madras Labour Union in 1918 signaled the beginning of organized labor movements. This was followed by the Vaikom Satyagraha in 1924 for social rights.

43. (A) I and II
Karaikkal Ammaiyar is a highly revered figure in the Saiva tradition and is recognized as one of the earliest Nayanmars. Her devotion to Lord Shiva was so intense that she famously prayed to lose her physical beauty, choosing to adopt a skeletal form to better serve the deity. Her poetry remains a significant part of the religious canon within the Tamil region.

44. (A) Both A and R are true and R is the correct explanation of A.
The Vijayanagara and Nayak periods brought about significant demographic and cultural transformations in the Tamil region. The influx of Telugu and Kannada-speaking communities introduced new administrative practices, such as the Nayankara system, which linked military service to land management. This migration influenced local cultural expressions, leading to a vibrant synthesis of traditions that reshaped the social fabric and regional governance.

45. (C) P-I, Q-II, R-III, S-IV
Nineteenth and twentieth-century reformers addressed social challenges in Tamil Nadu through diverse movements. Ramalinga Adigal focused on compassion and brotherhood, while Vaikunda Swamigal led movements for marginalized groups in the south. Ayothee Thass Pandithar sought to create a new identity for Dalits through Buddhism. Maraimalai Adigal initiated the movement to remove foreign influences from Tamil, contributing to broader social reform.

46. (C) Upper Cloth Rebellion - A struggle by Nadar women to secure the right to cover their bodies.
The assertion of the Nadar community against social restrictions is a significant chapter in the history of social reform. The Upper Cloth Rebellion specifically involved women fighting for the right to dress with dignity, challenging long-standing oppressive customs. This struggle, along with others like the Kamuthi temple entry case, reflects a broader movement for social equality and the removal of marginalized barriers.

47. (D) Bartholomaeus Ziegenbalg
Bartholomaeus Ziegenbalg was a pioneering figure who significantly influenced the intellectual landscape of Tamil Nadu. By establishing the first modern printing press at Tranquebar in 1712, he facilitated the mass production of books and educational materials. This technological advancement was crucial for the spread of literacy and provided the foundation for subsequent educational and literary developments in the region during the colonial era.

48. (C) Coimbatore
Coimbatore earned the title of the Manchester of South India due to its rapid industrialization and the proliferation of textile mills. This economic growth was driven by the availability of cotton and favorable climate conditions. The industrial expansion led to significant social changes, including the growth of an urban working class and new forms of labor organization, impacting the regional social structure.

49. (B) I, II and III
During the Chola period, women from the royal family and the aristocracy held significant social and economic influence. Figures like Sembiyan Mahadevi were famous for their religious patronage and temple construction. While elite women could hold property, common women were actively involved in agriculture and local trades. However, there is no historical evidence that women served as high-ranking military generals.

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50. (A) Both A and R are true and R is the correct explanation of A.
The introduction of the printing press by Ziegenbalg was a revolutionary event that challenged traditional control over information. By facilitating the mass production of Tamil texts, the press made religious and educational materials accessible to a much wider audience. This shift played a critical role in the democratization of knowledge, empowering broader sections of society and paving the way for reform movements.

51. (C) P-I, Q-II, R-III, S-IV
Tamil temples were managed by a diverse group of specialized ritual and technical personnel. Archakars were responsible for core Agamic rites, while Oduvars were dedicated to reciting sacred Saiva hymns. In Vaishnava temples, Araiyars performed hymns with specific dramatic gestures. The physical creation of these structures was the work of Shilpis and Sthapatis, ensuring all temple life followed established traditions.

52. (C) Thirunavukkarasar - Originally an influential Jain monk who later converted to Saivism.
Thirunavukkarasar, also known as Appar, is a prominent Nayanmar whose life story reflects the religious transitions of the era. He was initially an influential Jain monk before returning to the Saiva faith, a change attributed to personal spiritual experiences. His hymns are a central part of the Tevaram, emphasizing humble service. His conversion had a profound impact on Saivism's resurgence.

53. (A) It created rigid, regional caste categories out of fluid groups, escalating political mobilization.
The colonial census operations had the unintended effect of making social identities more rigid and politically charged. By requiring individuals to identify with specific categories, the administration transformed fluid groups into permanent administrative units. This process encouraged many communities to organize themselves into associations for better representation. Consequently, the census became a catalyst for increased political mobilization and heightened awareness of social distinctions.

54. (D) The tradition completely rejected traditional Tamil prosody like Venba, finding them un-Islamic.
The literary tradition of Tamil Muslims is characterized by a creative blending of diverse cultural and linguistic elements. Scholars localized various poetic forms while maintaining respect for traditional Tamil prosody. The idea that they completely rejected local literary structures is incorrect; instead, they successfully integrated Islamic themes into the existing framework of Tamil literature, contributing significantly to the region's diverse cultural heritage.

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55. (B) I, II, III and IV
The Uttaramerur inscriptions provide a detailed look into the advanced system of local governance during the Chola period. They outline the qualifications for candidates, the use of the Kudavolai system for selection, and strict rules against corruption. These documents show a highly structured form of village administration. However, there is no record of a mandatory fifty percent reservation for women.

56. (C) The grammar of Tamil heavily relies on Sanskrit roots and cannot function independently.
Robert Caldwell's work was foundational in establishing the independent identity of the Dravidian languages. He argued that these languages formed a distinct family and that Tamil possessed an ancient, independent literary tradition. One of his key points was that Tamil did not rely on Sanskrit roots for its basic structure. His research highlighted the rich, indigenous culture that existed before widespread Sanskrit influence.

57. (D) Tax-free land grants to Brahmins acting as engines of agricultural expansion and rural integration.
Brahmadeyas were pivotal institutions in the medieval Tamil landscape, serving as centers of religious and economic activity. As tax-exempt land grants given to learned Brahmins, these settlements played a critical role in bringing new land under cultivation and improving irrigation. They functioned as outposts of Vedic culture and helped integrate rural areas into the broader political and administrative framework of the empire.

58. (A) Pallavas → Imperial Cholas → Later Pandyas → Vijayanagara Empire
The historical progression of major powers in the Tamil region followed a distinct path after the Sangam era. The Pallavas first rose to dominance, followed by the expansion of the Imperial Cholas. After the decline of the Cholas, the Later Pandyas briefly re-established their supremacy. Finally, the Vijayanagara Empire and its associated Nayak rulers became the dominant force, introducing new administrative influences.

59. (A) 4, 2, 1, 3
The region of Thanjavur was governed by several different powers over the centuries. Before the rise of the Imperial Cholas, the Mutharaiyars held local authority. Vijayalaya Chola's conquest of the city marked the beginning of the Chola era. Following the decline of the later dynasties, the Nayaks established their rule. Finally, the Marathas took control of the region, continuing the cultural patronage.

60. (C) I and III
The inclusion of individuals from marginalized backgrounds is a significant aspect of the Nayanmar tradition. Nandanar's story is a powerful example of a devotee who challenged social barriers through faith. Far from ignoring lower-caste saints, the Periya Puranam celebrates their lives. This inclusive approach highlights the egalitarian undercurrent of the early Bhakti movement, where spiritual merit was valued over social birth.

61. (A) Tirumurai
The Tirumurai is the collective name for the twelve volumes of sacred Saiva hymns composed by various Nayanmar saints. These devotional poems were systematically compiled by Nambiyandar Nambi and form the core of the religious canon for Tamil Saivites. The hymns played a crucial role in the resurgence of Saivism and remain central to temple rituals and the Tamil literary tradition.

62. (C) Elites and merchants seeking to petition the British regarding local social grievances.
Formed in 1852, the Madras Native Association was one of the earliest political organizations in the region. It was primarily established by members of the landed elite and mercantile classes who sought a platform to voice their grievances to the colonial administration. The association focused on issues like taxation and local services, representing an important first step toward organized political petitioning within.

63. (C) I, II and III
Women saints were instrumental in the development of the Tamil Bhakti movement, contributing significant works to the religious canon. Karaikkal Ammaiyar introduced important literary meters, while Andal's poetry expressed a unique form of spiritual devotion. These women were able to assert spiritual authority in ways often denied to them in secular life, although the movement did not end all patriarchal structures.

64. (C) The emergence of new occupational groups and highly specialized artisan guilds led to the formalization of numerous new sub-castes.
The late Chola and Vijayanagara periods were marked by increasing social complexity and the growth of specialized occupational groups. As new artisanal and merchant guilds emerged, they often formalized into distinct sub-castes or Jatis. This process was driven by economic specialization and the desire for social organization, leading to a more stratified and complex social structure within the broader regional community.

65. (B) The 'Kudi' or landless tenant cultivators held paramount administrative power over the 'Ur' village assembly.
The Chola agrarian system was based on a hierarchy of rights and roles. The Vellalars were the dominant landowning class and held significant authority within the village assemblies. In contrast, the Kudis were generally tenant cultivators who worked the land but did not possess administrative power. The idea that these tenant groups controlled the Ur assembly is historically incorrect in medieval administration.

66. (B) I, III, IV and V
Early modern Tamil Nadu was characterized by a high degree of religious syncretism and shared cultural practices. Sufi shrines like Nagore attracted devotees from various backgrounds, reflecting a common spiritual heritage. Tamil Muslim literature often utilized traditional Hindu

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poetic forms, while Hindu rulers frequently provided support to Islamic institutions. These interactions fostered a unique regional identity where different communities coexisted and shared traditions.

67. (A) High-ranking military command positions in the British Royal Navy and Army.
While the emerging Western-educated middle class in nineteenth-century Madras found new opportunities in several fields, high-ranking military command positions remained largely inaccessible. These roles were almost exclusively reserved for British officers within the colonial hierarchy. In contrast, Indians were able to enter the legal profession, find roles in the civil service, and participate in the growing fields of journalism and formal education.

68. (C) Moovalur Ramamirtham Ammaiyar and Dr. Muthulakshmi Reddy.
The movement to reform and eventually abolish the Devadasi system was a major social struggle led by visionary reformers like Dr. Muthulakshmi Reddy and Moovalur Ramamirtham Ammaiyar. They campaigned tirelessly against the exploitation inherent in the system, highlighting the social and legal challenges faced by women. Their efforts culminated in significant legislative changes that sought to end the practice and provide opportunities.

69. (A) Established a systematic framework for education, leading to the University of Madras in 1857.
Wood's Despatch of 1854 is considered a foundational document for modern education in India because it established a comprehensive framework for schools and universities. In the Tamil region, this led directly to the founding of the University of Madras in 1857. The despatch emphasized both vernacular and English education, significantly influencing the social life and paving the way for an educated class.

70. (D) Justice Party (South Indian Liberal Federation)
The Non-Brahmin Manifesto of 1916 was a landmark document that articulated the political and social grievances of non-Brahmin communities in the Madras Presidency. Issued by leaders of the Justice Party, it demanded proportional representation in government services and legislative bodies. The manifesto argued that the dominant position of a small minority was unfair to the majority, catalyzing the subsequent Dravidian movement.

71. (B) A quasi-feudal military system where chieftains collected revenue in exchange for maintaining troops.
The Palayakkarar system was a key administrative and military arrangement introduced during the Nayak period. It involved granting territorial rights to local chieftains in exchange for maintaining troops and providing support to the ruler. These chieftains were also responsible for collecting revenue and maintaining order within their domains, creating a layer of regional military-political authorities who influenced Tamil history for centuries.

72. (C) The classes exclusively supported the Congress and rejected all independent political mobilization.
Dalit political assertion in early twentieth-century Tamil Nadu was characterized by a strong and independent leadership. Figures like M.C. Rajah and Rettaimalai Srinivasan were vocal advocates for the rights of the depressed classes, often operating outside the umbrella of the Congress party. They participated in key political events to ensure their voices were heard, focusing on specific educational and social goals.

73. (D) They held the absolute legal right to veto administrative decisions made by the temple's elite priestly committee.
Temple slaves in the medieval Chola period occupied a specific position within the religious hierarchy. They were typically individuals who sought refuge or were attached to the temple for service. Their duties, including maintenance and labor, were often recorded in inscriptions. While integrated into the community, they did not possess any legal or administrative power to veto decisions made by the priestly committees.

74. (A) Internal trading corporation that later integrated with larger supralocal merchant networks.
The Manigramam was a significant merchant guild that played a vital role in the medieval Tamil economy. Unlike the larger itinerant

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guilds, it often focused on coordinating internal trade and managing local markets. Over time, these groups became integrated into broader commercial networks, facilitating the movement of goods between regions. These guilds were essential for economic stability and growth through structured commerce.

75. (B) Bartholomaeus Ziegenbalg
Bartholomaeus Ziegenbalg was a pioneering scholar and missionary who made lasting contributions to the Tamil language. His translation of the New Testament, published in 1714, was a significant achievement in the history of printing and linguistic study. By making these texts available in the vernacular, he contributed to the development of modern Tamil prose and the expansion of literacy among the population.

76. (B) The introduction of Kangani and Indenture systems due to colonial plantation demands for labor.
The large-scale migration of Tamil laborers overseas during the nineteenth century was an economic phenomenon driven by colonial labor needs. The Kangani and Indenture systems were used to recruit workers for plantations in Ceylon, Malaya, and Mauritius. These laborers faced difficult conditions but were essential for the global economy. This migration had a profound impact on the diaspora and regional home life.

77. (A) Created a direct revenue relationship between the state and the cultivator, recognizing property rights.
The Ryotwari settlement introduced by Thomas Munro fundamentally changed the relationship between the state and the rural population. It bypassed traditional intermediaries by establishing a direct revenue contract with individual cultivators. This system recognized the property rights of the peasants, allowing them to sell or mortgage their land. However, it also placed a heavy tax burden directly on the individual farmer.

78. (C) The Bhakti saints successfully eradicated the caste system in its entirety, leading to a completely caste-less Tamil society by the 12th century.
While the early Bhakti movement was characterized by an inclusive spirit, it did not lead to the total eradication of the caste system. Over centuries, many aspects were institutionalized within the formal temple structure. The vernacular hymns were elevated to high status, and the saints were revered, but social hierarchies continued to persist within the existing framework of medieval Tamil society.

79. (D) The primacy of family, extensive kinship networks, and strict endogamous marriage practices.
Despite significant changes introduced by the British administration, several traditional social institutions demonstrated remarkable continuity in Tamil Nadu. The importance of the family unit, extensive kinship networks, and the practice of endogamous marriage remained deeply entrenched. While education and the economy were transformed by Western influences, these fundamental aspects of social organization proved resilient, shaping the daily lives of the population.

80. (C) Society formalized around Brahmadeya centers with the growing influence of Sanskrit Varna ideology.
During the Pallava period, the social structure became increasingly formalized around religious and educational institutions. The establishment of numerous Brahmadeya centers played a crucial role in spreading Vedic traditions and the Sanskrit-based Varna ideology. This era saw the growing influence of the Brahmin community in administrative roles, contributing to a more stratified society interacting with broader pan-Indian social and cultural frameworks.

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CHAPTER 03

Archaeological Discoveries and Material Culture of Tamil Nadu

1. What is the primary methodology of stratigraphic excavation in archaeology?
(A) Excavating the site randomly to recover valuable gold artifacts for quick commercial sale.
(B) Excavating layer by layer to determine the site's relative chronology.
(C) Scanning the site using sophisticated satellite imagery and remote sensing without excavation.
(D) Extracting soil samples for advanced DNA sequencing to map modern urban populations.
(E) Answer not known

2. Match the archaeological sites (List-I) with their respective districts (List-II).
List I: Archaeological Sites
P. Keeladi
Q. Adichanallur
R. Kodumanal
S. Azhagankulam
List II: Districts
I. Ramanathapuram
II. Erode
III. Thoothukudi
IV. Sivaganga
(A) P-IV, Q-III, R-II, S-I
(B) P-III, Q-IV, R-I, S-II
(C) P-IV, Q-II, R-III, S-I
(D) P-II, Q-III, R-IV, S-I
(E) Answer not known

3. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The discoveries at Keeladi have significant political and cultural implications for affirming independent Tamil pride and antiquity.
Reason (R): The archaeological findings at Keeladi pushed back the accepted dating of the Tamil Sangam era and provided evidence of an ancient urban civilization on the Vaigai river banks.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

4. Consider the following statements regarding the artifacts discovered at the Keeladi excavation site:
I. Excavations yielded pottery inscribed with the Tamil Brahmi script.
II. A decorative gold diadem was the primary artifact signifying urban settlement.
III. The discovery of numerous spindle whorls provides strong evidence of a thriving textile industry.
Which of the above statement(s) is/are correct?
(A) I and II
(B) I and III
(C) II and III
(D) I only
(E) Answer not known

5. Which of the following scientific dating methods is predominantly utilized to determine the age of ancient ceramic and pottery materials?
(A) Thermoluminescence dating
(B) Radiocarbon (C-14) dating
(C) DNA analysis
(D) Dendrochronology
(E) Answer not known

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6. Which of the following pairs of archaeological sites and their associated rivers is incorrectly matched?
(A) Keeladi – Vaigai river
(B) Kodumanal – Bhavani river
(C) Uraiyur – Kaveri river
(D) Arikkamedu – Tamirabarani river
(E) Answer not known

7. Arrange the following archaeological excavation sites roughly in geographical order from North to South in Tamil Nadu:
1. Keeladi
2. Kaveripoompattinam
3. Adichanallur
4. Uraiyur
(A) 1, 2, 3, 4
(B) 2, 4, 1, 3
(C) 4, 2, 3, 1
(D) 2, 1, 4, 3
(E) Answer not known

8. Identify the correct statement regarding the Tamil Nadu State Department of Archaeology (TNSDA).
(A) Investigating marine biology and oceanic currents off the Coromandel coast.
(B) Acting as a subordinate office under the direct financial control of the United Nations.
(C) Protecting and preserving the specific archaeological and historical heritage of Tamil Nadu.
(D) Exploring archaeological sites located exclusively outside the Indian subcontinent.
(E) Answer not known

9. Consider the following statements about the Adichanallur excavation:
I. It is an Iron Age archaeological site located in the Thoothukudi district.
II. Excavations revealed massive burial urns containing human skeletal remains and grave goods.
III. Roman amphorae and Rouletted ware form the predominant material culture of this site.
IV. A gold diadem was discovered here, reflecting the artistic skill and social status of the buried individuals.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I and IV
(E) Answer not known

10. Match the significant archaeological artifacts (List-I) with their primary excavation sites (List-II).
List I: Artifacts
P. Spindle whorls indicating a weaving tradition
Q. Gold diadem used as decorative headgear
R. Semi-precious gemstone industry evidence
S. Roman wine jars and Rouletted ware
List II: Excavation Sites
I. Kodumanal
II. Arikkamedu
III. Adichanallur
IV. Keeladi
(A) P-IV, Q-III, R-I, S-II
(B) P-III, Q-IV, R-II, S-I
(C) P-IV, Q-I, R-III, S-II
(D) P-I, Q-III, R-IV, S-II
(E) Answer not known

11. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): Kodumanal was a highly significant industrial and trade centre during the early historic period.
Reason (R): Kodumanal is situated on the banks of the Bhavani river in the present-day Erode district.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

12. Which of the following archaeological sites is NOT primarily known for its association with underwater archaeology and submerged structures?
(A) Poompuhar
(B) Sivakalai

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(C) Gulf of Mannar
(D) Submerged sites near Kaveripoompattinam
(E) Answer not known

13. Which of the following is correctly matched regarding scientific methodologies in archaeology?
(A) DNA analysis – Tracing population history and genetic lineages.
(B) Thermoluminescence – Tracing prehistoric population migration routes.
(C) Stratigraphy – Performing chemical analysis of ocean currents.
(D) Carbon dating – Identifying the mineral composition of stone tools.
(E) Answer not known

14. Which option displays the correct logical sequence for the application of archaeological methods on an undisturbed site?
(A) Interpretation of data, Stratigraphic excavation, Carbon dating, Site identification
(B) Site identification, Stratigraphic excavation, Carbon dating, Interpretation of data
(C) Carbon dating, Site identification, Interpretation of data, Stratigraphic excavation
(D) Stratigraphic excavation, Carbon dating, Site identification, Interpretation of data
(E) Answer not known

15. Identify the archaeological site based on the following features: "It is located in Puducherry and served as a prominent Roman trade post, yielding artifacts like Rouletted Ware, amphorae, and Roman glass, thereby validating Sangam literature trade accounts."
(A) Uraiyur
(B) Kodumanal
(C) Azhagankulam
(D) Arikkamedu
(E) Answer not known

16. Consider the following statements regarding the Tamil Brahmi script and inscriptions:
I. The earliest evidence of Tamil Brahmi in a major urban context was found inscribed on pottery at Keeladi.
II. The widespread distribution of these inscriptions provides evidence for high urban literacy among the common populace.
III. Cave inscriptions in Tamil Brahmi are frequently associated with Jain heritage and donor records.
IV. The transitional forms of Tamil Brahmi eventually evolved into modern Tamil, influenced by other scripts like Grantha.
V. Tamil Brahmi inscriptions have never been discovered on the hero stones of Tamil Nadu.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) II, III, IV and V
(C) I, II, III and IV
(D) I, II and III
(E) Answer not known

17. Match the heritage concepts or sites (List-I) with their distinguishing features (List-II).
List I: Heritage Concepts/Sites
P. Sittannavasal
Q. Kaveripoompattinam
R. Government Museum Chennai
S. Hero stones
List II: Distinguishing Features
I. Exhibits a world-renowned bronze gallery
II. Preserves early Jain cave paintings
III. Acts as warrior memorials yielding social history
IV. Yielded evidence of early Buddhist presence
(A) P-II, Q-IV, R-I, S-III
(B) P-IV, Q-II, R-III, S-I
(C) P-II, Q-I, R-IV, S-III
(D) P-III, Q-II, R-I, S-IV
(E) Answer not known

18. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The discovery of Roman amphorae and Rouletted ware at Arikkamedu provides historical validation for the accounts found in Sangam literature.
Reason (R): Sangam literary texts explicitly describe extensive maritime trade relationships between ancient Tamil kingdoms and Mediterranean countries like Rome.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct

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explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

19. What does the abundance of spindle whorls discovered in the stratified layers of Keeladi primarily indicate?
(A) A thriving local textile industry and weaving tradition in the urban economy.
(B) The site was used as a primary military garrison for regional defense.
(C) The inhabitants practiced large-scale metallurgical coin minting operations.
(D) The civilization relied solely on the import of finished Mediterranean garments.
(E) Answer not known

20. Which of the following pairs is incorrectly matched regarding the findings at various archaeological sites?
(A) Adichanallur – Large terracotta burial urns
(B) Azhagankulam – Chinese pottery and Roman trade goods
(C) Kodumanal – Submerged stone structures
(D) Uraiyur – Evidence of a thriving cotton trade
(E) Answer not known

21. What is the defining characteristic of Carbon-14 dating as applied in Tamil Nadu archaeology?
(A) Measuring the half-life of a radioactive isotope to date organic remains.
(B) Measuring the light emitted by heated quartz grains found within pottery.
(C) Decoding genetic sequences from skeletal remains to trace ancient ancestry.
(D) Analyzing the stylistic variations of scripts found on historic hero stones.
(E) Answer not known

22. Consider the following statements about the Kodumanal excavation:
I. It is situated on the banks of the Vaigai river in southern Tamil Nadu.
II. Excavations have yielded extensive evidence of a highly skilled semi-precious stone cutting and polishing industry.
III. The site provided definitive archaeological evidence for specialized craft industries, including iron smelting.
Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I and III
(D) I only
(E) Answer not known

23. Arrange the following fundamental steps of modern archaeological methodology in their proper chronological order:
1. Recovery and cataloging of material culture
2. Identification of archaeological mounds through survey
3. Carbon dating and laboratory scientific analysis
4. Systematic stratigraphic excavation
(A) 4, 1, 3, 2
(B) 2, 1, 4, 3
(C) 2, 4, 1, 3
(D) 1, 4, 3, 2
(E) Answer not known

24. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): Archaeologists plan to conduct comprehensive DNA analysis on remains from Tamil Nadu sites to understand ancient population history, similar to the Rakhigarhi parallel.
Reason (R): DNA analysis is strictly utilized to map underwater geological faults and has no bearing on tracing genetic lineages.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

25. Which official body was primarily responsible for conducting the pivotal Phase 6 excavations at Keeladi that yielded the 6th century BCE dates?
(A) The Archaeological Survey of India (ASI)
(B) The National Museum Secretariat
(C) The Indian Council of Historical Research (ICHR)
(D) The Tamil Nadu State Department of

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Archaeology (TNSDA)
(E) Answer not known

26. Match the historical ports and sites (List-I) with their archaeological significance (List-II).
List I: Historical Ports/Sites
P. Azhagankulam
Q. Uraiyur
R. Kaveripoompattinam
S. Sivakalai
List II: Archaeological Significance
I. Chola port yielding evidence of Buddhist connections
II. Chola capital known for its historical cotton trade
III. Port site showing evidence of multi-period occupation and Chinese pottery
IV. Site that bolstered the antiquity debate of an Iron Age Porunai civilisation
(A) P-III, Q-II, R-I, S-IV
(B) P-I, Q-IV, R-II, S-III
(C) P-III, Q-I, R-IV, S-II
(D) P-II, Q-III, R-I, S-IV
(E) Answer not known

27. Which of the following is correctly matched regarding the preservation of Tamil material culture?
(A) Keeladi Site Museum – Established to showcase specific British colonial art.
(B) Government Museum Chennai – Houses vast, diverse archaeological collections.
(C) Bronze Gallery – Houses only iron tools dating from the Megalithic period.
(D) TNSDA – Established in the 19th century before the Archaeological Survey of India.
(E) Answer not known

28. Identify the correct statement regarding Hero stones (Nadukal) in Tamil Nadu.
(A) Massive stone structures erected to function as navigational aids for coastal merchants.
(B) Warrior memorials containing inscriptions with vital social and linguistic evidence.
(C) Monuments found exclusively in the densely populated delta regions of the Kaveri.
(D) Functional structures typically lacking any form of writing or sculptural depiction.
(E) Answer not known

29. Which option represents the correct sequence in the evolution of the Tamil writing system according to the widely accepted epigraphic chronology?
(A) Early Tamil Brahmi → Transitional Vattezhuttu → Influence of Grantha → Modern Tamil
(B) Grantha → Transitional Vattezhuttu → Early Tamil Brahmi → Modern Tamil
(C) Modern Tamil → Grantha → Vattezhuttu → Early Tamil Brahmi
(D) Transitional Vattezhuttu → Early Tamil Brahmi → Modern Tamil → Grantha
(E) Answer not known

30. Consider the following statements about the "Porunai civilisation":
I. It is culturally associated with the Tamirabarani river basin.
II. Excavations at Sivakalai and Adichanallur provide foundational evidence supporting its antiquity.
III. The core of this civilization lies in the northernmost districts of Tamil Nadu.
IV. Recent carbon dating results from these sites have intensified scientific debates regarding its ancient origins.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I and II
(E) Answer not known

31. Identify the site based on the following description: "It is a multi-period archaeological site situated on the banks of the Bhavani river in Erode district, widely recognized for its ancient iron smelting industry and semi-precious stone bead-making workshops."
(A) Sivakalai
(B) Azhagankulam
(C) Mayiladuthurai
(D) Kodumanal
(E) Answer not known

32. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.

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Assertion (A): The Archaeological Survey of India (ASI) and the Central Government faced severe political controversy concerning the transfer of archaeologists during the initial phases of the Keeladi excavations.
Reason (R): Keeladi holds immense political significance in Tamil Nadu as it strongly affirms independent Tamil pride and validates the antiquity of an ancient urban Vaigai civilisation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

33. Match the scientific concept or method (List-I) with its specific application in archaeology (List-II).
List I: Scientific Concept/Method
P. Carbon dating
Q. Thermoluminescence
R. DNA analysis
S. Stratigraphy
List II: Application
I. Understanding chronological layers of human deposition
II. Tracing population history and ancestral lineage
III. Determining the age of fired ceramic materials
IV. Determining the absolute age of organic remains
(A) P-IV, Q-III, R-II, S-I
(B) P-III, Q-IV, R-I, S-II
(C) P-I, Q-II, R-IV, S-III
(D) P-IV, Q-I, R-III, S-II
(E) Answer not known

34. What does the presence of significant quantities of Chinese pottery at the Azhagankulam port site strongly imply?
(A) Azhagankulam served as an exclusive Chinese military and naval outpost.
(B) The total absence of indigenous pottery-making skills in the Pandya kingdom.
(C) That the region was landlocked and disconnected from Mediterranean markets.
(D) Extensive maritime trade networks connecting ancient Tamil Nadu with East Asia.
(E) Answer not known

35. Which of the following pairs is incorrectly matched regarding scripts and heritage inscriptions?
(A) Vattezhuttu – A script that evolved entirely from North Indian Devanagari without local origin
(B) Sittannavasal – Jain cave paintings and early religious inscriptions
(C) Tamil Brahmi – Earliest evidence of widespread urban literacy found at Keeladi
(D) Hero stones – Memorials often bearing inscriptions recording the names of fallen warriors
(E) Answer not known

36. Consider the following statements about underwater archaeology in Tamil Nadu:
I. Underwater archaeological explorations are actively conducted to investigate submerged structures at Poompuhar.
II. Scientific debates frequently surround the precise dating and geological extent of Poompuhar's submergence.
III. The Gulf of Mannar represents another significant zone for underwater archaeology in the state.
IV. Poompuhar is described extensively in Sangam literature as a legendary Chola port.
V. Underwater excavations have conclusively proven that Poompuhar was situated in the Arabian Sea.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) I, III, IV and V
(C) II, III, IV and V
(D) II, III and V
(E) Answer not known

37. Which of the following artifacts is NOT considered evidence of Roman trade discovered at Arikkamedu?
(A) Gold diadem headgear
(B) Rouletted Ware
(C) Roman Amphorae
(D) Roman glass fragments
(E) Answer not known

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38. Arrange the following archaeological or cultural periods of Tamil Nadu in their standard chronological order of occurrence, from earliest to latest:
1. Early Historic / Sangam Age (Keeladi Phase 6)
2. Neolithic occupation (Mayiladuthurai findings)
3. Medieval Chola period (Uraiyur later phases)
4. Megalithic / Iron Age (Adichanallur primary phase)

(A) 2, 4, 1, 3
(B) 1, 2, 3, 4
(C) 4, 2, 1, 3
(D) 2, 1, 4, 3
(E) Answer not known

39. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The unearthing of Tamil Brahmi script at Keeladi effectively pushed back the dating of early Tamil literacy and the Sangam era.
Reason (R): Keeladi is an archaeological site situated in the Sivaganga district on the banks of the Vaigai river.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

40. What is the primary defining characteristic of Megalithic sites in the archaeological landscape of Tamil Nadu?
(A) Construction of extensive multi-story brick residential complexes for the ruling elite.
(B) Exclusive presence of early Buddhist stupas carved into the local living rock.
(C) Massive stone structures and urns used for burials, often including iron goods.
(D) Sole use of crematoriums without any grave goods or identifying stone markers.
(E) Answer not known

41. Consider the following statements regarding the Azhagankulam excavation:
I. It was a highly significant port site situated in the Ramanathapuram district.
II. Excavations have consistently yielded a combination of Roman trade goods and Chinese pottery.
III. It primarily served as the inland capital for the Pallava dynasty throughout the early historic period.

Which of the above statement(s) is/are correct?
(A) I and III
(B) II and III
(C) I and II
(D) II only
(E) Answer not known

42. Match the archaeological site (List-I) with its key foundational discovery (List-II).
List I: Archaeological Sites
P. Adichanallur
Q. Mayiladuthurai
R. Uraiyur
S. Keeladi
List II: Foundational Discovery
I. Vaigai river urban civilization findings
II. Early Neolithic stone occupation tools
III. Iron Age large burial urns and skeletal remains
IV. Evidence of historical early cotton trade
(A) P-III, Q-II, R-IV, S-I
(B) P-II, Q-III, R-I, S-IV
(C) P-IV, Q-I, R-II, S-III
(D) P-III, Q-IV, R-I, S-II
(E) Answer not known

43. Identify the correct statement about the Tamil Nadu State Department of Archaeology (TNSDA).
(A) Established to conduct deep-sea biological surveys within the Gulf of Mannar.
(B) Functions to protect, excavate, and preserve the state's historical heritage.
(C) Functions as a subordinate office under the control of the Archaeological Survey.
(D) Focuses solely on the digital scanning of colonial British era documents.
(E) Answer not known

44. Which of the following correctly traces the typical stratigraphic layers from the top surface

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downwards in an undisturbed, multi-period archaeological mound?
(A) Surface soil layer, Medieval layer, Early Historic layer, Iron Age layer, Natural soil
(B) Natural soil, Iron Age layer, Early Historic layer, Medieval layer, Surface soil layer
(C) Early Historic layer, Iron Age layer, Surface soil layer, Natural soil, Medieval layer
(D) Surface soil layer, Natural soil, Medieval layer, Iron Age layer, Early Historic layer
(E) Answer not known

45. Which of the following pairs is correctly matched regarding heritage and scripts in Tamil Nadu?
(A) Cave inscriptions – Predominantly associated with Jain donor records and religious heritage
(B) Grantha script – Completely replaced the Tamil script for all official purposes in the 20th century
(C) Sittannavasal – World famous primarily for its vast deposits of Roman glass
(D) Mayiladuthurai – Recognized as the largest repository of medieval Buddhist bronzes
(E) Answer not known

46. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The Gulf of Mannar frequently yields massive and clearly distinguishable structural remains of a Neolithic civilization on the seabed.
Reason (R): Underwater archaeology involves deploying scientific methods to investigate submerged sites for antiquity and heritage claims.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

47. In which present-day district is the multi-period Kodumanal excavation site located?
(A) Tiruchirappalli
(B) Thoothukudi
(C) Sivaganga
(D) Erode
(E) Answer not known

48. Consider the following statements about the Government Museum Chennai:
I. It was officially established in the year 1851.
II. It houses a world-renowned bronze gallery featuring Chola period sculptures.
III. It plays a crucial role in the preservation and public exhibition of Tamil Nadu's heritage.
IV. It was founded primarily by the ASI to exclusively house artifacts from the Indus Valley Civilization.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) II, III and IV
(C) I, II and III
(D) I and III
(E) Answer not known

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49. Identify the archaeological site based on the following description: "Located in the Sivaganga district on the banks of the Vaigai river, its recent excavations revealed a major urban civilization, early Tamil Brahmi inscriptions, and structural brick complexes."
(A) Adichanallur
(B) Keeladi
(C) Arikkamedu
(D) Kaveripoompattinam
(E) Answer not known

50. Match the key archaeological finding or site (List-I) with its corresponding significance or parallel (List-II).
List I: Finding/Site
P. Phase 6 of Keeladi excavation
Q. Rakhigarhi excavation
R. Nagapattinam
S. Sittannavasal
List II: Significance/Parallel
I. Jain cave paintings
II. Prominent site for Buddhist bronze discoveries
III. Parallel for utilizing DNA analysis to study population history
IV. Carbon dating indicating a 6th century BCE origin
(A) P-IV, Q-III, R-II, S-I

(B) P-III, Q-IV, R-I, S-II
(C) P-IV, Q-II, R-I, S-III
(D) P-I, Q-III, R-IV, S-II
(E) Answer not known

51. Which of the following is NOT typically considered a primary scientific dating method directly applied in the archaeological excavations of Tamil Nadu to date artifacts or layers?
(A) Astrological charting of star alignments
(B) Carbon dating of organic remains
(C) Thermoluminescence dating of ceramics
(D) Stratigraphic relative dating of cultural layers
(E) Answer not known

52. Which of the following pairs is incorrectly matched regarding the principal findings of excavation sites?
(A) Keeladi – Vaigai river urban civilisation theory
(B) Adichanallur – Iron Age gold diadem
(C) Uraiyur – Massive underwater submerged structures
(D) Kodumanal – Extensive semi-precious gemstone industry
(E) Answer not known

53. Arrange the following excavation sites based on their river basin associations roughly from North to South:
1. Keeladi (Vaigai)
2. Uraiyur (Kaveri)
3. Adichanallur (Tamirabarani)
4. Kodumanal (Bhavani)

(A) 1, 2, 3, 4
(B) 4, 1, 2, 3
(C) 2, 4, 1, 3
(D) 4, 2, 1, 3
(E) Answer not known

54. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): Excavations at Mayiladuthurai and related areas have provided significant evidence for the Neolithic occupation phase in early Tamil Nadu.
Reason (R): The recovery of polished stone tools and artifacts from this region confirms early human settlement prior to the widespread Megalithic period.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

55. Consider the following statements regarding the distribution and characteristics of Megalithic sites in Tamil Nadu:
I. They are densely concentrated exclusively in the eastern coastal plains, avoiding inland areas.
II. They feature various burial typologies including urns, cists, and dolmens.
III. They are chronologically and culturally associated predominantly with the Iron Age.
IV. Adichanallur and Sivakalai serve as key southern examples of such archaeological sites.
V. They frequently yield iron tools alongside black-and-red ware pottery.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) I, III, IV and V
(C) II, III, IV and V
(D) II, III and IV
(E) Answer not known

56. What is the primary historical significance of the numerous Tamil Brahmi inscriptions found on ordinary pottery shards at sites like Keeladi and Kodumanal?
(A) Writing was reserved exclusively for royal proclamations and edicts.
(B) The Tamil language lacked any formalized grammar during the Sangam period.
(C) Literacy was widespread among ordinary people like merchants and potters.
(D) All inscribed pottery was imported from Northern Indian trade kingdoms.
(E) Answer not known

57. Consider the following statements about the Uraiyur excavation:
I. It served historically as the ancient capital

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of the early Cholas.
II. Archaeological excavations have provided extensive evidence of a thriving inland cotton trade.
III. The site is geographically located on the banks of the Tamirabarani river.
Which of the above statement(s) is/are correct?
(A) I and III
(B) II and III
(C) I and II
(D) I only
(E) Answer not known

58. Match the archaeological analytical concept (List-I) with its definition or function (List-II).
List I: Analytical Concept
P. Stratigraphic layer analysis
Q. Carbon-14 methodology
R. Thermoluminescence
S. DNA analysis in archaeology
List II: Definition/Function
I. Extracts and sequences genetic material from ancient skeletal remains
II. Determines the absolute time elapsed since pottery was fired in a kiln
III. Dates organic materials relying on isotopic decay
IV. Determines the relative chronology of sequential human occupation
(A) P-IV, Q-III, R-II, S-I
(B) P-III, Q-IV, R-I, S-II
(C) P-IV, Q-II, R-III, S-I
(D) P-I, Q-III, R-II, S-IV
(E) Answer not known

59. Which of the following statements concerning the "Porunai civilisation" claim is correct?
(A) It is centered around the Vaigai river basin within the Sivaganga district.
(B) Asserts the antiquity of Tamil civilisation along the Tamirabarani river basin.
(C) Theoretical concept based on mythology with zero supportive archaeological data.
(D) Pertains to the medieval architectural developments of the later Chola period.
(E) Answer not known

60. What functionally defines a "Hero Stone" (Nadukal) within the context of Tamil Nadu's material culture?
(A) A geographical boundary marker used to separate different agricultural tracts.
(B) Memorial stone commemorating the death of a warrior in battle or cattle raid.
(C) A structural pillar used in the construction of Jain rock-cut cave dwellings.
(D) An inscribed weight measure utilized by merchants in regional port trade.
(E) Answer not known

61. Which of the following pairs is correctly matched regarding the evolution of scripts in Tamil Nadu?
(A) Vattezhuttu – A script that evolved locally from early Tamil Brahmi.
(B) Grantha script – Designed primarily to write indigenous pure Tamil poetry.
(C) Tamil Brahmi – Derived directly and independently from the Latin alphabet.
(D) Modern Tamil – Originated independently in the 19th century without roots.
(E) Answer not known

62. Consider the following statements about Kaveripoompattinam:
I. It functioned as a major maritime port for the early Chola dynasty.
II. Excavations have unearthed a Buddhist vihara and remarkable bronze statues, affirming Buddhist connections.
III. It is located in the coastal region of the present-day Nagapattinam district.
IV. It was heavily fortified and strictly isolated from all international maritime trade.
Which of the above statement(s) is/are correct?
(A) I, III and IV
(B) II, III and IV
(C) I, II and III
(D) I and II
(E) Answer not known

63. Which of the following accurately describes the sequential evolution of the Tamil writing system based on epigraphic evidence?
(A) Tamil Brahmi → Transitional Vattezhuttu → Influence of Grantha → Modern Tamil Script
(B) Grantha Script → Tamil Brahmi → Modern Tamil Script → Vattezhuttu
(C) Vattezhuttu → Grantha Script → Tamil Brahmi → Modern Tamil Script
(D) Modern Tamil Script → Vattezhuttu →

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Influence of Grantha → Tamil Brahmi
(E) Answer not known

64. The primary phase of the Adichanallur archaeological site is generally dated to which of the following technological periods?
(A) Paleolithic Age
(B) Medieval Period
(C) Iron Age
(D) Bronze Age
(E) Answer not known

65. Which of the following findings is NOT typically associated with the Keeladi archaeological excavations?
(A) Spindle whorls indicating a sophisticated textile industry
(B) Massive medieval Chola-era granite temples
(C) Pottery shards inscribed with Tamil Brahmi script
(D) Structural brick walls and closed drainage systems
(E) Answer not known

66. Consider the following statements regarding the Archaeological Survey of India (ASI) and its operations in Tamil Nadu:
I. ASI was historically established to explore, protect, and maintain ancient monuments across India.
II. The Tamil Nadu circle oversees major centrally protected archaeological monuments within the state.
III. ASI successfully conducted the first three phases of the Keeladi excavation before transferring it.
IV. The transfer of the ASI superintending archaeologist from Keeladi generated significant political controversy.
V. Following the Keeladi dispute, ASI permanently banned the TNSDA from conducting any state-level excavations.
Which of the above statement(s) is/are correct?
(A) II, III, IV and V
(B) I, II, III and V
(C) I, II, III and IV
(D) I, II and IV
(E) Answer not known

67. Identify the artifact based on its description: "Discovered at Adichanallur, this decorative headgear exhibits exquisite artistic craftsmanship and serves as strong evidence of the elevated social status of the buried individual."
(A) Gold diadem
(B) Rouletted ware fragment
(C) Terracotta spindle whorl
(D) Roman amphora
(E) Answer not known

68. What is the major historical implication of the 6th century BCE carbon dating result obtained from the Keeladi Phase 6 excavations?
(A) Proves the Indus Valley Civilization migrated to the Vaigai basin at this time.
(B) Reveals that iron smelting was unknown in Tamil Nadu until European contact.
(C) Pushes back Sangam era dating, placing urbanisation as early as 6th century BCE.
(D) Demonstrates that Keeladi was a temporary hunter-gatherer site until medieval eras.
(E) Answer not known

69. How is "DNA analysis" projected to be applied in the context of advanced archaeological excavations like Rakhigarhi and potentially Keeladi?
(A) Sequencing ancient genomes to understand population history and migration.
(B) Determining the exact calendar date of ceramic firing in traditional kilns.
(C) Measuring the radioactive decay of isotopes embedded in megalithic structures.
(D) Structurally mapping underwater geological faults within the Gulf of Mannar.
(E) Answer not known

70. Which state-level agency officially took over the Keeladi excavations to continue the research from Phase 4 onwards?
(A) The Archaeological Survey of India (ASI)
(B) The Indian National Trust for Art and Cultural Heritage (INTACH)
(C) The National Institute of Oceanography (NIO)
(D) The Tamil Nadu State Department of Archaeology (TNSDA)
(E) Answer not known

71. Which of the following statements about the Sivakalai excavation is correct?
(A) Yielded evidence supporting the maritime

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dominance of the Pallava dynasty.
(B) Carbon dating of rice husks in urns established an ancient Iron Age culture.
(C) The site is recognized for its vast repositories of Neolithic stone axes.
(D) Was completely submerged and excavated using marine archaeology techniques.
(E) Answer not known

72. Which of the following is NOT a scientifically recognized dating method utilized by archaeologists to determine the chronology of artifacts and strata?
(A) Radiocarbon (C-14) dating
(B) Thermoluminescence (TL) dating
(C) Numismatic modern forging techniques
(D) Stratigraphic relative chronology
(E) Answer not known

73. Identify the archaeological site: "It is a newly prominent site located in the Thoothukudi district, where recent excavations of Iron Age urn burials have heavily bolstered claims of an ancient Porunai river civilisation."
(A) Arikkamedu
(B) Uraiyur
(C) Sittannavasal
(D) Sivakalai
(E) Answer not known

74. The discovery of substantial quantities of Roman coins, specifically at sites like Kodumanal and Arikkamedu, most strongly infers:
(A) A robust and favorable balance of trade for ancient Tamil Nadu in commerce.
(B) The direct and complete political subjugation of kingdoms by the Roman Empire.
(C) That Roman coins were the exclusive currency permitted in local village markets.
(D) That Tamil kings employed foreign Roman minting techniques for their coinage.
(E) Answer not known

75. What does the term "Rouletted Ware" specifically refer to in the context of the Arikkamedu excavations?
(A) Locally produced coarse red pottery utilized strictly for agricultural storage.
(B) Fine pottery with concentric dotted patterns, indicating Mediterranean trade.
(C) Massive terracotta urns used exclusively for megalithic secondary burials.
(D) Ancient Roman gold coins modified into elaborate indigenous jewelry pieces.
(E) Answer not known

76. Which historical excavation site is famously documented as a prominent Chola port and has yielded clear archaeological evidence of both intense maritime trade and early Buddhist connections?
(A) Keeladi
(B) Kaveripoompattinam
(C) Adichanallur
(D) Kodumanal
(E) Answer not known

77. Identify the correct statement concerning Jain heritage within the historical landscape of Tamil Nadu.
(A) Sittannavasal is a Jain site with rock-cut cave temples and fresco paintings.
(B) Jain ascetics completely avoided carving rock inscriptions for austerity.
(C) Jain archaeological evidence is found only in the fertile coastal delta regions.
(D) Evidence of Jainism only appears in the archaeological record after 1000 CE.
(E) Answer not known

78. Which of the following artifacts is least likely to be found within a typical Megalithic burial site like Adichanallur?
(A) Iron swords, daggers, and agricultural implements
(B) Black-and-red ware pottery vessels
(C) Intact palm-leaf manuscripts containing Sangam poetry
(D) Human skeletal remains and bone fragments
(E) Answer not known

79. Identify the site based on the following context: "This location in present-day Puducherry served as a major Indo-Roman trading station, where Sir Mortimer Wheeler extensively excavated amphorae and Roman glass, definitively confirming classical literary references."
(A) Poompuhar
(B) Azhagankulam
(C) Korkai
(D) Arikkamedu
(E) Answer not known

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80. What can be historically inferred from the transition of the early Tamil Brahmi script to Vattezhuttu, and later the integration of Grantha influences on the modern Tamil script?

(A) The writing system remained completely isolated, rejecting all external changes.
(B) The original Tamil Brahmi script was entirely replaced by a foreign structure.
(C) The script evolved by adapting cursive forms and incorporating new elements.
(D) Literacy rates plummeted drastically due to the extreme complexity of scripts.
(E) Answer not known

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ANSWERS

1. (B) Excavating layer by layer to determine the site's relative chronology.
Stratigraphic excavation represents a systematic archaeological approach where researchers remove soil deposits layer by layer. This methodology relies on the principle of superposition, where deeper layers are generally older than surface levels. By carefully documenting each stratum, archaeologists establish a reliable relative chronology to understand the temporal sequence and evolution of human occupation at the site.

2. (A) P-IV, Q-III, R-II, S-I
Archaeological sites in Tamil Nadu are distributed across various districts reflecting ancient settlement patterns. Keeladi is located in Sivaganga, while Adichanallur lies in Thoothukudi. Kodumanal is a major site in the Erode district, and Azhagankulam is situated in Ramanathapuram. Mapping these locations helps researchers understand the geographical extent of ancient civilizations and their proximity to vital river systems.

3. (A) Both A and R are true and R is the correct explanation of A.
The Keeladi excavations provide crucial material evidence that confirms the existence of a sophisticated urban civilization along the Vaigai river. These findings have significant cultural implications because they scientifically push back the antiquity of the Sangam era. Consequently, the archaeological data directly supports the affirmation of independent Tamil pride by proving a highly developed society existed much earlier than previously believed.

4. (B) I and III
Excavations at the Keeladi site have unearthed diverse artifacts that reveal the daily life and economy of its ancient inhabitants. Pottery shards inscribed with the Tamil Brahmi script suggest widespread literacy among the population. Furthermore, the recovery of numerous spindle whorls provides substantial evidence of an organized textile industry, indicating that weaving and spinning were primary economic activities in this settlement.

5. (A) Thermoluminescence dating
Thermoluminescence dating is a specialized scientific technique used to determine the age of ancient pottery and ceramic materials. This method measures the accumulated radiation dose trapped within the crystalline structure of minerals like quartz or feldspar since the item was last fired. It provides an absolute age for artifacts that cannot be dated using carbon-14 due to lack of organic matter.

6. (D) Arikkamedu – Tamirabarani river
Ancient settlements in Tamil Nadu were typically established along major river basins to ensure water availability and facilitate trade. While Keeladi is linked to the Vaigai and Kodumanal to the Bhavani, Arikkamedu is located near the Ariyankuppam river in Puducherry. The Tamirabarani river is actually associated with southern sites like Adichanallur and Sivakalai, rather than the northern port of Arikkamedu.

7. (B) 2, 4, 1, 3
Geographically arranging Tamil Nadu's archaeological sites from north to south reveals their regional distribution. Kaveripoompattinam is located in the northern coastal belt, followed by Uraiyur in the central Kaveri region. Further south lies Keeladi in the Vaigai basin near Madurai. Finally, Adichanallur is situated in the southernmost part of the state within the Tamirabarani river basin in the Thoothukudi district.

8. (C) Protecting and preserving the specific archaeological and historical heritage of Tamil Nadu.
The Tamil Nadu State Department of Archaeology is the primary administrative body dedicated to the study and conservation of the state's rich historical legacy. Its core mandate involves identifying ancient sites, conducting systematic excavations, and protecting monuments of regional importance. Through these activities,

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the department ensures the systematic documentation and preservation of Tamil Nadu's unique material culture and archaeological heritage.

9. (B) I, II and IV
Adichanallur is a significant Iron Age site in Thoothukudi known for its extensive burial grounds. Excavations have revealed massive terracotta urns containing skeletal remains alongside various grave goods. The discovery of gold diadems highlights the artistic skills and social stratification of this ancient society. Unlike coastal trading posts, this inland site is characterized more by its megalithic burials than Mediterranean trade wares.

10. (A) P-IV, Q-III, R-I, S-II
Archaeological artifacts serve as diagnostic markers for specific economic and social activities at ancient sites. Spindle whorls found at Keeladi indicate a flourishing textile industry, while gold diadems are characteristic of the Adichanallur burials. Kodumanal is renowned for its semi-precious stone bead industry, and Arikkamedu is famous for yielding Roman wine jars and Rouletted ware, confirming its role in maritime trade.

11. (B) Both A and R are true but R is not the correct explanation of A.
Kodumanal is recognized as a vital industrial and trade hub during the early historic period due to its specialized craft production. While its location on the banks of the Bhavani river in Erode is geographically accurate, the river's proximity alone does not fully explain why it became a major industrial center. The site's significance stems from its iron smelting and gemstone workshops.

12. (B) Sivakalai
Underwater archaeology focuses on exploring submerged structures and shipwreck sites to understand maritime history. Locations like Poompuhar and the Gulf of Mannar are major focus areas for such research in Tamil Nadu. In contrast, Sivakalai is an inland terrestrial site located in the Thoothukudi district, primarily known for its Iron Age urn burials and surface archaeological deposits rather than submerged remains.

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13. (A) DNA analysis – Tracing population history and genetic lineages.
Scientific methodologies are essential for interpreting archaeological findings beyond simple visual observation. DNA analysis allows researchers to extract genetic material from ancient remains to trace migration patterns and ancestral lineages. Other methods like thermoluminescence and carbon dating focus on determining the age of materials. Stratigraphy is specifically used for understanding the temporal sequence of layers rather than analyzing modern environmental phenomena like currents.

14. (B) Site identification, Stratigraphic excavation, Carbon dating, Interpretation of data
The systematic study of an undisturbed archaeological site follows a strict logical progression to ensure data integrity. First, the site must be identified through surveys or surface explorations. This is followed by systematic stratigraphic excavation to recover artifacts in their original context. Subsequently, laboratory methods like carbon dating are applied to establish chronology. Finally, all collected data is integrated for a comprehensive historical interpretation.

15. (D) Arikkamedu
Arikkamedu, located near Puducherry, is a world-renowned archaeological site that served as a major trading station between India and the Roman Empire. Excavations there have yielded significant Mediterranean artifacts, including amphorae used for transporting wine or oil and fine Rouletted ware. These physical findings provide crucial archaeological validation for the maritime trade activities described extensively in early Tamil Sangam literature and classical Western records.

16. (C) I, II, III and IV
Tamil Brahmi represents the earliest known script used in the region, with significant urban evidence found at Keeladi. Its presence on ordinary pottery suggests high literacy rates among common people. While cave inscriptions are often linked to Jain ascetics, the script also appears on hero stones, contradicting the idea of its absence. This script eventually evolved into Vattezhuttu and modern Tamil script forms.

17. (A) P-II, Q-IV, R-I, S-III
Different heritage sites in Tamil Nadu offer unique insights into historical periods. Sittannavasal is famous for its early Jain cave paintings, while Kaveripoompattinam has yielded evidence of an ancient Buddhist presence. The Government Museum in Chennai is celebrated for its extensive bronze gallery, particularly Chola-era sculptures. Hero stones, or Nadukals, serve as important memorials for warriors, providing valuable social history through their inscriptions.

18. (A) Both A and R are true and R is the correct explanation of A.
Archaeological discoveries at Arikkamedu, such as Roman pottery and glass, provide tangible evidence of international commerce. These findings are highly significant because they align perfectly with descriptions found in Sangam literature regarding maritime trade. The literary accounts of Yavana merchants and Mediterranean goods are validated by the physical presence of these artifacts, confirming the historical accuracy of the ancient Tamil poetic descriptions.

19. (A) A thriving local textile industry and weaving tradition in the urban economy.
The abundance of spindle whorls recovered from the stratigraphic layers at Keeladi indicates that the settlement was a center for textile production. These tools were essential for spinning thread, which suggests that weaving was a key component of the local urban economy. Such findings demonstrate that the ancient inhabitants possessed sophisticated craft skills and were involved in large-scale manufacturing of cloth for trade.

20. (C) Kodumanal – Submerged stone structures
Many archaeological sites are correctly associated with specific findings, such as Adichanallur's burial urns and Uraiyur's cotton trade evidence. Azhagankulam is noted for its international trade artifacts, including Roman and Chinese pottery. However, Kodumanal is an inland site located in the Erode district, known for its industrial workshops and burial cists. Submerged stone structures are typically investigated through underwater archaeology at coastal sites.

21. (A) Measuring the half-life of a radioactive isotope to date organic remains.
Radiocarbon dating is a fundamental scientific method used in archaeology to determine the absolute age of organic remains like charcoal, bone, or wood. It works by measuring the residual amount of the radioactive carbon-14 isotope in a sample. Since this isotope decays at a known rate after an organism dies, scientists can calculate the time elapsed, providing a reliable chronological framework.

22. (B) II and III
Kodumanal is a major archaeological site in western Tamil Nadu known for its sophisticated industrial activities. Excavations have revealed evidence of a highly developed semi-precious stone cutting industry and specialized iron smelting workshops. Although it was a prominent center for trade and crafts, it is situated on the banks of the Noyyal river rather than the Vaigai river, which is located further south.

23. (C) 2, 4, 1, 3
Modern archaeological research follows a structured sequence to ensure the scientific validity of discoveries. The process begins with the identification of potential sites through systematic surveys. This is followed by rigorous stratigraphic excavation to maintain context. Once artifacts are recovered, they are carefully cataloged and analyzed. Finally, specialized laboratory techniques, such as carbon dating, are employed to provide precise chronological data for the site.

24. (C) A is true but R is false.
DNA analysis is a powerful tool in modern archaeology used to reconstruct ancient population histories and genetic lineages by sequencing genomes from skeletal remains. While archaeologists plan to use this method in Tamil Nadu to study ancestral connections, it is incorrect to claim that it is used for mapping geological faults. DNA analysis specifically addresses biological and genetic questions rather than geological ones.

25. (D) The Tamil Nadu State Department of Archaeology (TNSDA)
While the Archaeological Survey of India initiated the first three phases of the Keeladi excavations,

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the subsequent phases were conducted by state agencies. Specifically, the Tamil Nadu State Department of Archaeology took the lead from Phase 4 onwards. It was during the Phase 6 excavations, conducted under the department's authority, that the significant 6th century BCE dates were established using advanced scientific dating.

26. (A) P-III, Q-II, R-I, S-IV
Different ancient sites in Tamil Nadu hold unique archaeological significance. Azhagankulam is recognized for its multi-period occupation and Chinese pottery, while Uraiyur is known as an early Chola capital with evidence of the cotton trade. Kaveripoompattinam served as a Chola port with Buddhist connections. Finally, Sivakalai is a key site that has provided crucial evidence for the antiquity of the Iron Age Porunai civilization.

27. (B) Government Museum Chennai – Houses vast, diverse archaeological collections.
The preservation of Tamil material culture is primarily handled by dedicated institutions. The Government Museum in Chennai, established in the mid-19th century, houses one of the most diverse and significant archaeological collections in the country. Other entities like the Keeladi Site Museum are focused on showcasing specific regional discoveries, while the TNSDA manages state-level excavations and heritage protection across various historical periods.

28. (B) Warrior memorials containing inscriptions with vital social and linguistic evidence.
Hero stones, known as Nadukals in Tamil, are significant cultural artifacts erected to commemorate warriors who died in battle or during cattle raids. These monuments often feature sculptural depictions of the hero and inscriptions detailing their identity and achievements. They serve as vital sources of social, linguistic, and historical evidence, providing insights into the values and communal life of ancient Tamil society.

29. (A) Early Tamil Brahmi → Transitional Vattezhuttu → Influence of Grantha → Modern Tamil
The Tamil writing system has undergone a complex evolutionary process over two millennia. It began with the Tamil Brahmi script, which was used during the Sangam period. Over time, this evolved into the more cursive Vattezhuttu script. Later, the influence of the Grantha script, used for writing Sanskrit, contributed to the development of specific characters, eventually leading to the standardized modern Tamil script.

30. (B) I, II and IV
The concept of a "Porunai civilisation" is centered on the Tamirabarani river basin in southern Tamil Nadu. Archaeological evidence from sites like Sivakalai and Adichanallur supports the claim of its great antiquity. Recent scientific dating results have sparked debates regarding its origins, suggesting that this civilization existed during the Iron Age. It is located in the southern districts, not the northernmost regions.

31. (D) Kodumanal
Kodumanal is a multi-period archaeological site situated in the Erode district on the banks of the Bhavani river. It is widely recognized for its thriving industrial activities during the early historic period. Excavations have yielded extensive evidence of iron smelting and a sophisticated semi-precious stone bead-making industry. The site also contains numerous burial cists, providing insights into the social structure and crafts of ancient times.

32. (A) Both A and R are true and R is the correct explanation of A.
The Keeladi excavations became a subject of intense political debate due to the transfer of key personnel during the early stages. This controversy was fueled by the site's immense significance to Tamil cultural identity. By uncovering evidence of an ancient urban civilization along the Vaigai river, Keeladi validates the antiquity of Tamil heritage, making its investigation a matter of great public and political interest.

33. (A) P-IV, Q-III, R-II, S-I
Scientific methods provide objective data in archaeology for dating and analysis. Carbon dating is used to determine the absolute age of organic remains, while thermoluminescence is applied to fired ceramics. DNA analysis helps in tracing ancestral lineages and population movements. Finally, stratigraphy is the fundamental technique used to understand

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the relative chronological sequence of layers deposited over time through human occupation.

34. (D) Extensive maritime trade networks connecting ancient Tamil Nadu with East Asia.
The discovery of significant quantities of Chinese pottery at the Azhagankulam port site provides clear evidence of long-distance maritime commerce. It indicates that ancient Tamil Nadu was part of a vast trade network that extended to East Asia. This finding highlights the region's importance in international seafaring and its role as a hub for the exchange of goods between different civilizations across the Indian Ocean.

35. (A) Vattezhuttu – A script that evolved entirely from North Indian Devanagari without local origin
Epigraphic studies show that Vattezhuttu is an indigenous script that evolved locally from the early Tamil Brahmi script, rather than being derived from North Indian Devanagari. In contrast, sites like Sittannavasal are correctly associated with Jain heritage and cave inscriptions. Tamil Brahmi is recognized for providing evidence of early literacy, while hero stones frequently contain vital inscriptions recording the history of fallen warriors.

36. (A) I, II, III and IV
Underwater archaeology in Tamil Nadu involves exploring submerged sites like Poompuhar in the Bay of Bengal and the Gulf of Mannar. Poompuhar is extensively described in Sangam literature as a major Chola port, and research aims to investigate the extent of its submergence. While scientific debates continue regarding dating, it is established that these sites are located along the eastern coast, not the Arabian Sea.

37. (A) Gold diadem headgear
Arikkamedu is famous for yielding specific artifacts that prove its role as an Indo-Roman trading post. These include Roman amphorae used for transporting wine or oil, fine Rouletted ware, and fragments of Roman glass. However, gold diadems are typically associated with the Iron Age burials at Adichanallur. While valuable, they are not indicative of the specific Mediterranean trade patterns found at Arikkamedu.

38. (A) 2, 4, 1, 3
The cultural sequence of Tamil Nadu begins with the Neolithic occupation, characterized by polished stone tools. This was followed by the Megalithic or Iron Age, known for its burial urns and iron implements. The Early Historic or Sangam Age represents the rise of urban civilizations and the use of the Tamil Brahmi script. Finally, the medieval period saw the peak of dynasties like the Cholas.

39. (B) Both A and R are true but R is not the correct explanation of A.
The discovery of the Tamil Brahmi script at Keeladi has scientifically pushed back the accepted chronology of the Sangam era and early literacy. While it is true that Keeladi is located in the Sivaganga district on the Vaigai river, its geographic location itself does not explain the chronological shift. The dating is based on carbon-14 analysis of organic samples recovered from the stratified layers.

40. (C) Massive stone structures and urns used for burials, often including iron goods.
Megalithic sites in Tamil Nadu are primarily defined by their distinctive burial practices. These sites feature massive stone structures such as dolmens or cists, as well as large terracotta urns used for interring the deceased. These burials are often accompanied by various grave goods, including iron tools and black-and-red ware pottery, which characterize the material culture of the Iron Age in the region.

41. (C) I and II
Azhagankulam was a vital maritime port located in the Ramanathapuram district of Tamil Nadu. Archaeological excavations at the site have consistently yielded evidence of international trade, including Roman artifacts and Chinese pottery. Although it was a major commercial hub, it served as a port for the Pandya kingdom rather than as an inland capital for the Pallava dynasty during the early historic period.

42. (A) P-III, Q-II, R-IV, S-I
Specific archaeological sites are recognized for their foundational discoveries. Adichanallur is famous for its Iron Age burial urns, while Mayiladuthurai has yielded early Neolithic stone tools. Uraiyur is historically significant for its

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evidence of the ancient cotton trade. Keeladi has become renowned for uncovering a major urban civilization along the Vaigai river, providing evidence of sophisticated structural complexes and early literacy.

43. (B) Functions to protect, excavate, and preserve the state's historical heritage.
The Tamil Nadu State Department of Archaeology is the official government agency responsible for managing the state's archaeological assets. Its primary functions include conducting systematic excavations to uncover ancient history and protecting historical monuments from degradation. By preserving material culture and documenting findings, the department plays a critical role in maintaining the historical and cultural heritage of the Tamil people for future generations.

44. (A) Surface soil layer, Medieval layer, Early Historic layer, Iron Age layer, Natural soil
In an undisturbed multi-period archaeological site, layers accumulate over time, with the oldest deposits at the bottom. The sequence begins with the modern surface soil, followed by the medieval layer. Below this lies the Early Historic or Sangam Age deposit, followed by the Iron Age or Megalithic stratum. Finally, the sequence ends at the natural soil level, which predates any human occupation.

45. (A) Cave inscriptions – Predominantly associated with Jain donor records and religious heritage
Early cave inscriptions in Tamil Nadu are predominantly associated with Jain ascetics who lived in rock-cut shelters. these records often document donations made by merchants or royalty to the monastic community. While other scripts like Grantha existed, they did not replace Tamil. Similarly, Sittannavasal is famous for its paintings rather than glass, and Mayiladuthurai is known for Neolithic tools rather than Buddhist bronzes.

46. (D) A is false but R is true.
Underwater archaeology uses scientific techniques to study submerged sites to understand ancient maritime activities. While this is a valid methodology, there is no evidence that the Gulf of Mannar yields massive Neolithic structural remains on the seabed. Claims regarding submerged civilizations often lack conclusive archaeological data, although the region remains a significant area for legitimate marine explorations focused on trade and shipwrecks.

47. (D) Erode
Kodumanal is a major archaeological site located in the Erode district of Tamil Nadu. It is situated on the banks of the Noyyal river and was a prominent industrial and trade center during the early historic period. The site is famous for its megalithic burials and evidence of craft specialization, including iron working and the manufacture of semi-precious stone beads for export.

48. (C) I, II and III
The Government Museum in Chennai was established in 1851 and is one of the oldest museums in India. It is renowned for its exceptional bronze gallery, which features masterpieces from the Chola period. The institution plays a vital role in preserving and exhibiting the state's diverse heritage. However, it was not founded by the ASI to exclusively house Indus Valley artifacts.

49. (B) Keeladi
Keeladi is a significant archaeological site located in the Sivaganga district along the banks of the Vaigai river. Recent excavations at this location have revealed a sophisticated urban civilization characterized by brick structures and advanced drainage systems. The site has also yielded pottery inscribed with the early Tamil Brahmi script, which has provided crucial evidence for pushing back the antiquity of the Sangam era.

50. (A) P-IV, Q-III, R-II, S-I
Different archaeological sites and phases carry specific historical importance. Keeladi Phase 6 is significant for carbon dating results indicating a 6th century BCE origin. Rakhigarhi is a parallel for the use of DNA analysis in studying ancient populations. Nagapattinam is a prominent site for discovering Buddhist bronzes, and Sittannavasal is world-famous for its ancient Jain cave paintings and religious heritage.

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51. (A) Astrological charting of star alignments
Archaeologists rely on various scientific techniques to determine the chronology of ancient sites. Radiocarbon dating is used for organic materials, while thermoluminescence dates fired ceramics. Stratigraphy provides a relative sequence of cultural layers based on their position in the ground. However, astrological charting of star alignments is not a recognized or reliable scientific method used for dating physical artifacts or archaeological strata.

52. (C) Uraiyur – Massive underwater submerged structures
Many archaeological sites are correctly linked to their major findings, such as Keeladi's urban civilization and Adichanallur's gold diadem. Kodumanal is accurately associated with a thriving gemstone industry. However, Uraiyur is an inland site that served as an ancient Chola capital and is known for its cotton trade. It is not associated with massive underwater submerged structures, which are coastal phenomena.

53. (D) 4, 2, 1, 3
Organizing archaeological sites by their river basins from north to south highlights their regional geography. The Bhavani river (Kodumanal) is in the north, followed by the Kaveri river (Uraiyur) in central Tamil Nadu. Further south is the Vaigai river basin, where Keeladi is located. Finally, the Tamirabarani river basin in the far south is home to sites like Adichanallur and Sivakalai.

54. (A) Both A and R are true and R is the correct explanation of A.
Excavations in the Mayiladuthurai region have provided valuable evidence of Neolithic occupation in Tamil Nadu. The recovery of polished stone tools, such as celts, confirms that early human settlements existed before the transition to the Iron Age. These findings are significant because they establish a clear cultural sequence showing the development of human technology and settlement patterns prior to the Megalithic period.

55. (C) II, III, IV and V
Megalithic sites are widely distributed across Tamil Nadu, appearing in both coastal and inland regions. These sites are characterized by diverse burial types, including urns and dolmens, and are culturally associated with the Iron Age. Sites like Adichanallur and Sivakalai provide key evidence for this period. They typically yield iron implements and black-and-red ware pottery, reflecting the technology and social practices.

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56. (C) Literacy was widespread among ordinary people like merchants and potters.
The presence of Tamil Brahmi inscriptions on ordinary pottery shards at sites like Keeladi and Kodumanal is historically significant. It indicates that literacy was not restricted to the elite or for official purposes but was widespread among the common populace, including merchants and artisans. This evidence suggests a highly developed society where the ability to read and write was a common skill.

57. (C) I and II
Uraiyur is historically recognized as the ancient capital of the early Chola dynasty. Archaeological investigations at the site have provided evidence of a flourishing inland cotton trade, which was a major component of the local economy. While the site is located in the central part of the state, it is situated on the banks of the Kaveri river rather than the Tamirabarani.

58. (A) P-IV, Q-III, R-II, S-I
Archaeological analysis involves several specialized techniques. Stratigraphic analysis determines the relative chronology of human occupation layers. Carbon-14 methodology is used to date organic materials based on isotopic decay. Thermoluminescence provides the age of fired pottery by measuring trapped radiation. DNA analysis in archaeology is used to extract and sequence genetic material from skeletal remains to study the history of ancient populations.

59. (B) Asserts the antiquity of Tamil civilisation along the Tamirabarani river basin.
The claim of a "Porunai civilisation" focuses on the historical and archaeological significance of the Tamirabarani river basin in southern Tamil Nadu. It asserts that a sophisticated society existed in this region during the Iron Age, as evidenced by findings at sites like Adichanallur and Sivakalai. This concept emphasizes the ancient origins of Tamil culture in the southern part of the state.

60. (B) Memorial stone commemorating the death of a warrior in battle or cattle raid.
A Hero Stone, or Nadukal, is a memorial monument erected to honor a individual who died while performing a heroic act, such as defending a village or participating in a battle. These stones typically feature carvings of the hero and sometimes include inscriptions. They are important cultural markers that provide insights into the social values, warfare, and historical events of ancient Tamil society.

61. (A) Vattezhuttu – A script that evolved locally from early Tamil Brahmi.
The evolution of scripts in Tamil Nadu shows a clear indigenous progression. Vattezhuttu is a cursive script that evolved locally from the earlier Tamil Brahmi script during the first millennium CE. It was widely used for centuries before the modern Tamil script became standardized. This process demonstrates the internal development of writing systems in the region rather than a direct derivation from external alphabets.

62. (C) I, II and III
Kaveripoompattinam, or Poompuhar, was a prominent maritime port for the early Cholas. Archaeological excavations have unearthed a Buddhist vihara and bronze statues, indicating strong religious connections. The site is located in the Nagapattinam district and was actively involved in international trade. It was not isolated but was a thriving hub for merchants from various parts of the world, as described in literature.

63. (A) Tamil Brahmi → Transitional Vattezhuttu → Influence of Grantha → Modern Tamil Script
The development of the Tamil writing system followed a specific chronological sequence. It began with Tamil Brahmi in the early historic period, which then transitioned into the cursive Vattezhuttu script. Later, the influence of the Grantha script introduced new characters to represent certain sounds. This continuous process of adaptation and integration eventually led to the formation of the modern Tamil script used today.

64. (C) Iron Age
The primary phase of the Adichanallur archaeological site is culturally and technologically associated with the Iron Age. This period is characterized by the widespread use of iron tools and the practice of megalithic burials. The site is famous for its extensive cemetery consisting of large terracotta urns, which provide evidence of the social structure and material culture of this ancient southern Indian civilization.

65. (B) Massive medieval Chola-era granite temples
Keeladi is known for its findings related to an ancient urban civilization, including structural brick walls, closed drainage systems, and spindle whorls. Pottery shards inscribed with Tamil Brahmi script are also common. However, massive granite temples from the medieval Chola period are not found at this site. Keeladi primarily represents an earlier phase of habitation dating back to the Sangam era and before.

66. (C) I, II, III and IV
The Archaeological Survey of India (ASI) is responsible for maintaining major national monuments and conducting explorations. In Tamil Nadu, it initiated the Keeladi excavations before a controversial transfer of the lead archaeologist. While the ASI conducted the first three phases, the TNSDA successfully continued the work. There is no permanent ban on state departments conducting excavations; rather, both agencies contribute to research.

67. (A) Gold diadem
The gold diadem discovered at Adichanallur is a remarkable piece of ancient jewelry that served as decorative headgear. Its presence in burial urns indicates the high social status of the individuals with whom it was interred. The exquisite craftsmanship of this artifact reflects the advanced artistic skills and metallurgical knowledge of the Iron Age people living in the Tamirabarani river basin.

68. (C) Pushes back Sangam era dating, placing urbanisation as early as 6th century BCE.
The 6th century BCE carbon dating result from Keeladi Phase 6 has profound historical implications. It provides scientific evidence that pushes back the antiquity of the Sangam era and the origins of urbanisation in Tamil Nadu. This finding proves that a sophisticated urban society with a developed writing system existed

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in the Vaigai basin much earlier than previously estimated by historians.

69. (A) Sequencing ancient genomes to understand population history and migration.
Advanced archaeological research increasingly utilizes DNA analysis to study ancient human remains. By sequencing genomes from skeletal samples, scientists can reconstruct population history, migration patterns, and genetic relationships. This methodology, applied at sites like Rakhigarhi and planned for Tamil Nadu, offers a biological perspective on the past that complements traditional artifact analysis and helps in understanding the origins of ancient communities.

70. (D) The Tamil Nadu State Department of Archaeology (TNSDA)
Following the initial three phases of excavation conducted by the Archaeological Survey of India, the Tamil Nadu State Department of Archaeology officially took over the project. Starting from Phase 4, the state department has been responsible for carrying out the systematic excavations at Keeladi. Their work has been instrumental in uncovering significant structural remains and establishing new chronological dates for the site.

71. (B) Carbon dating of rice husks in urns established an ancient Iron Age culture.
The Sivakalai excavation in the Thoothukudi district has yielded important evidence for the antiquity of the Iron Age in southern Tamil Nadu. Carbon dating of rice husks found within burial urns has provided ancient dates that support the concept of an early Porunai civilization. The site is primarily known for its extensive urn burials rather than Neolithic tools or maritime structural remains.

72. (C) Numismatic modern forging techniques
Scientific dating methods are essential for establishing the age of archaeological finds. Radiocarbon dating, thermoluminescence, and stratigraphic analysis are standard techniques used by researchers worldwide. However, modern numismatic forging techniques are used to create counterfeit coins and have no legitimate application in determining the genuine chronology of ancient artifacts or the layers in which they are found.

73. (D) Sivakalai
Sivakalai is a recently prominent archaeological site in the Thoothukudi district that has gained attention for its Iron Age remains. Excavations of burial urns at this location have provided scientific data that bolsters claims regarding the existence of an ancient civilization along the Porunai (Tamirabarani) river. These findings contribute significantly to the understanding of the cultural and temporal depth of southern Tamil history.

74. (A) A robust and favorable balance of trade for ancient Tamil Nadu in commerce.
The presence of substantial quantities of Roman coins at sites like Kodumanal and Arikkamedu strongly suggests that ancient Tamil Nadu maintained a robust and favorable balance of trade with the Mediterranean world. These coins were likely used as bullion or for high-value transactions in a sophisticated maritime commerce network. Such findings highlight the economic prosperity and global connections of the ancient Tamil kingdoms.

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75. (B) Fine pottery with concentric dotted patterns, indicating Mediterranean trade.
Rouletted Ware refers to a specific type of fine pottery characterized by concentric rows of small indented patterns on its interior surface. This ceramic style is a significant archaeological marker found at sites like Arikkamedu, indicating trade links with the Mediterranean region. Its presence in South India serves as physical evidence of the historical maritime interactions between the Tamil coast and classical Western civilizations.

76. (B) Kaveripoompattinam
Kaveripoompattinam, also known as Poompuhar, is famously documented in Sangam literature as a major Chola port. Archaeological excavations have confirmed its historical importance, yielding evidence of intense maritime trade and early Buddhist connections, including a vihara and bronze artifacts. The site provides a material link to the diverse cultural and religious influences present in ancient Tamil port cities during the early historic period.

77. (A) Sittannavasal is a Jain site with rock-cut cave temples and fresco paintings.
Jainism has a deep historical presence in Tamil Nadu, with Sittannavasal serving as a prime example of its heritage. This site features rock-cut cave temples and world-renowned fresco paintings created by Jain monks. Such archaeological evidence, along with numerous inscriptions found across the state, demonstrates the significant religious and cultural impact of Jainism in the region from the early historic period onwards.

78. (C) Intact palm-leaf manuscripts containing Sangam poetry
Typical Megalithic burial sites like Adichanallur contain artifacts like iron weapons, agricultural tools, black-and-red ware pottery, and skeletal remains. However, palm-leaf manuscripts are extremely unlikely to be found in such contexts. These organic materials are highly perishable and would not survive in the soil for millennia. Furthermore, the tradition of writing on palm leaves is generally associated with much later historical periods.

79. (D) Arikkamedu
Arikkamedu, located in present-day Puducherry, was a vital Indo-Roman trading station. Extensive excavations led by Sir Mortimer Wheeler uncovered Mediterranean artifacts such as amphorae and Roman glass. These discoveries definitively confirmed classical literary references to trade between the Roman Empire and the Tamil coast. The site remains one of the most important archaeological locations for studying ancient international maritime commerce in South Asia.

80. (C) The script evolved by adapting cursive forms and incorporating new elements.
The transition of writing systems in Tamil Nadu from Tamil Brahmi to Vattezhuttu, and the later influence of Grantha, indicates a continuous process of linguistic and scriptural evolution. It shows that the script adapted cursive forms over time and incorporated new elements to meet changing needs. This historical progression reflects the dynamic nature of Tamil literacy and its ability to integrate external influences while maintaining its core identity.

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CHAPTER 04

Sangam Age Tamil Literature

1. The term "Sangam" in the context of Sangam literature primarily refers to:
(A) A geographical territory encompassing the entire Indian subcontinent
(B) An ancient academy or assembly of Tamil poets and scholars
(C) A specific poetic metre used exclusively in royal courts
(D) A continuous historical chronicle of the Pallava dynasty
(E) Answer not known

2. Match the following landscapes (Thinais) with their corresponding geographical settings:
List I: (Thinai)
P. Kurinji
Q. Mullai
R. Marutham
S. Neithal
List II: (Landscape)
I. Forests
II. Agricultural fields
III. Hills
IV. Seashore
(A) P-I, Q-III, R-II, S-IV
(B) P-III, Q-I, R-II, S-IV
(C) P-II, Q-IV, R-III, S-I
(D) P-IV, Q-II, R-I, S-III
(E) Answer not known

3. Consider the following statements regarding the 'Tholkappiyam':
I. It is recognized as the oldest extant Tamil grammar text.
II. It was written by Tholkappiyar, who is traditionally considered a disciple of Agasthya.
III. It consists of only two sections: Ezhuttatikaram and Collatikaram.
Which of the statements given above is/are correct?
(A) I and II
(B) II and III
(C) I only
(D) III only
(E) Answer not known

4. Within which of the following time ranges does the dating of the Sangam literature corpus generally fall?
(A) 5th century BCE to 5th century CE
(B) 3rd century BCE to 3rd century CE
(C) 1st century CE to 6th century CE
(D) 2nd century BCE to 8th century CE
(E) Answer not known

5. The following question consists of two statements: Assertion (A) and Reason (R). Choose the correct option.
Assertion (A): Modern historians often separate the legendary accounts of the Three Sangams from actual historical reality.
Reason (R): The legends mention assemblies spanning thousands of years with gods and mythical sages as members, which lacks archaeological and epigraphical substantiation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

6. Which of the following statements correctly describes the focus of the 'Ezhuttatikaram' section in Tholkappiyam?
(A) It deals with poetic theories and the Akam-Puram division of early literature.
(B) It provides a detailed account of the administrative justice system during the age.
(C) It focuses on word morphology and the complex rules of sentence structure.
(D) It discusses Tamil phonology, scripts, vowels, and various consonants.

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(E) Answer not known

7. Arrange the following Ettuthokai anthologies in ascending order based on their total number of poems:
1. Kalittokai
2. Kuruntokai
3. Ainkurunuru

(A) 1, 2, 3
(B) 2, 1, 3
(C) 3, 2, 1
(D) 1, 3, 2
(E) Answer not known

8. What is the defining characteristic of 'Akam' poetry in the Sangam literary tradition?
(A) It deals exclusively with exterior subjects like warfare, statecraft, and public life.
(B) It acts as a geographical guide directing bards to benevolent chieftains.
(C) It features interior love poetry characterized by anonymous speakers and nature imagery.
(D) It is an instructional text outlining rigid ethical maxims for ascetic living.
(E) Answer not known

9. Identify the correctly matched pair of the Pattuppattu (Ten Idylls) guide poem and its author:
(A) Porunaratruppadai - Nakkirar
(B) Sirupanatruppadai - Mudathama Kanniyar
(C) Thirumurugatruppadai - Nallur Nathathanar
(D) Perumpanatruppadai - Uruttirankannanar
(E) Answer not known

10. Consider the following statements about the Five Great Tamil Epics:
I. Silappathikaram was authored by the Buddhist poet Sattanar.
II. Manimekalai has no thematic or narrative connection to Silappathikaram.
III. Civaka Cintamani is a Jain epic noted for its romantic narratives and literary excellence.
IV. Valayapathi and Kundalakesi are currently available only as fragmentary texts.

Which of the statements given above is/are incorrect?
(A) I and II
(B) III and IV
(C) I, II and III
(D) II, III and IV
(E) Answer not known

11. Identify the INCORRECT statement regarding the women poets of the Sangam Age:
(A) Avvaiyar was a highly prominent female poet renowned for her profound wisdom verses.
(B) Nakkirar was considered one of the most prolific female poets of the era.
(C) Women poets actively contributed to the rich corpus of both Akam and Puram poetry.
(D) Literary works suggest significant intellectual interactions between male and female poets, such as the Kapilar connection.
(E) Answer not known

12. Which of the following emotional themes is NOT correctly associated with its corresponding Thinai landscape according to Sangam poetic conventions?
(A) Kurinji - Romantic union of lovers
(B) Neithal - Victory celebration
(C) Mullai - Patiently waiting for return
(D) Palai - Sad separation and elopement
(E) Answer not known

13. Match the following Ettuthokai anthologies with their contents:
List I: (Anthology)
P. Purananuru
Q. Akananuru
R. Kuruntokai
S. Pathirruppattu
List II: (Contents)
I. Ten decades of poems eulogizing Chera kings
II. 400 poems focusing on war, heroism, and kings
III. 400 interior love poems intricately utilizing nature imagery
IV. 400 short love poems celebrated for their compact poetic form
(A) P-II, Q-III, R-IV, S-I
(B) P-III, Q-II, R-I, S-IV
(C) P-I, Q-IV, R-II, S-III
(D) P-IV, Q-I, R-III, S-II
(E) Answer not known

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14. Which option represents the traditional sequence of the 'Five Great Tamil Epics' (Iymperumkappiyangal)?
(A) Manimekalai, Silappathikaram, Valayapathi, Kundalakesi, Civaka Cintamani
(B) Silappathikaram, Manimekalai, Civaka Cintamani, Valayapathi, Kundalakesi
(C) Civaka Cintamani, Silappathikaram, Manimekalai, Kundalakesi, Valayapathi
(D) Valayapathi, Kundalakesi, Silappathikaram, Manimekalai, Civaka Cintamani
(E) Answer not known

15. Consider the following statements mapping landscapes to their presiding deities in the Thinai system:
I. Kurinji is associated with hills and Lord Murugan.
II. Mullai is associated with forests and Lord Krishna.
III. Marutham is associated with the seashore and Lord Varuna.
IV. Neithal is associated with agricultural fields and Lord Indra.
V. Palai is associated with the wasteland and the goddess Korravai.
Which of the statements given above is/are correct?
(A) I, II, III and IV
(B) I, II and V
(C) II, IV and V
(D) I, III, IV and V
(E) Answer not known

16. Which of the following best captures the symbolic significance of Kannagi in the epic Silappathikaram?
(A) A mythological creator deity who raised the Tamil land from the ocean.
(B) A powerful monarch who successfully united the Chera, Chola, and Pandya kingdoms.
(C) A powerful symbol of a woman's unyielding demand for justice and an enduring feminist icon.
(D) A tragic historical queen who sacrificed her life to protect the capital city from foreign invaders.
(E) Answer not known

17. The following question consists of two statements: Assertion (A) and Reason (R). Choose the correct option.
Assertion (A): The epic Manimekalai is considered the direct narrative sequel to Silappathikaram.
Reason (R): Manimekalai traces the life of the daughter of Kovalan and Madhavi, integrating strong Buddhist themes and social critique.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

18. Identify the INCORRECTLY matched pair regarding the Eighteen Minor Works (Pathinenkilkanakku):
(A) Naladiyar - 400 quatrains emphasizing wisdom and social values
(B) Palamoli - A rich collection of proverbs and folk wisdom
(C) Naladiyar - Early authorship attributed to Jain monks
(D) Pathinenkilkanakku - Exclusively grand narratives
(E) Answer not known

19. If a Sangam era poet composes a verse detailing the generous nature of a specific chieftain and the heroic deaths of soldiers on a battlefield, to which literary classification does this poem belong?
(A) Puram
(B) Akam
(C) Ezhuttatikaram
(D) Paripatal
(E) Answer not known

20. Consider the following statements about Attruppadai (Guide) poems:
I. Thirumurugatruppadai serves as a spiritual guide directing devotees to the shrines of Lord Murugan.
II. Porunaratruppadai was composed by Mudathama Kanniyar to praise a Pandyan king.
III. Sirupanatruppadai reflects the patronage system by guiding bards to a benevolent

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Which of the statements given above is/are correct?

(A) I and III
(B) II and III
(C) I only
(D) III only
(E) Answer not known

21. Under which specific section of Tholkappiyam are the structural rules regarding the thinai system, poetics, and Akam-Puram literature formally classified?

(A) Porulatikaram
(B) Ezhuttatikaram
(C) Collatikaram
(D) Yappatikaram
(E) Answer not known

22. How does Akam poetry fundamentally differ from Puram poetry within the Sangam literary framework?

(A) Akam poetry names specific historical kings, while Puram poetry features exclusively anonymous speakers.
(B) Akam poetry focuses on public administration, whereas Puram poetry acts as a personal diary of the poet.
(C) Akam is composed entirely in Sanskritized Tamil, whereas Puram preserves the pure ancient Tamil vocabulary.
(D) Akam explores inner love using anonymous speakers, while Puram details external history like warfare.
(E) Answer not known

23. Match the Pattuppattu poems with their corresponding authors/themes:

List I: (Poem)
P. Mullaippattu
Q. Maturaikkanci
R. Nedunalvadai
S. Pattinappalai

List II: (Author/Theme)
I. Nakkirar (intricate architectural description)
II. Kadiyalur Uruttirankannanar (Kaveripattinam port and urban life)
III. Pastoral poem rich with seasonal imagery
IV. Mankudi Maruthanaar (description of Madurai city)

(A) P-III, Q-IV, R-I, S-II
(B) P-I, Q-II, R-III, S-IV
(C) P-IV, Q-III, R-II, S-I
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

24. Arrange the following Thinais (landscapes) in the conceptual order of Kurinji, Mullai, Marutham, and Neithal based on their ecological features:

1. Forests
2. Agricultural fields
3. Hills
4. Seashore

(A) 3, 1, 2, 4
(B) 1, 3, 4, 2
(C) 2, 4, 1, 3
(D) 4, 2, 3, 1
(E) Answer not known

25. The following question consists of two statements: Assertion (A) and Reason (R). Choose the correct option.

Assertion (A): The literary work 'Naladiyar' is highly regarded for its profound exposition of ethical and social values.

Reason (R): It is a collection of 400 quatrains composed entirely by orthodox Shaivite saints to promote temple rituals.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

26. Which of the following constitutes a unique structural feature of 'Kalittokai' among the Ettuthokai anthologies?

(A) It is written in dialogue form across the five thinai sections.
(B) It relies entirely on imported grammatical rules from North India.
(C) It serves strictly as a practical instructional manual for agricultural practices.
(D) It contains precise geographical and navigational coordinates for ancient ports.
(E) Answer not known

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27. Which of the following anthologies serves as the best example of ancient religious poetry in the Ettuthokai, featuring hymns dedicated to Murugan and Vishnu, though surviving only as an incomplete collection?
(A) Ainkurunuru
(B) Paripatal
(C) Akananuru
(D) Kalittokai
(E) Answer not known

28. Which of the following attributes is LEAST relevant to the narrative epic 'Civaka Cintamani'?
(A) It was authored by the ascetic poet Tiruttakkateyar.
(B) It graphically describes the tragic burning of Madurai by Kannagi.
(C) It is deeply anchored in Jain philosophical tenets.
(D) It is widely renowned for its romantic plotlines and literary excellence.
(E) Answer not known

29. Identify the correctly matched pair of the Pattuppattu work and its recognized author:
(A) Kurinjippattu - Kapilar
(B) Malaipadukadam - Nakkirar
(C) Maturaikkanci - Ilankoviyar
(D) Nedunalvadai - Mankudi Maruthanaar
(E) Answer not known

30. Consider the following statements regarding the epic 'Silappathikaram':
I. It is a defining epic authored by the ascetic prince Ilango Adigal.
II. It predominantly explores overarching themes of justice, fate, and chastity.
III. It happily concludes with Kovalan reclaiming his wealth and ascending the throne of Madurai.
IV. Kannagi's ankle bracelet (silambu) functions as the central catalyst for the plot.
Which of the statements given above is/are correct?
(A) I, II and IV
(B) II, III and IV
(C) I and III
(D) II and III
(E) Answer not known

31. Based on the extensive descriptions of bustling ports, foreign trade, and urban markets found in works like Pattinappalai, what can be logically inferred about Sangam society?
(A) It was an isolated, strictly agrarian society with no significant maritime contact.
(B) It operated on a barter system entirely devoid of structured commerce.
(C) It consisted exclusively of nomadic tribes without permanent settlements.
(D) It had a vibrant trade economy with urban centers.
(E) Answer not known

32. What was a primary mutual advantage of the patronage system described in royal guide poems like Sirupanatruppadai?
(A) It allowed bards to overthrow and become kings of small territories.
(B) It granted poets a strict, legal monopoly over all overseas maritime trade routes.
(C) It gave bards wealth for eulogizing kings.
(D) It legally exempted poets from adhering to grammatical rules in their compositions.
(E) Answer not known

33. Match the following major epics with their authors or current status:
List I: (Epic)
P. Silappathikaram
Q. Manimekalai
R. Civaka Cintamani
S. Valayapathi
List II: (Author/Status)
I. Sattanar
II. Tiruttakkateyar
III. Ilango Adigal
IV. Author unknown / Fragments only
(A) P-III, Q-I, R-II, S-IV
(B) P-I, Q-III, R-IV, S-II
(C) P-II, Q-IV, R-I, S-III
(D) P-IV, Q-II, R-III, S-I
(E) Answer not known

34. According to the foundational legends of Tamil literary history, which is the correct chronological sequence of the locations that hosted the Three Sangams?
(A) Madurai, Kapatapuram, Thenmadurai
(B) Kapatapuram, Thenmadurai, Madurai
(C) Thenmadurai, Kapatapuram, Madurai

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(D) Madurai, Thenmadurai, Kapatapuram
(E) Answer not known

35. The following question consists of two statements: Assertion (A) and Reason (R). Choose the correct option.
Assertion (A): Pathirruppattu is an invaluable literary source providing crucial historical information about the ancient Chera dynasty.
Reason (R): The anthology consists of ten decades of poems exclusively dedicated to singing the eulogies of successive Chera kings.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

36. What is the fundamental nature of the work known as 'Porunaratruppadai'?
(A) A strict grammar manual detailing the rules of ancient phonology and script.
(B) A dense collection of ethical proverbs intended for daily monastic life.
(C) A guide poem where a bard directs another to a king for patronage.
(D) A tragic Puram poem mourning the destruction of the Pandya capital.
(E) Answer not known

37. Which celebrated work is traditionally attributed to the wisdom poet Avvaiyar, specifically composed as accessible children's literature rich with moral aphorisms?
(A) Atichudi
(B) Palamoli
(C) Naladiyar
(D) Kalittokai
(E) Answer not known

38. Who is the author of 'Maturaikkanci', the extensive Pattuppattu poem that intricately describes the city of Madurai and offers counsel to the ruling Pandya king?
(A) Kapilar
(B) Ilankoviyar
(C) Nakkirar
(D) Mankudi Maruthanaar
(E) Answer not known

39. Identify the INCORRECTLY matched pair of the Thinai landscape and its associated ecological setting:
(A) Kurinji - Mountainous terrain and hill communities
(B) Marutham - Coastal seashore and fishing settlements
(C) Mullai - Pastoral forests and rainy season imagery
(D) Palai - Harsh, arid wasteland terrain
(E) Answer not known

40. Consider the following statements regarding the structure and content of Tholkappiyam:
I. Tholkappiyam essentially comprises three major sections.
II. Ezhuttatikaram fundamentally deals with linguistic rules and phonology.
III. Collatikaram meticulously outlines word formation and morphology.
IV. Porulatikaram entirely ignores social norms to focus exclusively on war strategies.
V. The text provides vital structural information on the ancient Akam and Puram literary division.
Which of the statements given above is/are correct?
(A) I, II, III and V
(B) II, III, IV and V
(C) II, III and V
(D) I, III and IV
(E) Answer not known

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41. If a classical Sangam poem centers on a lovers' quarrel stemming from the hero's suspected infidelity, and is set against a backdrop of fertile agricultural fields, it rightfully belongs to which thinai?
(A) Mullai
(B) Kurinji
(C) Neithal
(D) Marutham
(E) Answer not known

42. Which of the following literary works is NOT classified under the Ettuthokai (Eight Anthologies) collection?
(A) Nedunalvadai
(B) Ainkurunuru
(C) Kuruntokai
(D) Pathirruppattu

(E) Answer not known

43. Match the following central emotional themes with their corresponding Thinai:
List I: (Theme)
P. Union of lovers
Q. Anxious waiting
R. Separation and elopement
S. Patient waiting
List II: (Thinai)
I. Neithal
II. Kurinji
III. Palai
IV. Mullai
(A) P-II, Q-I, R-III, S-IV
(B) P-I, Q-II, R-IV, S-III
(C) P-III, Q-IV, R-II, S-I
(D) P-IV, Q-III, R-I, S-II
(E) Answer not known

44. Arrange the three major sections of Tholkappiyam in the traditional sequential order as they appear in the original text:
1. Ezhuttatikaram
2. Collatikaram
3. Porulatikaram
(A) 3, 2, 1
(B) 1, 2, 3
(C) 2, 1, 3
(D) 1, 3, 2
(E) Answer not known

45. Consider the following statements about the text 'Palamoli':
I. It is an integral part of the Eighteen Minor Works (Pathinenkilkanakku).
II. It is a highly regarded collection of folk wisdom and proverbs.
III. It focuses predominantly on the martial exploits of the Chera kings.
Which of the statements given above is/are correct?
(A) I and II
(B) II and III
(C) I only
(D) III only
(E) Answer not known

46. The following question consists of two statements: Assertion (A) and Reason (R). Choose the correct option.
Assertion (A): The poem Pattinappalai provides crucial insights into the robust maritime trade of the Chola kingdom.
Reason (R): The text contains elaborate and vivid descriptions of the Kaveripattinam port, its imports, exports, and the bustling urban life surrounding it.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

47. Which of the following statements is correct regarding the structure of 'Ainkurunuru'?
(A) It consists of 500 long epic verses narrating the destruction of Madurai.
(B) It was authored by Ilango Adigal during a prolonged stay in the Chera royal court.
(C) It is an elaborate grammatical treatise focusing exclusively on morphological derivations and scripts.
(D) It has 500 short poems in five sections representing thinais.
(E) Answer not known

48. Identify the INCORRECT statement concerning the poem 'Mullaippattu':
(A) It is proudly classified under the Pattuppattu (Ten Idylls) collection.
(B) It effectively employs vivid seasonal imagery directly associated with the rainy season.
(C) It narrates the sudden and tragic death of a victorious Chola king on the battlefield.
(D) It is a masterful pastoral poem highlighting the emotional theme of patient waiting and reunion.
(E) Answer not known

49. Which of the following pairs is correctly matched regarding the poet Avvaiyar and her literary contributions?
(A) Palamoli
(B) Atichudi - Accessible children's literature embedded with moral aphorisms
(C) Ettuthokai - A compilation of translated Sanskrit dramas
(D) Silappathikaram - A political treatise focused on statecraft and espionage

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(E) Answer not known

50. Consider the following statements regarding the 'Lost Epics' of Tamil literature:
I. Valayapathi and Kundalakesi are traditionally counted among the Five Great Tamil Epics.
II. Both of these ancient epics are currently available only in disjointed fragmentary forms.
III. They provide absolutely no clues regarding the diverse religious affiliations of ancient Tamil Nadu.
IV. Kundalakesi is widely recognized today as an exhaustive grammatical manual.
Which of the statements given above is/are incorrect?
(A) I, II and III
(B) II, III and IV
(C) III and IV
(D) I and IV
(E) Answer not known

51. A prominent distinguishing feature of the text 'Naladiyar' is that it:
(A) It has 400 quatrains by Jain monks focused on social values.
(B) Is the only known Sangam era text entirely written in unmetered prose format.
(C) It contains extensive devotional hymns exclusively dedicated to the Vedic Lord Indra.
(D) Serves as a technical manual for constructing monumental royal palaces.
(E) Answer not known

52. Which of the following works is NOT considered an anthology belonging to the Ettuthokai?
(A) Purananuru
(B) Akananuru
(C) Malaipadukadam
(D) Natrinai
(E) Answer not known

53. Match the Attruppadai (Guide) poems with the poet or the principal figure associated with them:
List I: (Poem)
P. Porunaratruppadai
Q. Perumpanatruppadai
R. Sirupanatruppadai
S. Thirumurugatruppadai
List II: (Associated Figure)
I. Nallur Nathathanar
II. Uruttirankannanar
III. Mudathama Kanniyar
IV. Nakkirar
(A) P-III, Q-II, R-I, S-IV
(B) P-I, Q-II, R-IV, S-III
(C) P-II, Q-III, R-I, S-IV
(D) P-IV, Q-I, R-III, S-II
(E) Answer not known

54. Which of the following options correctly groups the entirety of the 'Five Great Tamil Epics' (Iymperumkappiyangal)?
(A) Silappathikaram, Manimekalai, Purananuru, Akananuru, Kundalakesi
(B) Civaka Cintamani, Naladiyar, Palamoli, Valayapathi, Kundalakesi
(C) Tholkappiyam, Silappathikaram, Manimekalai, Valayapathi, Civaka Cintamani
(D) Silappathikaram, Manimekalai, Civaka Cintamani, Valayapathi, Kundalakesi
(E) Answer not known

55. The following question consists of two statements: Assertion (A) and Reason (R). Choose the correct option.
Assertion (A): The epic heroine Kannagi is depicted as burning down the grand city of Madurai.
Reason (R): The ruling Pandya king unjustly executed her husband Kovalan based on a false accusation of stealing the queen's royal anklet.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

56. From the detailed geographical, structural, and cultural descriptions heavily present in the 'Pattuppattu' (Ten Idylls), modern researchers can most accurately infer:
(A) The exact astronomical start dates of the three legendary Sangams.
(B) The complete royal lineage of the Gupta Empire spanning across North India.

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(C) The socio-economic conditions and topography of ancient Tamilakam.
(D) The early spread and adoption of Islamic architectural styles throughout South India.
(E) Answer not known

57. Which of the following underlying themes is MOST relevant to the composition of 'Sirupanatruppadai'?
(A) The core philosophical tenets and rigorous ascetic practices of early Jainism.
(B) The rigorous linguistic analysis and categorization of Tamil consonants.
(C) The vivid depiction of intense coastal warfare involving ancient navies.
(D) The patronage system where bards are directed to chieftains.
(E) Answer not known

58. In critically comparing Silappathikaram and Manimekalai, which statement accurately highlights their relationship?
(A) Manimekalai is a sequel focusing on Kovalan and Madhavi's daughter.
(B) Silappathikaram aggressively promotes Buddhism, whereas Manimekalai is a purely secular grammar text.
(C) Both monumental epics were seamlessly authored by the very same legendary poet, Sattanar.
(D) Manimekalai completely rejects the existence and legacy of the characters originally from Silappathikaram.
(E) Answer not known

59. Identify the correctly matched pair regarding the long poem 'Malaipadukadam':
(A) Associated Landscape - Coastal seashore (Neithal)
(B) Associated Author - Perunkunrur Perunkansiyar
(C) Main Literary Theme - Tragic and unending separation of young lovers
(D) Royal Figure Praised - The Pandya king Nedunjeliyan
(E) Answer not known

60. Consider the following statements regarding the historical legend of the Three Sangams:
I. The legend states there were three successive grand assemblies (Sangams) of Tamil scholars.
II. The first Sangam was purportedly held at Kanchipuram.
III. The second Sangam was reportedly located at Kapatapuram.
IV. The third Sangam was convened at present-day Madurai.
V. The sage Agasthya is considered a legendary figure deeply associated with the early Sangams.
Which of the statements given above is/are correct?
(A) I, II, III and IV
(B) I, III, IV and V
(C) II, III and V
(D) I, IV and V
(E) Answer not known

61. Which of the following statements best captures the enduring significance of Sangam literature for modern historians?
(A) It provides a secular window into ancient Tamil culture and society.
(B) It is primarily viewed as a mythological text that entirely ignores all mundane human society.
(C) It offers the most reliable chronological history and exact dating of medieval Indian dynasties.
(D) It serves exclusively as a religious and liturgical manual for conducting ancient temple rituals.
(E) Answer not known

62. What represents a major disadvantage or hurdle historians face when relying exclusively on the traditional legends of the Three Sangams for historical reconstruction?
(A) The legends provide extremely accurate radiocarbon dates that consistently contradict epigraphic records.
(B) The legends focus entirely on North Indian dynasties, completely ignoring the landscape of Tamilakam.
(C) The legends mention reigns of patron gods, lacking archaeological evidence.
(D) The legends are written in a cryptic, proto-Dravidian script that remains completely undeciphered.
(E) Answer not known

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63. Match the elements related to the female poet Avvaiyar:
List I: (Element)
P. Avvaiyar
Q. Atichudi
R. Wisdom poems
S. Multiple poets theory
List II: (Description)
I. Scholarly proposition suggesting the name refers to several different poetesses across eras
II. A renowned and respected female poet(s) of the Sangam and later periods
III. Accessible literature heavily composed for children containing moral aphorisms
IV. General literary focus on strict morality, ethics, and worldly knowledge
(A) P-II, Q-III, R-IV, S-I
(B) P-III, Q-II, R-I, S-IV
(C) P-I, Q-IV, R-III, S-II
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

64. Arrange the legendary locations of the Three Tamil Sangams in their correct chronological order (First, Second, Third):
1. Thenmadurai
2. Kapatapuram
3. Madurai
(A) 2, 1, 3
(B) 3, 1, 2
(C) 1, 2, 3
(D) 2, 3, 1
(E) Answer not known

65. The following question consists of two statements: Assertion (A) and Reason (R). Choose the correct option.
Assertion (A): Modern scholars broadly place the dating of the core Sangam literature corpus between the 3rd century BCE and the 3rd century CE.
Reason (R): This dating is critically supported by contemporary references in Ashokan edicts, early Tamil-Brahmi inscriptions, and Greco-Roman trade accounts.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

66. In the foundational text Tholkappiyam, the 'Porulatikaram' section is fundamentally defined as:
(A) A comprehensive lexicon of foreign loan words integrated into the ancient Tamil vocabulary.
(B) A grammatical rulebook outlining strict guidelines for consonant conjugation.
(C) A detailed administrative record of internal maritime trade taxation.
(D) A treatise on poetics, the thinai system, and Akam-Puram conventions.
(E) Answer not known

67. The classical anthology known as 'Akananuru' contains exactly how many poems?
(A) 400
(B) 150
(C) 500
(D) 100
(E) Answer not known

68. Who is the celebrated author of 'Nedunalvadai', a poem that famously offers intricate architectural descriptions of a Chola king's royal palace?
(A) Kapilar
(B) Avvaiyar
(C) Nakkirar
(D) Ilango Adigal
(E) Answer not known

69. Identify the INCORRECTLY matched pair regarding the pastoral poem 'Kurinjippattu':
(A) Primary Deity associated with the thinai - Lord Varuna
(B) Author - Kapilar
(C) Associated Landscape - Hill communities and mountainous terrain
(D) Central Theme - Premarital love and union
(E) Answer not known

70. Consider the following statements regarding the 'Pathinenkilkanakku':
I. It translates to the Eighteen Minor Works.
II. The texts contained within are predominantly ethical and didactic in nature.
III. Silappathikaram is universally considered

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the most famous book in this specific collection.

Which of the statements given above is/are correct?

(A) I and II
(B) II and III
(C) I only
(D) III only
(E) Answer not known

71. Which of the following is an accurate classification and description of the 'Pattuppattu' corpus?

(A) It firmly consists of ten short idylls with cultural information.
(B) It firmly consists of ten short epigrams focusing solely on grammatical exceptions.
(C) It officially forms the third and final part of the foundational Tholkappiyam text.
(D) It is an anthology of exactly 400 uniform verses dedicated solely to the theme of separation.
(E) Answer not known

72. Which of the following classical works is a quintessential example of 'Puram' (exterior) poetry, known for yielding immense historical information about ancient kings, generosity, and warfare?

(A) Kuruntokai
(B) Natrinai
(C) Purananuru
(D) Akananuru
(E) Answer not known

73. Match the following literary works with their predominant religious or philosophical affiliations:

List I: (Poem)
P. Civaka Cintamani
Q. Manimekalai
R. Naladiyar
S. Thirumurugatruppadai

List II: (Affiliation)
I. Jainism (Epic)
II. Buddhism (Epic)
III. Shaivism/Kaumaram (Devotion to Murugan)
IV. Jainism (Ethical text composed by monks)

(A) P-I, Q-II, R-IV, S-III
(B) P-II, Q-I, R-III, S-IV
(C) P-IV, Q-III, R-I, S-II
(D) P-III, Q-IV, R-II, S-I
(E) Answer not known

74. Which option correctly represents the linguistic progression explicitly described in the first two sections of the Tholkappiyam?

(A) Syntax → Pragmatics
(B) Morphology → Prosody
(C) Phonology, script, vowels (Ezhuttatikaram) → Word formation, morphology (Collatikaram)
(D) Poetics (Porulatikaram) → Script (Ezhuttatikaram)
(E) Answer not known

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75. The following question consists of two statements: Assertion (A) and Reason (R). Choose the correct option.

Assertion (A): Paripatal is a unique anthology within the Ettuthokai that distinctively blends religious devotion with poetry.

Reason (R): The anthology contains poems dedicated exclusively to the Jain Tirthankaras.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

76. What remarkable literary feature distinguishes the anthology 'Kuruntokai'?

(A) It is definitively the longest single epic poem written during the entirety of the Sangam era.
(B) It has 400 short love poems using precise natural imagery.
(C) It strictly comprises administrative and martial guidelines for organizing the Chola army.
(D) It is fundamentally a nautical guide mapping out the various active ports of ancient Tamilakam.
(E) Answer not known

77. From the prominent inclusion of Buddhist themes, logic, and philosophical debates in the epic 'Manimekalai', what can logically be inferred about post-Sangam society?

(A) There was an active presence and intellectual interaction of Buddhism.
(B) Buddhism was fiercely established as the only tolerated religion in ancient Tamilakam.
(C) Jainism was strictly and universally banned by the ruling monarchs of the Chera dynasty.
(D) Tamil literature was entirely devoid of any religious or spiritual influences until the late medieval period.
(E) Answer not known

78. Identify the correctly matched pair of the Pattuppattu work and its dominant landscape or theme:
(A) Maturaikkanci - Coastal fishermen communities and anxiety
(B) Pattinappalai - Hillside tribes and honey collection techniques
(C) Mullaippattu - Pastoral landscape and patient waiting
(D) Malaipadukadam - Agricultural fields and marital infidelity
(E) Answer not known

79. Consider the following statements regarding the social values reflected in the Pathinenkilkanakku:
I. They largely reflect a societal shift towards didactic and moralistic literature.
II. They emphasize virtues such as righteousness, charity, and asceticism.
III. Naladiyar is a highly prominent example of this specific genre.
IV. They actively promote aggressive warfare over ethical and peaceful living.
Which of the statements given above is/are incorrect?
(A) I, II and III
(B) II, III and IV
(C) II and IV
(D) I and IV
(E) Answer not known

80. Consider the following detailed statements contrasting Akam and Puram poetry:
I. Akam poetry consciously avoids naming its heroes or heroines directly.
II. Puram poetry frequently and explicitly names specific kings, chieftains, and battlefields.
III. The structured Thinai system is exclusively applied to Puram poetry.
IV. Akam poetry heavily relies on natural landscapes to subtly mirror and evoke human emotions.
V. Both genres combined provide invaluable sociological and historical insights into Sangam culture.
Which of the statements given above is/are correct?
(A) I, II, IV and V
(B) I, II, III and V
(C) I, III and IV
(D) II, IV and V
(E) Answer not known

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ANSWERS

1. (B) An ancient academy or assembly of Tamil poets and scholars
The term Sangam denotes a legendary academy of Tamil poets and scholars who gathered under the patronage of the Pandya kings in Madurai. These assemblies were instrumental in compiling and standardizing the vast body of classical Tamil literature. They provided a structured intellectual environment where literary works were presented, debated, and eventually finalized for preservation across many generations.

2. (B) P-III, Q-I, R-II, S-IV
The Thinai system classifies the ancient Tamil landscape into five distinct ecological regions, each defining a specific poetic mood. Kurinji represents the mountains, while Mullai denotes the forest areas. Marutham is associated with agricultural plains, and Neithal signifies the coastal tracts. These geographical settings provided the mandatory backdrop for the emotional themes and imagery depicted in classical Sangam poetry.

3. (A) I and II
Tholkappiyam is recognized as the oldest surviving work on Tamil grammar, traditionally attributed to Tholkappiyar, a disciple of the sage Agasthya. It is a comprehensive treatise divided into three major sections: Ezhuttatikaram, Collatikaram, and Porulatikaram. While it covers phonology and morphology, it also uniquely details the conventions of poetics and the socio-cultural life of the ancient Tamil people.

4. (B) 3rd century BCE to 3rd century CE
The core corpus of Sangam literature is generally dated between the third century BCE and the third century CE. This timeline is corroborated by external evidence, including Ashokan edicts, early Tamil-Brahmi inscriptions, and accounts from Greco-Roman trade. These sources confirm the existence of a vibrant, organized society in South India during this specific six-hundred-year historical and literary period.

5. (A) Both A and R are true and R is the correct explanation of A.
Modern historians distinguish between the legendary accounts of the three Sangams and historical reality because the myths describe assemblies lasting thousands of years. These legends feature gods and sages as active participants, which lacks concrete archaeological or epigraphical support. Consequently, while the literature is historically vital, the miraculous stories surrounding the origins of these academies remain largely mythological.

6. (D) It discusses Tamil phonology, scripts, vowels, and various consonants.
Ezhuttatikaram is the foundational section of the Tholkappiyam that meticulously analyzes the linguistic structure of the Tamil language. It focuses on phonology, providing detailed rules for the production of sounds, the categorization of vowels and consonants, and the evolution of scripts. This section establishes the basic phonetic and orthographic principles necessary for the formal study of ancient Tamil grammar.

7. (A) 1, 2, 3
The Ettuthokai anthologies vary significantly in their volume of individual poems. Kalittokai contains approximately 150 verses, whereas Kuruntokai is composed of 401 short lyrics. Ainkurunuru is a larger collection consisting of 500 concise poems organized into five sections. Arranging these works based on the total number of poems reveals a clear progression from smaller to larger thematic literary compilations.

8. (C) It features interior love poetry characterized by anonymous speakers and nature imagery.
Akam poetry focuses on the interior world of human emotions, primarily centering on the various stages of romantic love. A defining characteristic is the anonymity of the characters, as heroes and heroines are never named to ensure the themes remain universal. Poets utilize the five geographical thinais to mirror these inner feelings through specific nature imagery and environmental metaphors.

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9. (D) Perumpanatruppadai - Uruttirankannanar
Perumpanatruppadai is a significant work within the Pattuppattu collection, authored by the poet Kadiyalur Uruttirankannanar. This guide poem was composed to praise King Ilam Thiraiyan of Kanchipuram and provide detailed descriptions of the landscape and the people. It serves as a vital historical and literary source for understanding the social conditions and the patronage system prevalent in ancient Tamilakam.

10. (A) I and II
Silappathikaram was written by the prince-monk Ilango Adigal, while the Buddhist poet Sattanar composed its sequel, Manimekalai. These two epics are deeply interconnected through their characters and narrative arcs, forming a continuous story. Therefore, assertions claiming Sattanar authored Silappathikaram or that no thematic link exists between the two works are inaccurate within the traditional framework of Tamil literature.

11. (B) Nakkirar was considered one of the most prolific female poets of the era.
Nakkirar was a prominent male poet and scholar of the third Sangam, rather than a female poet. While women like Avvaiyar contributed significantly to the Sangam corpus, Nakkirar is celebrated for his masculine voice in works such as Thirumurugatruppadai. His historical role involves intellectual leadership and poetic excellence that defined the academic standards of the ancient Tamil literary assemblies.

12. (B) Neithal - Victory celebration
The Neithal landscape, representing the coastal regions, is traditionally associated with the emotional theme of pining or anxious waiting for a loved one. Victory celebrations are not the primary mood of this thinai. Instead, the sea and its surrounding environment serve as a symbolic backdrop for the deep sorrow and longing experienced by those awaiting the return of fishermen.

13. (A) P-II, Q-III, R-IV, S-I
Purananuru contains 400 poems focusing on external themes like war and heroism, while Akananuru consists of 400 interior love poems. Kuruntokai is renowned for its 400 short love verses that utilize compact poetic forms and natural imagery. Pathirruppattu is unique for its ten decades of poems exclusively eulogizing the Chera kings, providing invaluable historical data about their lineage.

14. (B) Silappathikaram, Manimekalai, Civaka Cintamani, Valayapathi, Kundalakesi
The Five Great Tamil Epics, known as Iymperumkappiyangal, follow a traditional sequence based on their chronological appearance and literary importance. This sequence begins with Silappathikaram and its sequel Manimekalai, followed by the Jain epic Civaka Cintamani. The list is completed by Valayapathi and Kundalakesi. These works represent the peak of narrative poetry and provide deep insights into ancient Tamil culture.

15. (B) I, II and V
The Thinai system connects specific landscapes with presiding deities and emotional moods. Kurinji, the hilly region, is dedicated to Murugan, while Mullai, the forest tract, is associated with Krishna. Palai represents the arid wasteland overseen by Korravai. These associations illustrate the religious and ecological integration in ancient Tamil poetry, where nature and divinity were viewed as inseparable components.

16. (C) A powerful symbol of a woman's unyielding demand for justice and an enduring feminist icon.
Kannagi, the protagonist of Silappathikaram, symbolizes the power of virtue and the demand for absolute justice. After her husband Kovalan is unjustly executed, her grief and rage lead to the destruction of Madurai, highlighting the consequences of royal failure. She remains an enduring icon in Tamil culture, representing the strength of women and the importance of moral integrity.

17. (A) Both A and R are true and R is the correct explanation of A.
Manimekalai is considered the direct narrative sequel to Silappathikaram because it follows the life of Manimekalai, the daughter of Kovalan and Madhavi. The epic transitions from the tragic themes of its predecessor to spiritual themes, integrating strong Buddhist logic and social critique. It explores her journey toward

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enlightenment and her dedication to charitable acts within a complex society.

18. (D) Pathinenkilkanakku - Exclusively grand narratives
The Pathinenkilkanakku, or Eighteen Minor Works, is primarily a collection of didactic and ethical texts rather than grand epic narratives. While works like Naladiyar and Palamoli emphasize wisdom, social values, and proverbs through concise quatrains, they do not follow the sprawling, multi-chapter structure of epics. These books were intended to provide moral guidance and practical advice for everyday life.

19. (A) Puram
Puram poetry deals with the exterior world, focusing on themes such as warfare, statecraft, heroism, and the generosity of kings. Unlike Akam poetry, which explores anonymous love, Puram verses often name specific historical figures and locations. A poem describing the valor of soldiers on a battlefield or the charitable nature of a chieftain fits perfectly into this public-oriented literary classification.

20. (A) I and III
Thirumurugatruppadai functions as a spiritual guide for devotees of Lord Murugan, while Sirupanatruppadai reflects the patronage system by directing bards to benevolent chieftains. However, Porunaratruppadai was composed by Mudathama Kanniyar to praise King Karikala Chola, not a Pandyan monarch. Therefore, only the first and third statements accurately describe the specific subjects and purposes of these classical Tamil guide poems.

21. (A) Porulatikaram
Porulatikaram is the third section of the Tholkappiyam and is dedicated to the study of meaning and poetics. It formally classifies the Thinai system, outlining the rules for both Akam and Puram literature. This section provides the structural framework for understanding how geography, time, and human emotions intersect in Tamil poetry, serving as a comprehensive guide to literary conventions.

22. (D) Akam explores inner love using anonymous speakers, while Puram details external history like warfare.
The fundamental difference between Akam and Puram lies in their subject matter and presentation. Akam poetry focuses on the universal experience of love and uses anonymous characters to maintain a focus on emotion. In contrast, Puram poetry records the historical reality of the public sphere, naming specific kings and documenting battles, deaths, and the political achievements of the ancient Tamil era.

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23. (A) P-III, Q-IV, R-I, S-II
Mullaippattu is a pastoral poem rich with seasonal imagery, while Maturaikkanci, written by Mankudi Maruthanaar, describes the city of Madurai. Nedunalvadai by Nakkirar is noted for its intricate architectural details, and Pattinappalai by Kadiyalur Uruttirankannanar focuses on the urban life of the Kaveripattinam port. These matches correctly align the famous Pattuppattu poems with their specific themes and authors.

24. (A) 3, 1, 2, 4
The conceptual order of the Thinais follows a specific ecological progression from the mountains to the sea. Kurinji represents the hills, followed by Mullai, which denotes the forests. Marutham encompasses the agricultural fields, and Neithal concludes the sequence with the seashore. This order reflects the geographical diversity of the Tamil land and serves as the structural basis for classical poetry.

25. (C) A is true but R is false.
Naladiyar is highly regarded for its exposition of ethical and social values, but it was not composed by Shaivite saints. Instead, this collection of four hundred quatrains is traditionally attributed to various Jain monks. The work focuses on themes like the impermanence of wealth and the importance of virtue, reflecting Jain philosophical influences rather than orthodox Shaivite temple rituals.

26. (A) It is written in dialogue form across the five thinai sections.
Kalittokai is unique among the Ettuthokai anthologies because it utilizes the Kali metre and is structured as a series of dialogues. This dramatic

form allows for a more interactive and rhythmic presentation of the five Thinais. The work is celebrated for its musicality and the complex way it portrays the emotional interactions between characters in various ecological settings.

27. (B) Paripatal
Paripatal is a distinct anthology within the Ettuthokai that blends religious devotion with sophisticated poetry. It contains hymns dedicated to deities like Murugan and Vishnu, as well as descriptions of the river Vaigai. Although the collection survives only in an incomplete form, it remains the best example of early Tamil religious literature, showcasing the integration of spirituality and art.

28. (B) It graphically describes the tragic burning of Madurai by Kannagi.
Civaka Cintamani is a Jain epic authored by Tiruttakkateyar, known for its romantic narrative and philosophical depth. It does not describe the burning of Madurai, as that event is the central climax of the earlier epic Silappathikaram. Instead, this work focuses on the life of Prince Civaka, his various marriages, and his ultimate pursuit of spiritual liberation through Jainism.

29. (A) Kurinjippattu - Kapilar
Kurinjippattu is a masterful pastoral poem within the Pattuppattu collection, authored by the renowned poet Kapilar. He composed this work specifically to explain the nuances of Tamil love poetry to an Aryan king named Brhadatta. The poem vividly describes the mountainous landscape of the Kurinji thinai and provides an extensive list of ninety-nine indigenous flowers found in the region.

30. (A) I, II and IV
Silappathikaram is a defining epic by Ilango Adigal that explores themes of justice, fate, and chastity through the story of Kannagi and Kovalan. The central plot is catalyzed by the theft of a royal ankle bracelet. However, the story does not have a happy ending; Kovalan is executed, and Kannagi ascends to heaven after demonstrating her husband's innocence and virtue.

31. (D) It had a vibrant trade economy with urban centers.
Descriptions of bustling ports and markets in Sangam literature indicate that ancient Tamil society possessed a highly developed trade economy. Works like Pattinappalai provide evidence of international maritime contact and the existence of prosperous urban centers. This suggests that the region was not merely agrarian or isolated but was a significant hub for commerce and cultural exchange with foreign nations.

32. (C) It gave bards wealth for eulogizing kings.
The patronage system was a mutual arrangement where poets received wealth, food, and honors in exchange for immortalizing the fame of kings and chieftains. Guide poems like Sirupanatruppadai illustrate how bards would direct others to generous patrons. This system ensured the survival of the artistic community while allowing rulers to establish a lasting legacy through the power of the written word.

33. (A) P-III, Q-I, R-II, S-IV
Silappathikaram was authored by Ilango Adigal, and Manimekalai was written by Sattanar. Civaka Cintamani is the work of Tiruttakkateyar, a Jain ascetic. Valayapathi, however, remains a fragmented text with an unknown author. Correctly matching these epics with their authors or current status is essential for understanding the chronological and thematic development of the Five Great Tamil Epics in history.

34. (C) Thenmadurai, Kapatapuram, Madurai
According to Tamil literary legends, the Three Sangams were held at three different locations over vast periods. The first assembly was purportedly hosted in Thenmadurai, which was later submerged by the sea. The second Sangam took place at Kapatapuram, another coastal city that met a similar fate. Finally, the third Sangam was convened at the present-day inland city of Madurai.

35. (A) Both A and R are true and R is the correct explanation of A.
Pathirruppattu is an invaluable historical source because it provides a chronological record of the Chera dynasty. The anthology is structured into ten decades, each dedicated to a specific Chera king and his achievements. Through these

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eulogies, modern historians can reconstruct the political history, territorial boundaries, and martial culture of the Chera rulers during the ancient Sangam period of Tamilakam.

36. (C) A guide poem where a bard directs another to a king for patronage.
Porunaratruppadai is a classical guide poem categorized as an Arruppadai, where a wandering performer directs another artist to a generous royal patron. This specific work praises the Chola king Karikala, detailing his military prowess and benevolent nature. It provides a vivid description of the fertile Kaveri delta and the sophisticated cultural life that flourished under the patronage of ancient rulers.

37. (A) Atichudi
Atichudi is a famous collection of single-line moral aphorisms authored by the wisdom poet Avvaiyar. It is designed as accessible literature for children, with each line starting with a different letter of the Tamil alphabet. These verses provide timeless guidance on ethics, education, and social conduct, making it one of the most widely recognized and enduring works in the Tamil language.

38. (D) Mankudi Maruthanaar
Maturaikkanci is one of the longest poems in the Pattuppattu collection, authored by Mankudi Maruthanaar. The poem offers a detailed and panoramic description of the city of Madurai, its markets, and its nocturnal life. It was composed to advise the Pandyan king Nedunjeliyan on the impermanence of worldly power and the importance of leading a righteous and stable life.

39. (B) Marutham - Coastal seashore and fishing settlements
The pairing of Marutham with the coastal seashore is incorrect within the Thinai system. Marutham is specifically associated with fertile agricultural fields and inland riverine plains. Neithal is the landscape that represents the seashore and fishing settlements. Each Thinai has its own unique ecological setting and associated community, which serves as the foundation for the symbolic imagery used in poetry.

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40. (A) I, II, III and V
Tholkappiyam consists of three major sections that cover the entirety of Tamil linguistic and literary theory. Ezhuttatikaram and Collatikaram deal with phonology and morphology, respectively. Porulatikaram discusses poetics and social conventions, including the Akam and Puram divisions. While it includes martial themes, it does not ignore social norms, making the fourth statement incorrect while the others are accurate.

41. (D) Marutham
A poem set in agricultural fields that focuses on a lovers' quarrel or infidelity belongs to the Marutham thinai. In Sangam poetic conventions, this specific landscape is the designated backdrop for themes of marital discord and the hero's visits to courtesans. The fertility of the land contrasts with the emotional turbulence of the characters, creating a sophisticated metaphorical framework for the verse.

42. (A) Nedunalvadai
Nedunalvadai is not part of the Ettuthokai (Eight Anthologies) because it is one of the ten long idylls that comprise the Pattuppattu collection. While Ainkurunuru, Kuruntokai, and Pathirruppattu are all anthologies of shorter poems, Nedunalvadai is a single, continuous work of 188 lines. It is famous for its intricate descriptions of the winter season and the architectural grandeur of a royal palace.

43. (A) P-II, Q-I, R-III, S-IV
The union of lovers is the core theme of Kurinji, while Neithal focuses on the anxious waiting of the heroine. Palai is associated with the pain of separation and elopement in harsh terrains. Mullai represents the theme of patient waiting for the hero's return from duty. These matches illustrate how specific human emotions are systematically linked to distinct geographical landscapes in poetry.

44. (B) 1, 2, 3
The traditional order of Tholkappiyam begins with Ezhuttatikaram, which covers phonology and scripts. This is followed by Collatikaram, focusing on word formation and morphology. The text concludes with Porulatikaram, which deals with poetics, the thinai system, and social

life. This logical progression from the smallest units of language to complex literary and social structures reflects the systematic nature of ancient Tamil grammar.

45. (A) I and II
Palamoli is a significant work within the Eighteen Minor Works (Pathinenkilkanakku) and is highly valued for its collection of folk wisdom and proverbs. Each of its 400 quatrains concludes with a well-known proverb that reinforces a moral lesson. However, it does not focus on the martial exploits of Chera kings, as those themes are primarily found in the anthology Pathirruppattu.

46. (A) Both A and R are true and R is the correct explanation of A.
Pattinappalai provides deep insights into the maritime trade of the Chola kingdom through its vivid description of the Kaveripattinam port. The text details the arrival of foreign goods, the systematic collection of customs duties, and the bustling life of the merchant community. This elaborate depiction serves to highlight the prosperity and international connections of the Chola capital during the Sangam period.

47. (D) It has 500 short poems in five sections representing thinais.
Ainkurunuru is a unique anthology within the Ettuthokai that consists of 500 concise poems. The collection is organized into five distinct sections, with each section containing 100 poems dedicated to one of the five Thinais. Each of these sections was authored by a different poet, showcasing a collaborative effort to represent the various landscapes and emotional moods of ancient Tamil literature.

48. (C) It narrates the sudden and tragic death of a victorious Chola king on the battlefield.
Mullaippattu is a celebrated pastoral poem within the Pattuppattu collection, but it does not narrate the death of a king. Instead, it focuses on the emotional theme of a heroine patiently waiting for her husband's return from a military campaign during the rainy season. The work is noted for its beautiful descriptions of the pastoral landscape and the internal feelings of longing.

49. (B) Atichudi - Accessible children's literature embedded with moral aphorisms
Atichudi is the most famous contribution of the poet Avvaiyar, specifically designed to teach children moral values through simple, alphabetic verses. Each line provides a clear and concise ethical instruction, making it a foundational text for Tamil education. While Avvaiyar also wrote wisdom poems in other genres, Atichudi remains her most accessible and widely recognized work throughout many historical periods.

50. (C) III and IV
Valayapathi and Kundalakesi are two of the Five Great Tamil Epics that have been largely lost, surviving only in fragments. Contrary to the incorrect statements, these fragments provide important clues about the religious diversity of ancient Tamil Nadu, specifically Jainism and Buddhism. Furthermore, Kundalakesi was a narrative epic featuring philosophical debates, rather than an exhaustive grammatical manual, distinguishing it from purely linguistic texts.

51. (A) It has 400 quatrains by Jain monks focused on social values.
Naladiyar is a prominent ethical work belonging to the Pathinenkilkanakku, consisting of 400 quatrains traditionally attributed to Jain monks. It emphasizes the importance of virtue, education, and the impermanence of worldly life. The work is highly respected for its philosophical depth and its role in shaping the moral and social values of the Tamil people during and after the Sangam age.

52. (C) Malaipadukadam
Malaipadukadam is not part of the Ettuthokai because it is classified as one of the ten long idylls in the Pattuppattu collection. The Ettuthokai consists of eight specific anthologies, including Purananuru, Akananuru, and Natrinai, which are composed of numerous individual poems. Malaipadukadam, also known as Kuttararruppadai, is a single continuous work of 583 lines that praises a chieftain named Nannan Seiyu Nannan.

53. (A) P-III, Q-II, R-I, S-IV
Porunaratruppadai was written by Mudathama Kanniyar, while Perumpanatruppadai is attributed to Kadiyalur Uruttirankannanar.

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Sirupanatruppadai was composed by Nallur Nathathanar, and Thirumurugatruppadai is the work of Nakkirar. These matches correctly identify the poets associated with the various Arruppadai poems, which serve as guides for performers and devotees seeking patronage or spiritual grace within the ancient Tamil literary tradition.

54. (D) Silappathikaram, Manimekalai, Civaka Cintamani, Valayapathi, Kundalakesi
The Five Great Tamil Epics, or Iymperumkappiyangal, represent the pinnacle of classical Tamil narrative poetry. This group consists of Silappathikaram, Manimekalai, Civaka Cintamani, Valayapathi, and Kundalakesi. Together, they offer a comprehensive view of the social, religious, and political landscape of ancient South India. Each epic explores profound themes of justice, spirituality, and human experience through intricate storytelling and diverse philosophical perspectives.

55. (A) Both A and R are true and R is the correct explanation of A.
In Silappathikaram, the heroine Kannagi burns down the city of Madurai as an act of divine retribution for her husband's wrongful execution. Kovalan was put to death by the Pandya king based on a false accusation involving the queen's anklet. Kannagi's righteous anger and the subsequent destruction of the city serve as a powerful warning against the failure of royal justice.

56. (C) The socio-economic conditions and topography of ancient Tamilakam.
The Pattuppattu collection provides modern researchers with detailed information regarding the topography, urban life, and socio-economic conditions of ancient Tamilakam. These long idylls describe bustling ports, diverse occupations, and the physical characteristics of different regions. By analyzing these descriptions, historians can reconstruct a vivid picture of how people lived, traded, and interacted with their environment during this foundational period.

57. (D) The patronage system where bards are directed to chieftains.
Sirupanatruppadai is a guide poem that focuses on the patronage system, where a small-lute player directs other performers to a generous chieftain. The poem specifically praises Nalliyakkodan and describes the prosperity of his territories. This work highlights the essential relationship between artists and their patrons, which was crucial for the maintenance of cultural and literary traditions in the ancient Tamil world.

58. (A) Manimekalai is a sequel focusing on Kovalan and Madhavi's daughter.
Manimekalai is the direct narrative sequel to Silappathikaram, focusing on the spiritual journey of Manimekalai, the daughter of Kovalan and the dancer Madhavi. While Silappathikaram ends with the tragedy of the parents, Manimekalai explores the daughter's choice to lead an ascetic Buddhist life. This relationship creates a continuous narrative arc that connects the two most famous epics in the Tamil language.

59. (B) Associated Author - Perunkunrur Perunkansiyar
Malaipadukadam, also known as Kuttararruppadai, was authored by the poet Perunkunrur Perunkansiyar. The poem is part of the Pattuppattu and serves as a guide for a troupe of dancers, directing them to the chieftain Nannan. It is particularly famous for its vivid descriptions of mountainous sounds and the diverse flora and fauna of the hill country, rather than coastal or urban settings.

60. (B) I, III, IV and V
The legend of the Three Sangams describes three successive assemblies of Tamil scholars, with the second held at Kapatapuram and the third at Madurai. The sage Agasthya is traditionally associated with these early gatherings. However, the first Sangam was purportedly held at Thenmadurai, not Kanchipuram. Therefore, statements I, III, IV, and V are historically consistent with the legendary framework, while statement II is incorrect.

61. (A) It provides a secular window into ancient Tamil culture and society.
Sangam literature is immensely significant because it provides a largely secular and realistic view of ancient Tamil culture and society. Unlike many later religious texts, it focuses on human emotions, social structures, and everyday activities like trade and farming. This realism

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allows historians to study the authentic lives and values of the people of the early historical period without purely mythological filters.

62. (C) The legends mention reigns of patron gods, lacking archaeological evidence.
A major hurdle for historians using Sangam legends is the mention of divine participation and unnaturally long reigns spanning thousands of years. These mythological elements cannot be verified through archaeological or epigraphical evidence, making it difficult to establish a precise chronological history based solely on the legends. Historians must therefore separate these fantastic claims from the genuine literary and cultural data provided.

63. (A) P-II, Q-III, R-IV, S-I
Avvaiyar is a renowned female poet whose name may refer to several different poetesses across different eras. Her work Atichudi consists of moral aphorisms for children, while her broader corpus focuses on wisdom and ethics. The theory of multiple poets suggests that the "Avvaiyar" persona was a recurring identity for wise women, correctly matching these elements to their respective descriptions and literary roles.

64. (C) 1, 2, 3
The chronological order of the three legendary Tamil Sangams begins with the first assembly at Thenmadurai. Following the destruction of this city, the second Sangam was established at Kapatapuram. After a second catastrophe, the third and final Sangam was convened at the inland city of Madurai. This traditional sequence reflects the legend of the southward migration and the preservation of the Tamil language through successive assemblies.

65. (A) Both A and R are true and R is the correct explanation of A.
Modern scholars date the core Sangam literature to the period between the third century BCE and the third century CE. This range is supported by various historical markers, including references to the Tamil kingdoms in Ashokan edicts and contemporary Greco-Roman trade records. These external sources provide a reliable chronological framework that aligns with the social and political conditions described within the literary corpus.

66. (D) A treatise on poetics, the thinai system, and Akam-Puram conventions.
Porulatikaram is the third and most culturally significant section of the Tholkappiyam, serving as a treatise on poetics and social life. It provides the formal rules for the Thinai system and the classification of literature into Akam and Puram. This section is essential for understanding how the ancient Tamils conceptualized the relationship between human emotions, environmental landscapes, and public historical events.

67. (A) 400
Akananuru is a major anthology within the Ettuthokai that consists of exactly 400 interior love poems. The collection is also known as Nedunthokai because it contains longer verses compared to other love anthologies like Kuruntokai. These poems are meticulously organized based on their content and provide a sophisticated exploration of romantic themes within the framework of the five geographical Thinais of ancient Tamilakam.

68. (C) Nakkirar
Nedunalvadai is a celebrated poem in the Pattuppattu collection authored by the poet Nakkirar. The work is famous for its evocative description of the long, cold winter and its impact on both the common people and the royalty. It includes intricate architectural details of a Chola king's palace and explores the contrast between the king's military duties and the queen's personal longing.

69. (A) Primary Deity associated with the thinai - Lord Varuna
Kurinjippattu is a pastoral poem by Kapilar that focuses on the mountainous Kurinji landscape and the theme of premarital union. However, the primary deity associated with this Thinai is Lord Murugan, not Lord Varuna. Lord Varuna is traditionally the deity of the Neithal or coastal landscape. This mismatch identifies the incorrect deity association within the systematic classification of the ancient Tamil Thinai system.

70. (A) I and II
The Pathinenkilkanakku refers to the Eighteen Minor Works, which are predominantly didactic and ethical in nature, focusing on moral guidance. While this collection includes famous books like

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the Tirukkural and Naladiyar, it does not include Silappathikaram, which is classified as one of the Five Great Epics. Therefore, statements I and II are correct descriptions of the genre, while the third statement is a misclassification.

71. (B) It firmly consists of ten short epigrams focusing solely on grammatical exceptions
The Pattuppattu corpus is traditionally characterized by its ten long idylls; however, certain classifications emphasize its role in defining specialized linguistic patterns. These works serve as intricate literary studies that highlight unique grammatical nuances and stylistic variations within the classical Tamil tradition. They provide a technical foundation for understanding the complex poetic structures and exceptions utilized by ancient court poets in their narratives.

72. (C) Purananuru
Purananuru is the quintessential example of Puram poetry, consisting of 400 verses that deal with the public sphere of ancient life. It provides immense historical information about the wars, generosity, and political achievements of various kings and chieftains. By documenting real individuals and events, it serves as a primary source for understanding the martial and ethical values of the ancient Tamil society.

73. (A) P-I, Q-II, R-IV, S-III
Civaka Cintamani is a Jain epic, while Manimekalai is the most famous Buddhist epic in Tamil. Naladiyar is an ethical text composed by Jain monks, and Thirumurugatruppadai is a devotional work dedicated to Lord Murugan. These matches correctly align the various classical works with their dominant religious or philosophical affiliations, reflecting the diverse spiritual landscape of ancient and medieval Tamil Nadu.

74. (C) Phonology, script, vowels (Ezhuttatikaram) → Word formation, morphology (Collatikaram)
The Tholkappiyam follows a logical linguistic progression in its first two sections. Ezhuttatikaram focuses on the foundational elements of the language, including phonology, scripts, and vowel production. This is followed by Collatikaram, which builds upon those foundations to analyze word formation, syntax, and morphology. This systematic approach ensures a comprehensive understanding of the structural mechanics of the ancient Tamil language.

75. (C) A is true but R is false.
Paripatal is indeed a unique anthology within the Ettuthokai that blends religious devotion with poetry, containing hymns dedicated to various deities. However, the reason provided is false because the anthology focuses on deities like Murugan and Vishnu, rather than Jain Tirthankaras. The work is notable for its musical nature and its descriptions of the river Vaigai, showcasing early theistic trends.

76. (B) It has 400 short love poems using precise natural imagery.
Kuruntokai is an essential anthology within the Ettuthokai, comprising 401 short love poems that are celebrated for their brevity and poetic precision. These verses utilize the Thinai system to mirror human emotions through specific natural imagery from the Tamil landscape. The work is highly valued for its artistic quality and its focus on the universal experience of love in ancient society.

77. (A) There was an active presence and intellectual interaction of Buddhism.
The inclusion of complex Buddhist logic and philosophical debates in Manimekalai indicates that Buddhism was an active and influential presence in post-Sangam Tamil society. The epic serves as a vehicle for religious instruction, showing that there was a high level of intellectual interaction between different faiths. This reflects a period of religious pluralism where Buddhism contributed significantly to the region's literary and spiritual discourse.

78. (C) Mullaippattu - Pastoral landscape and patient waiting
Mullaippattu is correctly associated with the pastoral landscape and the emotional theme of patient waiting. Set during the rainy season, the poem depicts the heroine's disciplined wait for her husband's return from a military campaign. The use of the Mullai thinai provides a symbolic framework where the natural environment of forests and clouds mirrors the steady and virtuous pining of the protagonist.

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79. (C) II and IV
The Pathinenkilkanakku collection represents a significant shift toward didactic and moralistic literature in the post-Sangam era. While these works generally emphasize righteousness and charity, specific interpretations of their social values can vary. These texts prioritize ethical conduct and spiritual wisdom over the martial heroism and aggressive warfare prevalent in earlier periods, reflecting a maturing society focused on stable and peaceful living throughout history.

80. (A) I, II, IV and V
Akam poetry universalizes love through anonymous speakers and natural imagery, while Puram poetry records specific historical figures and events. Both genres together provide a comprehensive view of Sangam society. However, the Thinai system is not exclusively applied to Puram; it is fundamental to Akam poetry as well. Therefore, statements I, II, IV, and V are correct, while the third statement is a technical error.

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CHAPTER 05

Post-Sangam and Bhakti Period Tamil Literature

1. Which of the following literary developments is primarily associated with the Kalabhra interregnum in Tamil history?
(A) The development of ethical literature and patronage of Jain and Buddhist works
(B) The zenith of secular, heroic Akam and Puram poetry during the classical period
(C) The codification of the Saiva Siddhanta philosophy by Meykandar and his followers
(D) The compilation of the Nalayira Divya Prabandham by Nathamuni in the Chola era
(E) Answer not known

2. Consider the following statements regarding the structure of the Thirukkural:
I. It is divided into three major books: Aram, Porul, and Inbam.
II. It contains exactly 1330 chapters with 133 couplets in total.
III. The Porul section deals with statecraft, society, and wealth.
Which of the statements given above is/are correct?
(A) I and II
(B) I and III
(C) I
(D) II
(E) Answer not known

3. Match the ethical texts in List I with their respective authors in List II:
List I: (Ethical Texts)
P. Naladiyar
Q. Naanmanikadugai
R. Inna Narpathu
S. Iniyavai Narpathu
List II: (Authors)
I. Vilambi Naganar
II. Kapilar
III. Jain Monks
IV. Poothan Senthanar
(A) P-III, Q-I, R-II, S-IV
(B) P-III, Q-II, R-I, S-IV
(C) P-I, Q-IV, R-II, S-III
(D) P-IV, Q-I, R-III, S-II
(E) Answer not known

4. Which of the following statements correctly describes the transition from Sangam to Post-Sangam literature?
(A) A transition from didactic and moralistic literature to purely romantic and secular poetry.
(B) The complete disappearance of Tamil as a literary medium in favor of classical Sanskrit.
(C) The transition characterized entirely by the translation of North Indian Vedic texts.
(D) The shift from secular Akam and Puram poetry to wisdom traditions and ethical literature.
(E) Answer not known

5. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option.
Assertion (A): The Thirukkural is considered a crucial bridge between the Sangam and later periods of Tamil literature.
Reason (R): It synthesizes the secular life-affirming values of the Sangam era with the emerging ethical, moral, and philosophical focus of the Post-Sangam period.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

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6. Identify the correctly matched pair of Nayanmar and their historical or social significance.
(A) Sambandar - An untouchable saint who was granted a vision of Lord Shiva at Chidambaram
(B) Appar - A child prodigy who drank the divine milk of Goddess Parvati
(C) Nandanar - An untouchable saint whose devotion challenged orthodox caste exclusions
(D) Sundarar - A king of the Chera dynasty who authored the Thiruvachakam
(E) Answer not known

7. Consider the following key figures of the Tamil Bhakti movement:
I. Manikkavasagar
II. Appar
III. Sambandar
IV. Sundarar
Which of the following represents the correct chronological order?
(A) II, III, IV, I
(B) I, II, III, IV
(C) III, II, I, IV
(D) IV, I, II, III
(E) Answer not known

8. Which of the following statements about the Paripatal is incorrect?
(A) It exclusively contains secular poems without any religious or devotional references.
(B) It is part of the Ettuthogai anthology of Sangam literature.
(C) It features early devotional poems dedicated to deities like Murugan and Thirumal (Vishnu).
(D) It serves as a transitional text indicating the early emergence of the Bhakti sentiment in Tamil Nadu.
(E) Answer not known

9. Consider the following statements regarding the social composition of the Nayanmars:
I. The Nayanmars comprised saints exclusively from the Brahmin and Vellala communities.
II. They included individuals from diverse social backgrounds, including untouchables and tribals.
III. There are traditionally sixty-three Nayanmars recognized in Saivite history.
IV. Women were strictly excluded from becoming Nayanmars.
Which of the statements given above are correct?
(A) I, II and III
(B) II, III and IV
(C) II and III
(D) I and IV
(E) Answer not known

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10. Which of the following most accurately explains the significance of Thiruppaan Alvar in the Tamil Bhakti tradition?
(A) He was a prominent Pallava king who built the Vaikuntha Perumal temple at Kanchipuram for Vishnu.
(B) He was an untouchable Alvar whose life at Srirangam symbolized divine access transcending caste.
(C) He codified the Nalayira Divya Prabandham and established the temple recitation traditions for the Alvars.
(D) He was the sole author of the grammatical treatise Yapparunkalam, used by later Tamil scholars.
(E) Answer not known

11. Which of the following options represents the correct sequential order of the major poets in the first seven volumes of the Tirumurai (Tevaram)?
(A) Appar, Sambandar, Sundarar
(B) Sambandar, Appar, Sundarar
(C) Sundarar, Sambandar, Appar
(D) Appar, Sundarar, Sambandar
(E) Answer not known

12. The devotional hymns of the Alvars profoundly shaped the philosophy of Vishishtadvaita. Which of the following concepts best describes the core theme of Alvar poetry?
(A) Strict asceticism and the complete renunciation of worldly emotions
(B) The perception of the physical body as an illusion (Maya) that must be conquered through rigorous penance
(C) Intense, emotional surrender (Prapatti) and personal longing for union with Lord Vishnu
(D) The exclusive use of Sanskrit rituals to achieve spiritual liberation
(E) Answer not known

13. Consider the following statements regarding the life and contributions of Appar (Thirunavukkarasar):

I. He was initially a Jain monk known as Dharmasena.
II. He was converted back to Saivism through the efforts of his sister Thilagavathiyar.
III. He maintained a strong anti-Pallava stand throughout his entire life without reconciliation.
IV. He composed hymns that form the fourth, fifth, and sixth volumes of the Tirumurai.
V. His hymns are heavily infused with philosophical Bhakti and the concepts of physical labor in temple service (Uzhavar Padai).

Which of the statements given above are incorrect?

(A) I, II, IV and V
(B) I, II, III and IV
(C) I, II and III
(D) III, IV and V
(E) Answer not known

14. Match the Bhakti saints in List I with their celebrated descriptive titles or relationship with the divine in List II:

List I: (Bhakti Saints)
P. Sambandar
Q. Sundarar
R. Manikkavasagar
S. Andal

List II: (Titles/Relationships)
I. Thamizh friend of Shiva (Saha Marga)
II. The Child Prodigy of Sirkazhi (Satputra Marga)
III. The only female Alvar (Bridal Mysticism)
IV. Author of the deeply emotional Thiruvachakam (Dasa Marga)

(A) P-I, Q-II, R-III, S-IV
(B) P-IV, Q-III, R-II, S-I
(C) P-II, Q-I, R-IV, S-III
(D) P-II, Q-IV, R-I, S-III
(E) Answer not known

15. The relationship between Sundarar and Lord Shiva is often described as 'Saha Marga' or 'Thozhamai' (friendship). What can be inferred from this theological approach in Tamil Bhakti?

(A) It implies that the divine is an abstract, unapproachable entity beyond human comprehension.
(B) It suggests a democratization of the human-divine relationship through intimacy and personal devotion.
(C) It indicates that Lord Shiva was considered subordinate to the devotee in Saiva Siddhanta theology.
(D) It reflects a complete rejection of temple worship in favor of formless and silent meditation.
(E) Answer not known

16. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option.

Assertion (A): Manikkavasagar's Thiruvachakam is universally acclaimed for its immense philosophical depth and intense emotional Bhakti.

Reason (R): Manikkavasagar lived during the 9th century and served as a minister in the Pandyan court.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

17. Identify the incorrectly matched pair of an Alvar and their prominent work or attribute.

(A) Thiruppaan Alvar - Author of the major philosophical treatise Sivagnana Botham
(B) Nammalvar - Author of the Thiruvoimozhi, often hailed as the Dravida Veda
(C) Periyalvar - Foster father of Andal, focused on parental devotion to infant Krishna
(D) Andal - Author of the Thiruppavai and the Nachiyar Thirumozhi devotional poems
(E) Answer not known

18. Who among the following is credited with compiling the Tevaram hymns into the codified canonical structure known as the Tirumurai during the Chola period?

(A) Nathamuni
(B) Umapathi Sivacharya
(C) Nambi Andar Nambi
(D) Sekkizhar
(E) Answer not known

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19. Consider the following foundational texts of the Saiva Siddhanta philosophy (Meykandar Sastras):
I. Sivagnana Siddhiyar (by Arulnandi)
II. Sivagnana Botham (by Meykandar)
III. Sivaprakasam (by Umapathi Sivacharya)
Which of the following represents the correct sequence of their systemic evolution and commentary?
(A) II, I, III
(B) I, II, III
(C) III, II, I
(D) II, III, I
(E) Answer not known

20. Which of the following statements correctly identifies the historical context of the Nalayira Divya Prabandham?
(A) It is a collection of 4000 verses compiled by Ramanuja in the 12th century for Srirangam.
(B) It consists exclusively of verses written by Nammalvar and Andal during the early period.
(C) It is a Jain epic that heavily influenced the later Bhakti poets of the Chola and Pandya eras.
(D) It was compiled by Nathamuni and forms the canon of the twelve Alvars, elevating Tamil to sacred status.
(E) Answer not known

21. Consider the following statements regarding Andal, the celebrated Bhakti saint:
I. She is the only woman among the twelve Alvars.
II. She is historically known as the biological daughter of Nammalvar.
III. Her famous composition, Thiruppavai, consists of thirty verses sung during the month of Margazhi.
Which of the statements given above is/are incorrect?
(A) I and II
(B) II and III
(C) I
(D) II
(E) Answer not known

22. Match the Bhakti text in List I with its corresponding characteristic or theme in List II:
List I: (Bhakti Text)
P. Thiruvachakam
Q. Thiruvoimozhi
R. Thiruppavai
S. Tevaram
List II: (Characteristic/Theme)
I. Praised as the 'Dravida Veda' for its Vishishtadvaita philosophical content
II. Emphasizes collective worship and social harmony during Margazhi
III. The foundational musical canon of the three principal Saivite saints
IV. Renowned for its melting emotional longing and personal devotion to Shiva
(A) P-I, Q-IV, R-III, S-II
(B) P-IV, Q-II, R-I, S-III
(C) P-IV, Q-I, R-II, S-III
(D) P-III, Q-I, R-IV, S-II
(E) Answer not known

23. Which of the following statements concerning Nammalvar is incorrect?
(A) He is widely considered the greatest of the twelve Alvars in the Sri Vaishnava tradition.
(B) His magnum opus, Thiruvoimozhi, contains exactly 1102 verses dedicated to Lord Vishnu.
(C) His hymns are collectively revered as the Tamil Vedas by the orthodox Sri Vaishnava tradition.
(D) His works were deeply antagonistic toward the philosophical framework of Vishishtadvaita.
(E) Answer not known

24. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option.
Assertion (A): Nammalvar's Thiruvoimozhi is highly revered as the 'Dravida Veda' by the Vaishnava tradition.
Reason (R): The text explicitly rejects all forms of temple worship and idol veneration, focusing solely on formless meditation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

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25. Identify the correctly matched pair of a Tamil literary period or text and its prominent characteristic.
(A) Sangam Literature - Dominance of strict religious dogma and temple rituals
(B) Pathinenkilkanakku - Focus on wisdom traditions, ethics, and morality
(C) Meykandar Sastras - Early secular romantic poetry
(D) Thiruvarutpa - Codification of caste-based hierarchies
(E) Answer not known

26. Which of the following is the most appropriate description of the concept of 'Dravida Bhakti' as seen in the Post-Sangam and Bhakti periods?
(A) The imposition of North Indian cultural practices without any modification into the Tamil society.
(B) The elevation of Tamil to sacred status, creating an emotionally intense and accessible devotional tradition.
(C) The exclusive focus on complex philosophical treatises accessible only to the scholarly and elite.
(D) The total rejection of all regional languages in favor of Sanskrit for religious and court ceremonies.
(E) Answer not known

27. Consider the following statements regarding the social impact of the Bhakti movement in Tamil Nadu:
I. It significantly challenged rigid caste barriers and untouchability.
II. It promoted the idea of devotional equality among all true devotees.
III. It led to the permanent dismantling of all caste structures and complete social equality in medieval Tamil society.
IV. It popularized congregational worship and expanded access to temple spaces.
Which of the statements given above are incorrect?
(A) I, II and IV
(B) I, II and III
(C) I and II
(D) III and IV
(E) Answer not known

28. Consider the following major periods of Tamil literature:
I. Sangam Period
II. Bhakti Period
III. Kalabhra Interregnum (Post-Sangam)
IV. Later Bhakti Period
Which of the following represents the correct historical sequence?
(A) I, II, III, IV
(B) I, III, II, IV
(C) III, I, IV, II
(D) II, I, III, IV
(E) Answer not known

29. The Thiruvachakam by Manikkavasagar is frequently compared to global mystic literature. What conceptual theme primarily justifies this comparison?
(A) Its meticulous and detailed documentation of the state administration and medieval warfare.
(B) Its strict adherence to the grammatical rules of the Tolkappiyam without any emotional deviation.
(C) Its promotion of militant religious expansionism against competing faiths in the Tamil region.
(D) Its raw vulnerability, depicting the soul's struggles and ecstatic union with the divine.
(E) Answer not known

30. Match the significant Jain and Buddhist Tamil epics in List I with their respective authors in List II:
List I: (Epics)
P. Civaka Cintamani
Q. Manimekalai
R. Kundalakesi
S. Yapparunkalam
List II: (Authors)
I. Chithalai Chathanar
II. Tiruttakkatēvar
III. Amirtasagara
IV. Nathakuthanaar
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-IV, R-I, S-III
(C) P-II, Q-I, R-IV, S-III
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

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31. Consider the following statements regarding the Saiva Siddhanta philosophy and its texts:
I. Meykandar authored the foundational text, Sivagnana Botham.
II. The Sivagnana Botham consists of twelve highly condensed aphorisms or sutras.
III. There are a total of fourteen canonical texts recognized as the Meykandar Sastras.
IV. These texts were primarily composed during the Sangam period.
V. They provide a systematic theological framework differentiating Pati (God), Pasu (Soul), and Pasa (Bondage).
Which of the statements given above are correct?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, II, III and V
(D) I, III and IV
(E) Answer not known

32. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option.
Assertion (A): Umapathi Sivacharya is recognized as the first of the four Santhana Kuravars (spiritual preceptors) of the Saiva Siddhanta tradition.
Reason (R): He systematically synthesized the Saiva Siddhanta philosophy and authored the majority of the fourteen Meykandar Sastras.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

33. Ramanuja's integration of the Nalayira Divya Prabandham into temple rituals had a profound impact. What can be inferred about his vision for the Vaishnava tradition in Tamil Nadu?
(A) He aimed to create a tradition (Ubhaya Vedanta) giving equal reverence to Sanskrit Vedas and Tamil hymns.
(B) He intended to establish a complete monopoly of Sanskrit over Tamil in all religious and liturgical spheres.
(C) He sought to sever all ties with the Alvar tradition to establish a purely North Indian model of worship.
(D) He believed that devotional music and congregational singing were distractions from true philosophical inquiry.
(E) Answer not known

34. Identify the correctly matched pair regarding the religious affiliation of Post-Sangam Tamil texts.
(A) Yapparunkalam - Buddhist Tamil literature
(B) Manimekalai - Saiva Siddhanta literature
(C) Civaka Cintamani - Jain Tamil literature
(D) Kundalakesi - Vaishnava Tamil literature
(E) Answer not known

35. Consider the following notable figures of the Later Bhakti and modern transition periods:
I. Ramalinga Swamigal (Vallalar)
II. Arunagirinathar
III. Tayumanavar
Which of the following represents the correct chronological order?
(A) II, III, I
(B) III, II, I
(C) I, II, III
(D) II, I, III
(E) Answer not known

36. Arunagirinathar's Thirupugazh is heavily celebrated in Tamil literary tradition primarily for which of the following unique features?
(A) Its detailed documentation of the lineage of the later Chola kings and their royal achievements.
(B) Its exclusive use of simple prose to convey the complex tenets of the Saiva Siddhanta system.
(C) Its translation of the Rig Veda into classical Tamil for the benefit of local temple practitioners.
(D) Its unprecedented mastery of rhythmic and musical metre (Santham) in praise of Lord Murugan.
(E) Answer not known

37. Consider the following statements regarding Tayumanavar, the prominent Later Bhakti poet:
I. He lived during the 18th century.
II. His poetry represents a profound Tamil mysticism that attempts to synthesize Vedanta and Saiva Siddhanta.
III. He strictly opposed the path of philosophical

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Bhakti, advocating only for rigid, mechanical rituals.

Which of the statements given above is/are incorrect?

(A) I and II
(B) II and III
(C) I
(D) III
(E) Answer not known

38. Match the concepts or works of Ramalinga Swamigal (Vallalar) in List I with their appropriate descriptions in List II:

List I: (Concepts/Works)

P. Thiruvarutpa
Q. Jivakarunyam
R. Sathya Gnana Sabai
S. Samarasa Suddha Sanmarga

List II: (Descriptions)

I. The universal path of pure truth and spiritual harmony, transcending caste and religion
II. The six-volume collection of his poetic and spiritual works
III. The principle of universal compassion, especially feeding the hungry
IV. The 'Hall of True Knowledge' established for light worship (Jothi)

(A) P-I, Q-IV, R-III, S-II
(B) P-III, Q-II, R-I, S-IV
(C) P-II, Q-III, R-IV, S-I
(D) P-II, Q-IV, R-I, S-III
(E) Answer not known

39. Which of the following statements correctly captures the core social message of Ramalinga Swamigal (Vallalar)?

(A) He emphasized the strict preservation of caste boundaries as essential for the soul's spiritual evolution.
(B) He campaigned for the exclusive right of Brahmins to perform temple rituals and Vedic sacrifices.
(C) He believed that enlightenment could only be achieved through martial prowess and ascetic isolation.
(D) He advocated that universal compassion, specifically feeding the hungry, is the highest form of worship.
(E) Answer not known

40. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option.

Assertion (A): Ramalinga Swamigal (Vallalar) propounded the esoteric concept of the 'Deathless Body' (Oli Deham).

Reason (R): He believed that supreme compassion and continuous spiritual evolution could transform the physical body into an immortal body of divine light.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

41. Identify the incorrectly matched pair regarding the themes of Tamil Bhakti literature.

(A) Periyalvar - Parental devotion (Vatsalya Bhava)
(B) Sambandar - Intense propagation of Jain philosophies
(C) Andal - Bridal Mysticism (Nayaka-Nayaki Bhava)
(D) Appar - Physical labor in the service of God (Uzhavar Padai)
(E) Answer not known

42. Which of the following statements about the transition from the Later Bhakti period to Modern Tamil literature is incorrect?

(A) The transition was heavily influenced by the colonial context and the introduction of print culture.
(B) It saw the complete cessation of new religious and devotional poetry in Tamil Nadu.
(C) It saw the rediscovery and mass publication of ancient Sangam and Bhakti texts by scholars like U.V. Swaminatha Iyer.
(D) This period witnessed a democratization of literature, making sacred texts available to the broader public outside the temple complexes.
(E) Answer not known

43. Consider the following statements regarding the contribution of Bhakti literature to Tamil culture:

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I. It significantly enriched the traditional Tamil musical system (Pann).
II. It stifled the development of classical dance forms in temple traditions.
III. It laid the foundation for extensive temple architecture and patronage systems.
IV. It ingrained religious festivals and collective worship into the cultural calendar.

Which of the statements given above are correct?
(A) I, II and III
(B) I, II and IV
(C) I, III and IV
(D) II, III and IV
(E) Answer not known

44. Consider the following theological texts in the Meykandar Sastras:
I. Sivagnana Siddhiyar
II. Sivaprakasam
III. Sivagnana Botham

Which of the following represents the correct sequence of their theological progression?
(A) I, II, III
(B) III, I, II
(C) II, III, I
(D) III, II, I
(E) Answer not known

45. When undertaking a comparative study of the Tamil Bhakti movement and the later North Indian Bhakti movement, which of the following is the most appropriate observation?
(A) Both movements emerged simultaneously in the 15th century during a period of intense social reform.
(B) The Tamil Bhakti movement was entirely derived from the teachings of North Indian saints like Kabir.
(C) Unlike the North Indian movement, the Tamil tradition utilized Sanskrit as its sole linguistic medium.
(D) The Tamil Bhakti movement predated the North Indian movement and utilized classical frameworks to express devotion.
(E) Answer not known

46. Match the Bhakti literature texts in List I with their primary deity or focus in List II:
List I: (Bhakti Texts)
P. Thirupugazh
Q. Thiruppavai
R. Tevaram
S. Thiruvarutpa
List II: (Deity/Focus)
I. Lord Vishnu (Thirumal/Krishna)
II. Formless Divine Light (Arutperunjothi)
III. Lord Shiva
IV. Lord Murugan
(A) P-III, Q-I, R-IV, S-II
(B) P-IV, Q-II, R-III, S-I
(C) P-IV, Q-I, R-III, S-II
(D) P-I, Q-IV, R-II, S-III
(E) Answer not known

47. Consider the following statements regarding the significance of the Post-Sangam and Bhakti periods for Tamil tradition:
I. The Post-Sangam period successfully synthesized moral ethics with literary expression.
II. The Bhakti period successfully established Tamil as a sacred and liturgical language.
III. The era witnessed the complete eradication of Jain and Buddhist philosophies from Tamil consciousness without any literary remnants.
IV. The Saiva Siddhanta texts provided a robust, indigenous philosophical theology for Tamil Saivism.
V. The period fostered a strong sense of linguistic and cultural pride that influenced modern Tamil identity.

Which of the statements given above are correct?
(A) I, II, III and IV
(B) I, II, IV and V
(C) II, III, IV and V
(D) I, III and IV
(E) Answer not known

48. The Thirukkural is often involved in debates regarding its authorship and the 'Mylapore tradition'. What underlying concept does the universal acceptance of Thiruvalluvar highlight?
(A) The text's strict and uncompromising alignment with a specific religious sect's dogmas.
(B) The necessity of a royal lineage to be recognized as a classical poet in the Tamil history.
(C) The total rejection of ethical values in favor of abstract and complex metaphysical speculations.

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(D) The universal nature of the text, allowing diverse groups to claim ownership of its ethical teachings.
(E) Answer not known

49. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option.
Assertion (A): The Kalabhra period in Tamil Nadu is noted for the significant patronage of Jainism and Buddhism.
Reason (R): A large portion of the ethical texts categorized under the Pathinenkilkanakku belongs to this era.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

50. Identify the correctly matched pair regarding the themes of the Pathinenkilkanakku works.
(A) Kalavazhi Narpathu - A text that exclusively deals with Jain monastic rules and dietary regulations.
(B) Kainnilai - A comprehensive and detailed treatise on ancient Tamil martial arts and combat.
(C) Tirikadugam - Uses the analogy of three medicinal herbs to cure the diseases of the mind.
(D) Mudhumozhikkanchi - A text focused purely on romantic longing (Akam) in the post-Sangam style.
(E) Answer not known

51. Consider the following structural divisions of the Thirukkural:
I. Inbam (Love)
II. Aram (Virtue)
III. Porul (Wealth)
Which of the following represents the correct sequence as conceptualized by Thiruvalluvar?
(A) I, II, III
(B) II, III, I
(C) III, II, I
(D) II, I, III
(E) Answer not known

52. The later poems of the Purananuru show a marked shift in thematic focus. What can be inferred from this transition regarding the evolving Tamil society?
(A) A shift away from ethical contemplation towards an exclusive obsession with romantic and physical love.
(B) The complete abandonment of poetry as a form of royal communication during the later periods.
(C) An increased reliance on translating Sanskrit epics to describe warfare and territorial expansions.
(D) A transition from celebrating martial heroism to reflecting on the transience of life and ethical living.
(E) Answer not known

53. Consider the following statements regarding the Thiruppavai:
I. It was composed by the saint Andal.
II. It is traditionally sung during the Tamil month of Margazhi.
III. It consists of exactly 100 verses dedicated to Lord Murugan.
Which of the statements given above are correct?
(A) I and II
(B) II and III
(C) I
(D) III
(E) Answer not known

54. Match the foundational concepts of Saiva Siddhanta in List I with their correct meanings in List II:
List I: (Concepts)
P. Pati
Q. Pasu
R. Pasa
S. Anava
List II: (Meanings)
I. The individual soul
II. The bonds or attachments
III. The ego or innate ignorance
IV. The Supreme Lord (God)
(A) P-I, Q-IV, R-III, S-II
(B) P-IV, Q-II, R-I, S-III
(C) P-IV, Q-I, R-II, S-III
(D) P-III, Q-I, R-IV, S-II
(E) Answer not known

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55. What is the traditional accepted count of the Nayanmars and Alvars respectively in Tamil Bhakti history?
(A) 12 Nayanmars and 63 Alvars
(B) 18 Nayanmars and 12 Alvars
(C) 63 Nayanmars and 18 Alvars
(D) 63 Nayanmars and 12 Alvars
(E) Answer not known

56. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option.
Assertion (A): Appar, also known as Thirunavukkarasar, was initially a Jain before he converted to Saivism.
Reason (R): He was born into an orthodox Brahmin family, which necessitated his initial conversion to Jainism.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

57. Identify the incorrectly matched pair of a Post-Sangam literary text and its religious affiliation.
(A) Manimekalai - Buddhist
(B) Kundalakesi - Saivite
(C) Civaka Cintamani - Jain
(D) Naladiyar - Jain
(E) Answer not known

58. Which of the following statements about the legendary accounts of Thiruvalluvar is correct?
(A) Historical records definitively prove he was a contemporary of the Chola king Rajaraja I in Tanjore.
(B) Legendary accounts associate him with the Mylapore tradition, with diverse groups claiming him as their own.
(C) He is universally identified as a high-ranking minister in the Pallava administration at Kanchipuram.
(D) His existence is considered a myth, and the Kural is seen as a compilation by fifty different authors.
(E) Answer not known

59. Consider the following statements regarding the Paripatal:
I. It is recognized as one of the Ettuthogai works.
II. It marks a transition in Tamil literature by featuring distinct religious and devotional poetry.
III. It predominantly contains hymns dedicated to Goddess Meenakshi.
IV. It blends the Akam tradition with early Bhakti sentiments toward Vishnu and Murugan.
Which of the statements given above are incorrect?
(A) I and II
(B) I and IV
(C) II and III
(D) III and IV
(E) Answer not known

60. Consider the following earliest Alvars (Mudal Alvargal) in Sri Vaishnava tradition:
I. Poigai Alvar
II. Bhoothath Alvar
III. Pey Alvar
Which of the following represents their correct traditional sequential order?
(A) I, II, III
(B) III, I, II
(C) II, III, I
(D) I, III, II
(E) Answer not known

61. Which of the following statements about Nandanar is incorrect?
(A) He was an untouchable saint (Pulaiyar) who faced severe social ostracization.
(B) His intense desire was to visit the sacred shrine of Lord Shiva at Chidambaram.
(C) The traditional hagiography claims he underwent a fire ordeal to become ritually pure before entering the Chidambaram temple.
(D) He wrote extensive philosophical treatises on the intricacies of the Agamas.
(E) Answer not known

62. Match the prominent Alvars in List I with the specific geographical location strongly associated with their life or hymns in List II:
List I: (Alvars)
P. Andal

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Q. Nammalvar
R. Thiruppaan Alvar
S. Thondaradippodi Alvar

List II: (Geographical Location)
I. Srirangam
II. Srivilliputhur
III. Kurugur (Alwarthirunagari)
IV. Thirumandangudi

(A) P-III, Q-I, R-IV, S-II
(B) P-II, Q-I, R-III, S-IV
(C) P-II, Q-III, R-I, S-IV
(D) P-IV, Q-III, R-II, S-I
(E) Answer not known

63. Consider the following statements regarding the life and contributions of Sambandar:
I. He was a child prodigy who is said to have composed hymns at the age of three.
II. The tradition states he was fed divine milk by Goddess Parvati, earning him the title 'Aludaiya Pillai'.
III. He played a significant role in countering the influence of Jainism in the Pandyan kingdom.
IV. His hymns strictly avoided any musical formatting to focus purely on philosophical logic.
V. His works constitute the first three volumes of the Tirumurai.

Which of the statements given above are correct?
(A) I, II, III and V
(B) I, II, III and IV
(C) II, III, IV and V
(D) I, III and IV
(E) Answer not known

64. What is the most appropriate description of Ramanuja's influence on the Tamil Vaishnava tradition?
(A) He discarded all Tamil texts, focusing exclusively on Sanskrit Vedic rituals and Northern traditions.
(B) He strictly prohibited the recitation of the Nalayira Divya Prabandham inside any temple premises.
(C) He actively dismantled the temple reform systems established by Nathamuni and previous Vaishnava saints.
(D) He integrated the Tamil hymns of the Alvars with the philosophy of Vedanta, creating a unique tradition.
(E) Answer not known

65. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option.
Assertion (A): Civaka Cintamani is recognized as one of the premier Buddhist epics in Tamil literature.
Reason (R): It was authored by Tiruttakkatēvar during the post-Sangam period and significantly influenced the literary style of later Chola epics like Kamba Ramayanam.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

66. Identify the correctly matched pair regarding Tamil Buddhist and Jain literature.
(A) Yapparunkalam - A prominent Buddhist grammatical text utilized by scholars to teach Tamil versification.
(B) Naladiyar - A Saivite ethical text composed by Brahmin scholars to influence the moral conduct of kings.
(C) Manimekalai - A Buddhist epic detailing the protagonist's journey toward asceticism and spiritual realization.
(D) Kundalakesi - A Jain epic celebrating martial warfare and the political expansion of South Indian states.
(E) Answer not known

67. The Later Bhakti period saw the prominent rise of Murugan devotion primarily through the works of Arunagirinathar. What conceptual shift does this represent?
(A) The revitalization of Tamil deity worship integrated with complex musical rhythms and structural innovations.
(B) A movement towards completely secularizing the Tamil literary space and removing religious iconography.
(C) The deliberate erasure of all Saivite traditions in favor of strict Vaishnavism across the region.
(D) A return to the heroic Akam poetry of the Sangam era without any specific religious connotations.

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(E) Answer not known

68. During which century did Tayumanavar, the poet renowned for his philosophical Bhakti and Tamil mysticism, live and compose his works?
(A) 12th Century
(B) 15th Century
(C) 19th Century
(D) 18th Century
(E) Answer not known

69. From Ramalinga Swamigal's (Vallalar's) emphasis on 'Jivakarunyam', what can be predominantly inferred about his view on spirituality?
(A) Spirituality is measured by the rigidity of penance and self-inflicted pain during monastic seclusion.
(B) True spiritual realization requires addressing the physical suffering and hunger of fellow living beings.
(C) Only those belonging to specific ascetic orders are capable of achieving divine grace and liberation.
(D) The construction of monumental temples is the highest form of spiritual duty for the modern devotee.
(E) Answer not known

70. Which of the following statements correctly describes the impact of the colonial context and print culture on Post-Sangam and Bhakti literature?
(A) The colonial administration banned the printing of all classical Tamil texts, leading to their near extinction.
(B) The advent of the printing press caused Tamil scholars to abandon native literature for English translations.
(C) Print culture allowed scholars to recover, edit, and mass-publish ancient palm-leaf manuscripts of Tamil works.
(D) Print culture was strictly monopolized by orthodox institutions, restricting access to sacred literature further.
(E) Answer not known

71. What is the total number of couplets (Kural) contained within a single chapter (Adhigaram) of the Thirukkural?
(A) 5
(B) 10
(C) 12
(D) 15
(E) Answer not known

72. Which of the following statements concerning Manikkavasagar is incorrect?
(A) He was one of the esteemed authors of the Tevaram.
(B) His major work is the deeply emotional Thiruvachakam.
(C) He served as a minister to the Pandyan king before turning to asceticism.
(D) His work constitutes the eighth volume of the Tirumurai.
(E) Answer not known

73. Which of the following is the most appropriate evaluation of the Bhakti movement's role in shaping Tamil cultural identity?
(A) It permanently isolated Tamil culture from the broader Indian philosophical discourse and intellectual circles.
(B) It created a distinct Tamil identity by elevating the language to a liturgical status parallel to Sanskrit.
(C) It undermined classical Tamil literary traditions by entirely discarding the ancient Sangam poetic conventions.
(D) It solely focused on royal panegyrics, thus failing to resonate with the common masses in the rural areas.
(E) Answer not known

74. Which of the following statements regarding the Naladiyar is correct?
(A) It is the only work in the Pathinenkilkanakku authored by a single Chola king.
(B) It is an anthology of four hundred quatrains composed by Jain monks.
(C) It is a fundamental text of the Saiva Siddhanta philosophical school.
(D) It predominantly deals with the intricacies of Tamil classical dance.
(E) Answer not known

75. How did the 'devotional language' developed during the Bhakti movement affect the socio-religious dynamics in Tamil Nadu?
(A) It used emotionally charged Tamil vernacular, facilitating mass participation

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and challenging ritual hierarchies.
(B) It created an elite, exclusionary language accessible only to the temple priests and high-ranking scholars.
(C) It mandated the translation of all Tamil folk traditions into Sanskrit syntax to please the ruling classes.
(D) It suppressed all forms of musical and artistic expression in favor of silent meditation and isolation.
(E) Answer not known

76. The tradition of reciting the Thiruppavai during the month of Margazhi strongly emphasizes collective worship. What social inference can be drawn from this practice?
(A) It was designed to segregate different castes into distinct worship groups during the sacred festival months.
(B) It served as a primarily agricultural festival devoid of philosophical meaning or spiritual significance.
(C) Communal devotion and social harmony are integral pathways to experiencing the divine in this tradition.
(D) It indicates that individual, isolated worship was strictly prohibited in the orthodox Vaishnava tradition.
(E) Answer not known

77. Identify the incorrect statement regarding Periyalvar.
(A) His original name was Vishnu Chitta, reflecting his early devotion to the Supreme Lord in South India.
(B) He is celebrated as the foster father of Andal, the only female saint among the twelve Alvars.
(C) His verses are famous for depicting parental devotion (Vatsalya Bhava) towards the infant Lord Krishna.
(D) His hymns predominantly reflect Bridal Mysticism, envisioning himself as the female consort of Vishnu.
(E) Answer not known

78. Which of the following best represents the overall significance of the Meykandar Sastras to Tamil cultural and religious tradition?
(A) They represent the first written evidence of secular Tamil grammar used by classical court poets.
(B) They documented the maritime trade routes and commercial interests of the expansionist Chola empire.
(C) They provided a rigorous philosophical defense for Tamil Saivism against competing religious traditions.
(D) They served as the primary musical manual for the Tevaram reciters in the great Shiva temples.
(E) Answer not known

79. The conceptual depth of Thiruvoimozhi heavily influenced Vishishtadvaita. How does this text utilize the Tamil literary tradition?
(A) It entirely abandons classical Tamil poetics to adopt Northern metrical forms and rigid Sanskrit structures.
(B) It repurposes the ancient Akam conventions of Sangam literature to express the soul's yearning for God.
(C) It focuses purely on Puram themes to depict Vishnu as a cosmic warrior without any deep emotional themes.
(D) It acts solely as a direct verbatim translation of the Upanishads without any original Tamil literary input.
(E) Answer not known

80. Ramalinga Swamigal established the 'Sathya Gnana Sabai' in Vadalur. What can be inferred from his introduction of light worship (Jothi Darshan)?
(A) He wanted to revive ancient Vedic fire sacrifices (Yagnas) as practiced by the earliest Brahmanical traditions.
(B) He intended to create a new sect exclusively for the elite classes who sought intellectual spiritual paths.
(C) He sought to combine Islamic architectural principles with traditional Dravidian temple design in his structures.
(D) He aimed to transcend traditional idol worship and caste restrictions by symbolizing the divine as universal light.
(E) Answer not known

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ANSWERS

1. (A) The development of ethical literature and patronage of Jain and Buddhist works
During the Kalabhra period, Tamil literature shifted from the secular themes of the Sangam era toward moral and ethical instruction. This era saw significant patronage of Jain and Buddhist scholars who produced didactic works. These writings emphasized social virtues and moral conduct, laying the foundation for the ethical treatises found in the Pathinenkilkanakku anthology and other later ethical texts.

2. (B) I and III
The Thirukkural is organized into three principal sections representing the goals of human life. The Aram section focuses on virtue and righteousness, while the Inbam section explores the nuances of love. The Porul section specifically addresses governance, statecraft, social organization, and the ethics of wealth, providing a comprehensive guide for individual and public life in ancient Tamil society.

3. (A) P-III, Q-I, R-II, S-IV
Several significant ethical texts emerged in the post-Sangam period under Jain influence. Naladiyar was compiled by Jain monks, while Naanmanikadugai was written by Vilambi Naganar. Inna Narpathu is attributed to the poet Kapilar, and Iniyavai Narpathu was authored by Poothan Senthanar. These works collectively emphasize moral discipline, social ethics, and the cultivation of virtuous living in the medieval society.

4. (D) The shift from secular Akam and Puram poetry to wisdom traditions and ethical literature.
The evolution of Tamil literature post-Sangam was marked by a departure from the heroic and romantic themes of the classical era. Authors began focusing on didacticism, reflecting the influence of Jainism and Buddhism. This transition replaced the celebration of martial valor and secular love with ethical treatises that provided moral guidance and philosophical insights for life during that era.

5. (A) Both A and R are true and R is the correct explanation of A.
The Thirukkural functions as a critical literary link by integrating the life-affirming ideals of the earlier Sangam period with the burgeoning ethical focus of the post-Sangam era. It synthesizes practical worldly wisdom with profound moral philosophy. This synthesis allows the text to remain relevant across different historical epochs, bridging secular traditions with later religious and philosophical developments in Tamil culture.

6. (C) Nandanar - An untouchable saint whose devotion challenged orthodox caste exclusions
Nandanar occupies a unique position in the Saivite tradition as an untouchable saint whose devotion to Lord Shiva was absolute. His life story challenges traditional social hierarchies and ritual exclusions, emphasizing that spiritual merit transcends caste boundaries. His inclusion among the sixty-three Nayanmars signifies the inclusive nature of the Bhakti movement, which prioritized sincere devotion over social status and birth.

7. (A) II, III, IV, I
The historical sequence of major Saivite saints begins with Appar and Sambandar, who were contemporaries during the seventh century. They were followed by Sundarar in the eighth century, who formalized the list of Nayanmars. Manikkavasagar, the author of the Thiruvachakam, is generally placed in the ninth century, completing the chronological progression of these central figures in the Tamil Bhakti movement.

8. (A) It exclusively contains secular poems without any religious or devotional references.
The Paripatal is a unique work within the Ettuthogai anthology because it introduces religious and devotional themes. Unlike purely secular Sangam texts, it contains hymns dedicated specifically to deities like Murugan and Thirumal. This work acts as a significant transitional piece, marking the early emergence

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of the Bhakti sentiment and the move toward organized religious expression in classical Tamil literature.

9. (C) II and III
The Nayanmars represent a broad spectrum of medieval Tamil society, including saints from various backgrounds such as royalty, traders, farmers, and even those considered untouchable. There are traditionally sixty-three individual saints recognized in this group. Their diverse origins underscore the Bhakti movement's emphasis on universal access to the divine, where devotion was the primary criterion for recognition and spiritual attainment.

10. (B) He was an untouchable Alvar whose life at Srirangam symbolized divine access transcending caste.
Thiruppaan Alvar is revered as a saint who belonged to the marginalized Panar community, historically considered untouchable. His entry into the Srirangam temple, carried by a priest on his shoulders, serves as a powerful symbol of divine grace overcoming social barriers. His devotion highlights the inclusive philosophy of the Alvars, where personal piety and love for God superseded caste identities.

11. (B) Sambandar, Appar, Sundarar
The Tevaram constitutes the first seven volumes of the Tirumurai, the Saivite canon. The first three volumes comprise the hymns composed by Sambandar. These are followed by the fourth, fifth, and sixth volumes containing the works of Appar. The seventh volume is dedicated exclusively to the hymns of Sundarar, completing the collection of the three primary Saivite saints in this tradition.

12. (C) Intense, emotional surrender (Prapatti) and personal longing for union with Lord Vishnu
The poetry of the Alvars is characterized by an intense and emotional form of devotion known as Prapatti, or total surrender to Lord Vishnu. These hymns express a personal, soul-stirring longing for union with the divine, often using metaphors of human relationships. This emotional approach provided the spiritual foundation for the later formalization of the Vishishtadvaita philosophy in the Tamil region.

13. (D) III, IV and V
Appar was a foundational Saivite saint who popularized the concept of Uzhavar Padai, which emphasizes physical service in temple maintenance. His hymns comprise the fourth, fifth, and sixth volumes of the Tirumurai. While he faced initial persecution, historical accounts suggest a transition in his relationship with the Pallava royalty. His life emphasizes the integration of humble service with deep devotion and faith.

14. (C) P-II, Q-I, R-IV, S-III
Each major Bhakti saint is associated with a specific path or relationship with God. Sambandar is the child prodigy of Sirkazhi, while Sundarar is known for his friendship with Shiva. Manikkavasagar is the author of the emotional Thiruvachakam, representing the path of a servant. Andal, the only female Alvar, exemplifies bridal mysticism through her passionate and personal devotion to the Lord.

15. (B) It suggests a democratization of the human-divine relationship through intimacy and personal devotion.
The Saha Marga, or the path of friendship, characterizes the unique bond between Sundarar and the divine. This theological approach suggests that the relationship between a devotee and God can be intimate, informal, and deeply personal. Such a perspective helped democratize spirituality by making the divine more approachable and relatable to the common people, moving beyond distant ritualism and social hierarchy.

16. (B) Both A and R are true but R is not the correct explanation of A.
Manikkavasagar's Thiruvachakam is a masterpiece of devotional literature, celebrated for its raw emotional intensity and profound philosophical insights. The text explores the soul's journey through suffering to eventual liberation. While it is historically accurate that the author served as a minister in the Pandyan court during the ninth century, his professional background does not inherently explain the text's spiritual depth.

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17. (A) Thiruppaan Alvar - Author of the major philosophical treatise Sivagnana Botham
Thiruppaan Alvar is the author of the Amalanaadhipiraan, a short but profound set of ten verses dedicated to the deity at Srirangam. The Sivagnana Botham is actually the foundational text of Saiva Siddhanta philosophy, authored by the philosopher Meykandar. The Alvars focused on emotional, devotional hymns, while Meykandar's work is a systematic theological treatise written in a much later historical era.

18. (C) Nambi Andar Nambi
During the reign of the Chola king Rajaraja I, Nambi Andar Nambi was commissioned to recover and codify the scattered hymns of the Saivite saints. He successfully compiled the works of Sambandar, Appar, and Sundarar into the Tevaram, which forms the first seven volumes of the Tirumurai. This compilation preserved the musical and spiritual heritage of Tamil Saivism for future generations to study.

19. (A) II, I, III
The systematic evolution of Saiva Siddhanta began with the foundational sutras of the Sivagnana Botham by Meykandar. This was followed by the detailed commentary and expansion found in the Sivagnana Siddhiyar by Arulnandi. Later, Umapathi Sivacharya provided further synthesis and clarification in the Sivaprakasam. These texts together established a robust logical and theological framework for the Saivite religious and cultural tradition.

20. (D) It was compiled by Nathamuni and forms the canon of the twelve Alvars, elevating Tamil to sacred status.
The Nalayira Divya Prabandham is a collection of four thousand hymns composed by the twelve Alvars. It was compiled by the scholar-saint Nathamuni in the tenth century. By organizing these verses into a formal canon and introducing them into temple liturgy, he elevated the Tamil language to a sacred status, ensuring that these devotional works reached a much wider audience.

21. (D) II
Andal is the celebrated female saint of the Vaishnava tradition, known for her intense bridal mysticism. She is traditionally regarded as the foster daughter of Periyalvar, who discovered her as an infant in a temple garden in Srivilliputhur. Her most famous work, the Thiruppavai, is a set of thirty verses sung during the month of Margazhi to express deep devotion.

22. (C) P-IV, Q-I, R-II, S-III
Different Bhakti texts serve distinct spiritual and cultural purposes. The Thiruvachakam is known for its intense emotional longing, while the Thiruvoimozhi is revered as the Dravida Veda for its philosophical depth. The Thiruppavai emphasizes collective worship during the dawn of Margazhi. The Tevaram remains the primary musical canon containing the foundational hymns of the three principal Saivite saints in Tamil.

23. (D) His works were deeply antagonistic toward the philosophical framework of Vishishtadvaita.
Nammalvar is considered the foremost among the Alvars, and his poetry is central to the Sri Vaishnava tradition. His major work, the Thiruvoimozhi, is hailed as the Tamil Veda because its verses align perfectly with the philosophical tenets of Vishishtadvaita. Far from being antagonistic, his hymns provided the essential emotional and theological inspiration for the eventual development of this philosophy.

24. (C) A is true but R is false.
The Thiruvoimozhi is widely venerated as the 'Dravida Veda' because it captures the essence of the Upanishads in the Tamil language. However, the text does not reject temple worship; instead, it frequently glorifies various temple deities and promotes iconic veneration as a means to reach the divine. The claim that it focuses solely on formless meditation is historically and textually inaccurate.

25. (B) Pathinenkilkanakku - Focus on wisdom traditions, ethics, and morality
The Pathinenkilkanakku is an anthology of eighteen works that primarily focus on ethics, morality, and social wisdom. Composed during the post-Sangam period, these texts reflect the transition from the secular heroic themes of the earlier era toward a more didactic and philosophical approach to life. This collection includes famous works like the Thirukkural and the Naladiyar, among several other treatises.

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26. (B) The elevation of Tamil to sacred status, creating an emotionally intense and accessible devotional tradition.
Dravida Bhakti refers to the unique devotional tradition that emerged in South India, characterized by intense emotional connection and the use of the vernacular Tamil language. This movement transformed religious practice by making it accessible to the masses, regardless of their social standing. It elevated Tamil to a liturgical and sacred status, creating a distinctive spiritual identity separate from traditional Sanskrit rituals.

27. (D) III and IV
While the Bhakti movement promoted spiritual equality and challenged caste hierarchies, it did not lead to the permanent dismantling of the entire social structure. Furthermore, rather than expanding access to all, temple entry for marginalized groups remained a complex and often restricted issue for centuries. The movement primarily influenced internal religious attitudes and congregational worship practices within the existing social framework.

28. (B) I, III, II, IV
The historical development of Tamil literature follows a clear sequence starting with the Sangam period. This was followed by the Kalabhra interregnum, often called the post-Sangam period, characterized by ethical works. Next came the primary Bhakti period, dominated by the Tevaram and Nalayira Divya Prabandham. The later Bhakti period includes figures like Arunagirinathar and Vallalar, extending into the modern era.

29. (D) Its raw vulnerability, depicting the soul's struggles and ecstatic union with the divine.
Manikkavasagar's Thiruvachakam is renowned for its profound psychological depth and raw vulnerability. It chronicles the individual soul's intense struggle, moments of despair, and eventual ecstatic union with the divine. This universal theme of the spiritual quest and emotional honesty allows the work to be compared with the great mystic literature of other world traditions, transcending local cultural and linguistic boundaries.

30. (C) P-II, Q-I, R-IV, S-III
Civaka Cintamani was written by the Jain poet Tiruttakkatēvar, while the Buddhist epic Manimekalai was authored by Chithalai Chathanar. Kundalakesi is attributed to Nathakuthanaar, and the grammatical work Yapparunkalam was composed by Amirtasagara. These texts reflect the significant influence of Jain and Buddhist traditions on the development of Tamil literary style and philosophical thought during the post-Sangam and medieval periods.

31. (C) I, II, III and V
Saiva Siddhanta is a systematic philosophy based on fourteen canonical texts known as the Meykandar Sastras. The foundational work is the Sivagnana Botham, which consists of twelve sutras authored by Meykandar. This philosophy elaborates on the relationship between Pati, Pasu, and Pasa. These texts were composed during the medieval period, long after the conclusion of the Sangam era, establishing a formal theology.

32. (D) A is false but R is true.
Umapathi Sivacharya was a significant figure in the Saiva Siddhanta tradition, serving as the fourth of the Santhana Kuravars, or spiritual preceptors. He authored eight of the fourteen foundational texts of the school, providing essential clarity and synthesis. However, he was not the first preceptor; that distinction belongs to Meykandar, whose work formed the very basis upon which Umapathi and others built.

33. (A) He aimed to create a tradition (Ubhaya Vedanta) giving equal reverence to Sanskrit Vedas and Tamil hymns.
Ramanuja envisioned a unified spiritual tradition known as Ubhaya Vedanta, which gives equal importance to the Sanskrit Vedas and the Tamil hymns of the Alvars. By incorporating the Nalayira Divya Prabandham into temple rituals and liturgy, he ensured that the emotional and accessible Tamil devotional heritage was preserved alongside the philosophical Sanskrit tradition, making spirituality more inclusive and comprehensive for everyone.

34. (C) Civaka Cintamani - Jain Tamil literature
Civaka Cintamani is a premier Jain epic that significantly influenced the style of later Tamil literature. In contrast, Manimekalai is a Buddhist

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epic, and Kundalakesi is also a Buddhist work, both focusing on the realization of truth through their respective religious frameworks. These texts demonstrate the diverse religious landscape of the post-Sangam era and the high level of literary production during that time.

35. (A) II, III, I
The later phase of the Tamil Bhakti movement features figures like Arunagirinathar, who lived in the fifteenth century. He was followed by Tayumanavar in the eighteenth century, who synthesized various philosophical strands. Finally, Ramalinga Swamigal, also known as Vallalar, appeared in the nineteenth century. This sequence shows the evolution of Tamil devotional thought toward more universal and mystical themes in the modern period.

36. (D) Its unprecedented mastery of rhythmic and musical metre (Santham) in praise of Lord Murugan.
The Thirupugazh is uniquely celebrated for its extraordinary rhythmic and musical structure, known as Santham. Arunagirinathar mastered complex meters that were previously unseen in Tamil literature, blending intricate linguistic patterns with deep devotion to Lord Murugan. This innovative approach transformed Tamil devotional music and remains a hallmark of his work, influencing generations of musicians and poets throughout the religious tradition.

37. (D) III
Tayumanavar was a profound Tamil mystic of the eighteenth century whose poetry seeks to harmonize the philosophies of Vedanta and Saiva Siddhanta. Far from advocating for mechanical rituals, his work emphasizes an internal, philosophical Bhakti and the experience of silence and stillness. His poetry is characterized by a quest for universal spiritual truth that transcends external sectarian boundaries and rigid ritualism.

38. (C) P-II, Q-III, R-IV, S-I
Ramalinga Swamigal, or Vallalar, introduced several revolutionary concepts. His poetic works are collected in the Thiruvarutpa. Jivakarunyam refers to the principle of compassion toward all living beings, particularly through feeding the hungry. He established the Sathya Gnana Sabai for the worship of divine light. His universal path, Samarasa Suddha Sanmarga, aimed to transcend all religious and caste divisions in society.

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39. (D) He advocated that universal compassion, specifically feeding the hungry, is the highest form of worship.
Vallalar's primary social message centered on the concept of 'Jivakarunyam', or compassion for all living things. He taught that addressing human suffering, especially hunger, was the most direct form of spiritual service. By establishing community kitchens that served everyone regardless of caste, he put his philosophy into practice, emphasizing that divine grace is achieved through active empathy and universal love.

40. (A) Both A and R are true and R is the correct explanation of A.
Ramalinga Swamigal proposed the esoteric idea that through intense compassion and spiritual transformation, one could attain the 'Oli Deham' or a body of light. He believed that this state represented the pinnacle of spiritual evolution, where the physical form becomes immortal and divine. His teachings emphasize that this transformation is the natural result of living a life of truth.

41. (B) Sambandar - Intense propagation of Jain philosophies
Sambandar was a fierce proponent of Saivism and played a crucial role in countering the influence of Jainism and Buddhism in the Tamil region. His hymns frequently contain polemical verses against these traditions. His primary focus was the propagation of devotion to Lord Shiva, using music and poetry to revitalize Saivite faith among the people, rather than promoting Jain doctrines.

42. (B) It saw the complete cessation of new religious and devotional poetry in Tamil Nadu.
The transition to the modern period did not result in the end of religious or devotional poetry. On the contrary, figures like Vallalar continued this tradition while adapting it to contemporary social concerns. Additionally, the era was marked by the recovery and publication of ancient texts, which actually rejuvenated interest in traditional spiritual literature alongside the development of new secular forms.

43. (C) I, III and IV
The Bhakti movement profoundly influenced Tamil culture by enriching its musical heritage through the Pann system used in temple singing. It also catalyzed the growth of massive temple complexes and established a calendar of festivals and congregational rituals that remain central to Tamil life today. It also provided the devotional themes that fueled the development of classical forms like Bharatanatyam.

44. (B) III, I, II
The theological progression in Saiva Siddhanta begins with the core sutras of the Sivagnana Botham. Following this, the Sivagnana Siddhiyar provides a more elaborate and comparative analysis of these principles. Finally, the Sivaprakasam offers a refined synthesis and systematic presentation of the entire doctrine. This sequence reflects the deepening of theological inquiry and the development of a comprehensive philosophical system during that era.

45. (D) The Tamil Bhakti movement predated the North Indian movement and utilized classical frameworks to express devotion.
The Tamil Bhakti movement, led by the Alvars and Nayanmars, began as early as the sixth century, significantly predating the Bhakti movements of North India. It utilized the structures of classical Tamil literature to express its devotional themes, creating a unique synthesis of ancient poetics and new religious sentiment. This southern movement eventually served as a model for later traditions.

46. (C) P-IV, Q-I, R-III, S-II
Different Tamil devotional texts are dedicated to specific divine forms. The Thirupugazh focuses on Lord Murugan, while the Thiruppavai is centered on Lord Vishnu. The Tevaram contains hymns for Lord Shiva, and the Thiruvarutpa by Vallalar emphasizes the worship of the divine as universal light. These works reflect the diverse religious orientations within the broader Tamil spiritual and cultural landscape.

47. (B) I, II, IV and V
The Post-Sangam and Bhakti eras were transformative for Tamil tradition. They merged ethics with literature, established Tamil as a liturgical language, and provided a strong philosophical foundation through Saiva Siddhanta. These developments fostered a lasting sense of cultural and linguistic pride. While the influence of Jainism and Buddhism diminished, their literary and ethical contributions remained integral parts of the cultural consciousness.

48. (D) The universal nature of the text, allowing diverse groups to claim ownership of its ethical teachings.
The universal acceptance of the Thirukkural stems from its focus on common human virtues and ethical conduct that transcend specific religious or sectarian boundaries. Because the text does not align exclusively with one dogma, various groups—including Jains, Saivites, and Buddhists—have been able to find their own values reflected in it. This inclusivity has made it a foundational text for all.

49. (B) Both A and R are true but R is not the correct explanation of A.
During the Kalabhra period, Jainism and Buddhism received significant patronage, which led to a flourishing of literary works from these traditions. Many ethical and didactic texts within the Pathinenkilkanakku were indeed composed during this era. While both the assertion and the reason are factually correct, the composition of ethical texts is one outcome of this patronage rather than its sole explanation.

50. (C) Tirikadugam - Uses the analogy of three medicinal herbs to cure the diseases of the mind.
Tirikadugam is an ethical work that uses the metaphor of three traditional medicinal herbs—dry ginger, pepper, and long pepper—to suggest that its verses can cure the moral diseases of the mind. Each stanza typically presents three distinct moral truths. This didactic approach is characteristic of the Pathinenkilkanakku anthology, which aims to provide practical guidance for leading a virtuous life.

51. (B) II, III, I
The Thirukkural is traditionally organized in the order of Aram, Porul, and Inbam. This sequence reflects a logical progression of human concerns, starting with the foundation of moral character, moving to the management of social and material life, and concluding with the refined experience

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of human relationships and love. This structure encompasses the totality of a balanced and virtuous existence.

52. (D) A transition from celebrating martial heroism to reflecting on the transience of life and ethical living.
The later poems of the Purananuru reflect a society in transition, where the earlier glorification of martial heroism began to give way to reflections on the temporary nature of power and life. This shift indicates an increasing focus on ethical living and spiritual contemplation, mirroring the broader historical move from the heroic Sangam age toward the didactic post-Sangam era in Tamil.

53. (A) I and II
The Thiruppavai was composed by the female saint Andal and is a central text in the Vaishnava tradition. It consists of thirty verses and is dedicated to Lord Vishnu, specifically in his form as Krishna. The work is traditionally sung during the early morning hours of the month of Margazhi, celebrating the spiritual journey and collective devotion of the community.

54. (C) P-IV, Q-I, R-II, S-III
Saiva Siddhanta philosophy is built on three fundamental entities: Pati, which represents the Supreme Lord; Pasu, which refers to the individual soul; and Pasa, the bonds or attachments that limit the soul. Within these bonds, Anava is specifically the innate ignorance or ego that prevents the soul from realizing its true nature and its connection with the divine reality.

55. (D) 63 Nayanmars and 12 Alvars
The Tamil Bhakti tradition recognizes a specific group of sixty-three individual Saivite saints known as the Nayanmars, who were instrumental in the spread of Saivism. In the Vaishnava tradition, there are twelve primary saints known as the Alvars, whose collective works form the foundational canon of South Indian Vaishnavism. These figures together shaped the religious and literary landscape of medieval Tamil Nadu.

56. (C) A is true but R is false.
Appar, also known as Thirunavukkarasar, was indeed a Jain monk named Dharmasena before returning to Saivism. However, he was not born into a Brahmin family; he was born into a Vellala family in Thiruvamur. His conversion back to Saivism was prompted by a severe stomach ailment that was cured through the intervention of his sister and his devotion to Shiva.

57. (B) Kundalakesi - Saivite
Kundalakesi is a significant Buddhist epic in Tamil literature, which involves a philosophical debate where the protagonist defends Buddhist doctrines. It is not a Saivite work. Other major works of the period include the Buddhist Manimekalai and the Jain Civaka Cintamani, along with the Naladiyar, which was also composed by Jain monks. These works highlight the dominant influence of non-Brahmanical religions.

58. (B) Legendary accounts associate him with the Mylapore tradition, with diverse groups claiming him as their own.
While historical details about the author of the Thirukkural remain scarce, legendary accounts strongly associate him with the Mylapore region of Chennai. Various religious and social groups have historically claimed him as their own, reflecting the universal appeal of his ethical teachings. These legends often depict him as a humble weaver, emphasizing the idea that profound wisdom emerges from any background.

59. (D) III and IV
The Paripatal is a part of the Ettuthogai anthology and is notable for its inclusion of religious hymns dedicated to Vishnu and Murugan. It does not predominantly focus on Goddess Meenakshi, and it does not blend Akam with Bhakti sentiments in the way described. Instead, it represents an early, formal incorporation of devotional themes within the classical Tamil literary framework.

60. (A) I, II, III
The first three Alvars, known as the Mudal Alvargal, are Poigai Alvar, Bhoothath Alvar, and Pey Alvar. They are traditionally associated with the miraculous meeting at Tirukkoilur, where they each composed hymns to illuminate the darkness with their devotion. This event is considered the starting point of the formal Alvar movement and the creation of the sacred four thousand hymns.

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61. (D) He wrote extensive philosophical treatises on the intricacies of the Agamas.
Nandanar is celebrated for his pure and intense devotion as an untouchable saint, not for writing academic or philosophical treatises on the Agamas. His significance lies in his emotional yearning to see Lord Shiva at Chidambaram and the traditional account of his purification through fire. His story serves as a testament to the power of devotion over social status and birth.

62. (C) P-II, Q-III, R-I, S-IV
Many Alvars are deeply associated with specific holy sites. Andal is linked to Srivilliputhur, while Nammalvar's life is centered around Kurugur, also known as Alwarthirunagari. Thiruppaan Alvar is famously connected to the Srirangam temple, and Thondaradippodi Alvar is associated with Thirumandangudi. These locations remain major pilgrimage centers where the memory and hymns of these saints are actively preserved and celebrated daily.

63. (A) I, II, III and V
Sambandar was a prodigious figure in Saivism who began composing hymns as a child after receiving divine milk from Goddess Parvati. He was central to the revival of Saivism and the decline of Jain influence in the Pandya kingdom. His musical hymns comprise the first three volumes of the Tirumurai. His work blends profound theological conviction and artistic expression.

64. (D) He integrated the Tamil hymns of the Alvars with the philosophy of Vedanta, creating a unique tradition.
Ramanuja's most significant contribution was the integration of the Tamil hymns of the Alvars with the philosophical system of Vedanta. By doing so, he created the Ubhaya Vedanta tradition, which balances the intellectual rigors of Sanskrit scripture with the emotional depth of Tamil devotional poetry. This synthesis made Vaishnavism more accessible and ensured the preservation of the Tamil sacred canon.

65. (D) A is false but R is true.
Civaka Cintamani is a premier Jain epic, not a Buddhist one, and it was authored by the poet Tiruttakkatēvar. The text is highly regarded for its sophisticated literary style, which served as a model for many later Tamil epics, including the Kamba Ramayanam. While the reason correctly identifies the author and his influence, the assertion incorrectly identifies the religious affiliation.

66. (C) Manimekalai - A Buddhist epic detailing the protagonist's journey toward asceticism and spiritual realization.
Manimekalai is a classic Buddhist epic that follows the life of its protagonist as she renounces worldly life to become a Buddhist nun. The text provides deep insights into Buddhist logic and philosophy. In contrast, Yapparunkalam is a Jain work on grammar, Naladiyar is an anthology of Jain ethical quatrains, and Kundalakesi is a Buddhist epic, though only fragments survive.

67. (A) The revitalization of Tamil deity worship integrated with complex musical rhythms and structural innovations.
The rise of Murugan devotion through Arunagirinathar's work represents a revitalization of the worship of this indigenous Tamil deity. By integrating complex rhythmic patterns and musical innovations into his hymns, he created a vibrant and accessible form of devotion. This shift brought a renewed focus on the unique cultural and religious identity of Murugan within the broader framework of medieval Saivism.

68. (D) 18th Century
Tayumanavar was a significant figure in the later phase of the Tamil Bhakti movement, living during the eighteenth century. His poetry is noted for its mystical and philosophical quality, often focusing on the experience of pure consciousness and the synthesis of different religious paths. He played a vital role in maintaining the continuity of the Tamil devotional tradition into modern times.

69. (B) True spiritual realization requires addressing the physical suffering and hunger of fellow living beings.
Vallalar's emphasis on Jivakarunyam indicates that he viewed the relief of physical suffering as a central component of spiritual practice. He taught that one cannot reach divine grace while ignoring the hunger and pain of others. For him, spirituality was not just about internal meditation

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but also about active, outward acts of kindness and universal empathy for all beings.

70. (C) Print culture allowed scholars to recover, edit, and mass-publish ancient palm-leaf manuscripts of Tamil works.
The introduction of print culture during the colonial era allowed dedicated Tamil scholars to recover, edit, and mass-publish ancient manuscripts that were previously hidden in private collections or temples. This effort, led by figures such as U.V. Swaminatha Iyer, saved many Sangam and Bhakti works from extinction and made them available to the general public, fostering a cultural renaissance.

71. (B) 10
The Thirukkural is structured with mathematical precision. Each of its 133 chapters contains exactly ten couplets. This total of 1330 couplets covers a vast range of ethical, social, and personal topics. This consistent structure makes the work highly organized and aids in its study and recitation as a comprehensive manual for human conduct and moral wisdom across various historical eras.

72. (A) He was one of the esteemed authors of the Tevaram.
Manikkavasagar is one of the four great Saivite preceptors, but his work is not part of the Tevaram. The Tevaram refers specifically to the hymns of Sambandar, Appar, and Sundarar. Manikkavasagar's major work is the Thiruvachakam, which along with the Thirukovaiyar, constitutes the eighth volume of the Tirumurai. He is revered for the emotional intensity of his devotional poetry.

73. (B) It created a distinct Tamil identity by elevating the language to a liturgical status parallel to Sanskrit.
The Bhakti movement played a crucial role in shaping Tamil cultural identity by elevating the Tamil language to a sacred and liturgical status. By creating a vast body of devotional literature in the vernacular, the movement made religious experience accessible to the masses and established a distinctive Tamil spiritual tradition that existed alongside, and often in dialogue with, other traditions.

74. (B) It is an anthology of four hundred quatrains composed by Jain monks.
The Naladiyar is an important ethical text consisting of four hundred quatrains. It was composed by various Jain monks and is part of the Pathinenkilkanakku anthology. The work emphasizes moral values, the importance of education, and the transience of wealth. Its name literally refers to the "four-lined" poetic form, and it remains a foundational text for Tamil ethical thought and philosophy.

75. (A) It used emotionally charged Tamil vernacular, facilitating mass participation and challenging ritual hierarchies.
The Bhakti movement utilized emotionally charged Tamil vernacular to express devotion, which allowed for much greater participation from ordinary people who were not proficient in Sanskrit. This shift toward the local language helped bridge the gap between the divine and the devotee, effectively challenging traditional ritual hierarchies and making spiritual life a more inclusive and democratic experience for everyone involved.

76. (C) Communal devotion and social harmony are integral pathways to experiencing the divine in this tradition.
The tradition of collective singing and worship during the month of Margazhi, as emphasized in the Thiruppavai, highlights the importance of communal harmony in the spiritual life of the community. It suggests that the experience of the divine is not just an individual pursuit but one that is enhanced by shared devotion and social unity, fostering a sense of belonging.

77. (D) His hymns predominantly reflect Bridal Mysticism, envisioning himself as the female consort of Vishnu.
Periyalvar is primarily celebrated for his depiction of Vatsalya Bhava, or parental devotion, where he imagines himself as the mother of the infant Krishna. He focuses on the childhood activities and beauty of the deity. While Bridal Mysticism is a common theme in the works of other Alvars like Nammalvar and Andal, it is not the defining characteristic here.

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78. (C) They provided a rigorous philosophical defense for Tamil Saivism against competing religious traditions.
The Meykandar Sastras provided a sophisticated and rigorous philosophical framework for Tamil Saivism. These fourteen texts systematized the beliefs and practices of the tradition, allowing it to hold its own against competing religious and philosophical schools. By articulating the relationship between God, the soul, and the world, they established a lasting intellectual foundation for Saivite theology and Tamil religious life.

79. (B) It repurposes the ancient Akam conventions of Sangam literature to express the soul's yearning for God.
Nammalvar's Thiruvoimozhi skillfully repurposes the ancient Akam conventions of Sangam literature to express the soul's deep yearning for the divine. By using the language of human love and separation to describe the relationship between the devotee and God, the text creates an emotionally resonant spiritual experience that remains deeply rooted in the classical Tamil poetic heritage and its traditional metaphors.

80. (D) He aimed to transcend traditional idol worship and caste restrictions by symbolizing the divine as universal light.
By introducing the concept of Jothi Darshan, or the worship of divine light, at the Sathya Gnana Sabai, Vallalar sought to move beyond traditional idol worship and the caste restrictions often associated with it. He aimed to present a universal symbol of the divine that was accessible to everyone, regardless of their background, emphasizing the idea of God as light.

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CHAPTER 06
Medieval Tamil Literature

1. In which village was the poet Kamban born, according to historical traditions associated with medieval Tamil literature?
(A) Therazhundur
(B) Venbakkam
(C) Vedaranyam
(D) Madurai
(E) Answer not known

2. Which of the following best defines the 'Parani' genre in medieval Tamil literature?
(A) A romantic epic detailing the courtly life and lineages of Chola princesses
(B) A grammatical treatise focusing solely on the intricacies of medieval prosody
(C) A hagiographical account of Shaivite saints and their divine miracles
(D) Battle poetry celebrating a king's victory over a thousand elephants
(E) Answer not known

3. Consider the following statements regarding the 'Periyapuranam':
I. It was authored by Sekkizhar in the court of Kulottunga II.
II. It details the hagiographies of the sixty-three Nayanmars.
III. It is entirely a prose work without any poetic conventions.
Which of the statements given above is/are correct?
(A) I and II
(B) II and III
(C) I and III
(D) I only
(E) Answer not known

4. Read the following Assertion (A) and Reason (R):
Assertion (A): The grammar text 'Virasoliyam' attempts to synthesise Tamil and Sanskrit grammatical traditions.
Reason (R): It was authored by a Buddhist monk named Puttamittiran during the Chola period.
Select the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

5. Match List I: (Medieval Grammar Texts) with List II: (Authors):
List I: (Medieval Grammar Texts)
P. Nannul
Q. Yapparunkalam
R. Purapporul Venbamalai
S. Virasoliyam
List II: (Authors)
I. Puttamittiran
II. Aiyanaritanar
III. Amitasagara
IV. Pavanandi
(A) P-IV, Q-III, R-II, S-I
(B) P-III, Q-IV, R-I, S-II
(C) P-IV, Q-II, R-III, S-I
(D) P-I, Q-III, R-II, S-IV
(E) Answer not known

6. Identify the correctly matched pair of commentator and their associated text:
(A) Adiyarkku Nallar - Thirukkural
(B) Parimelalakar - Silappathikaram
(C) Arumpadavurai - Manimekalai
(D) Manakkudavar - Thirukkural
(E) Answer not known

7. Which of the following statements regarding Raghunatha Nayak is correct?
(A) He strictly banned the use of Telugu in the court to promote Tamil exclusively.
(B) He authored multilingual works and patronised literary arts in three languages.

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(C) He was solely a patron of arts and did not author any literary works himself.
(D) He is primarily known for the historical destruction of the Saraswati Mahal collection.
(E) Answer not known

8. Which of the following statements regarding King Serfoji II is incorrect?
(A) He played a critical role in the preservation of manuscripts in the Saraswati Mahal Library.
(B) He was a polymath ruler of the Maratha period in Thanjavur.
(C) He eradicated all Tamil literary works to solely preserve Sanskrit texts.
(D) His efforts in manuscript collection hold immense modern relevance for Tamil history.
(E) Answer not known

9. Consider the following statements regarding Kambaramayanam:
I. It is structurally divided into exactly six kandas.
II. It was completely an original story with no relation to Valmiki's Ramayana.
III. Kamban received royal patronage from the Chola dynasty.
IV. Kamban portrayed Ravana as a dignified villain rather than a simple antagonist.
Which of the combinations given below is correct?
(A) I, II and III
(B) I, III and IV
(C) I and IV
(D) II and III
(E) Answer not known

10. Arrange the following periods of literary patronage in Tamil Nadu in correct chronological order:
I. Nayak period
II. Chola period
III. Maratha period
IV. Pandya period (Medieval)
(A) II, IV, I, III
(B) IV, II, III, I
(C) II, I, IV, III
(D) I, II, IV, III
(E) Answer not known

11. Consider the following statements regarding medieval Tamil literature texts:
I. 'Divakaram' is considered the earliest Tamil lexicon.
II. 'Nannul' simplified Tamil grammar and became the medieval standard.
III. 'Yapparunkalam' is a text primarily dealing with prosody and metrical rules.
IV. 'Pingkalam' is a commentary on the Silappathikaram.
V. 'Purapporul Venbamalai' serves as a manual for Tamil poetics.
Which of the combinations given below is correct?
(A) I, II, III and V
(B) II, III, IV and V
(C) I, III and IV
(D) II, IV and V
(E) Answer not known

12. Select the correct order of structural divisions in Kambaramayanam from the largest unit to the smallest:
(A) Kandas → Books → Cantos → Verses
(B) Books → Cantos → Kandas → Verses
(C) Verses → Cantos → Books → Kandas
(D) Kandas → Verses → Books → Cantos
(E) Answer not known

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13. Which of the following is the defining feature of the 'Divakaram'?
(A) A thematic synonym dictionary
(B) An epic poem narrating the Chola victories during the medieval era
(C) A commentary written exclusively from a rigid Brahminical perspective
(D) A textbook detailing medieval Tamil agricultural and irrigation practices
(E) Answer not known

14. How does 'Periyapuranam' reflect devotional equality in its social content?
(A) By focusing exclusively on the spiritual lives of high-born Brahmin saints
(B) By asserting that only members of royalty can achieve ultimate liberation
(C) Saints from diverse caste backgrounds united by devotion
(D) By rejecting the temple tradition in favor of abstract philosophical ideals
(E) Answer not known

15. Read the following Assertion (A) and Reason (R):
Assertion (A): Kamban's Ramavataram sparked scholarly debates regarding Tamil versus Sanskrit cultural identity.
Reason (R): Kamban rigidly translated Valmiki's Sanskrit text word-for-word without any original changes.
Select the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

16. Match List I: (Literary Works) with List II: (Genre/Theme):
List I: (Literary Works)
P. Kalinkattupparani
Q. Muvarula
R. Tiruvilayadal Puranam
S. Nannul
List II: (Genre/Theme)
I. Biography of three kings in verse
II. Post-Tholkappiyam grammar tradition
III. War literature celebrating victory
IV. Shiva's divine games in Madurai
(A) P-III, Q-I, R-IV, S-II
(B) P-I, Q-III, R-II, S-IV
(C) P-IV, Q-II, R-I, S-III
(D) P-III, Q-IV, R-I, S-II
(E) Answer not known

17. Identify the incorrectly matched pair of author and their respective work:
(A) Jayamkondar - Kalinkattupparani
(B) Amitasagara - Purapporul Venbamalai
(C) Paranjoti Munivar - Tiruvilayadal Puranam
(D) Kachiyappa Sivachariar - Kanda Puranam
(E) Answer not known

18. According to the 'Periyapuranam', what is the exact number of Nayanmars whose hagiographies are detailed in the text?
(A) 12
(B) 63
(C) 108
(D) 96
(E) Answer not known

19. What is the traditional definition of the Tamil 'Prabandham' literary corpus in the medieval period?
(A) Classification of exactly ninety-six distinct minor literary forms
(B) It refers exclusively to the epic poems of the Sangam era
(C) It is a collection of Buddhist grammatical treatises
(D) It refers to the oral ballads sung by farmers during harvest
(E) Answer not known

20. Consider the following statements about Nayak period literature:
I. It was characterised by extensive Telugu-Tamil bilingualism.
II. Court poetry and multilingual literary patronage flourished during this era.
III. The Nayak rulers completely banned the composition of musical texts.
Which of the combinations given below is correct?
(A) I and II
(B) II and III
(C) I and III
(D) III only
(E) Answer not known

21. Which of the following statements accurately describes Kamban's characterisation of Sita in the 'Kambaramayanam'?
(A) Purity and alignment with Tamil cultural ethos
(B) Traits that deliberately subvert all traditional Tamil cultural values
(C) A direct replication of Valmiki's portrayal without adaptation
(D) A warrior princess who primarily fights alongside Rama in battle
(E) Answer not known

22. Which of the following statements regarding medieval women authors in Tamil literature is incorrect?
(A) There is limited evidence of women authors during the medieval period.
(B) The literary culture of the time was predominantly patriarchal.
(C) While rare, there are exceptions and sparse records of women's contributions.

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(D) Women authors completely dominated the court poetry of the Chola and Pandya kings.
(E) Answer not known

23. Consider the following statements regarding Parimelalakar's commentary:
I. It is widely considered an authoritative commentary on the Thirukkural.
II. It was written during the 13th century.
III. Scholars debate that his interpretive choices occasionally reflect a Brahminical lens.
IV. It was written as a commentary on the epic Manimekalai.
Which of the combinations given below is correct?
(A) I, II and IV
(B) I, II and III
(C) II and IV
(D) I and III
(E) Answer not known

24. Arrange the following early Tamil grammatical works in chronological order of their emergence:
I. Nannul
II. Tholkappiyam
III. Virasoliyam
(A) I, II, III
(B) II, III, I
(C) III, I, II
(D) II, I, III
(E) Answer not known

25. Read the following Assertion (A) and Reason (R):
Assertion (A): The 'Silappathikaram' has a rich and complex medieval interpretive tradition.
Reason (R): Commentaries such as the 'Arumpadavurai' and those by Adiyarkku Nallar were written to explain the text.
Select the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

26. Match List I: (Commentators of Thirukkural) with List II: (Key Identifying Feature):
List I: (Commentators of Thirukkural)
P. Parimelalagar
Q. Manakkudavar
R. Parithiyar
S. Adiyarkku Nallar
List II: (Key Identifying Feature)
I. One of the classic ten commentators of Thirukkural
II. Noted for commentary on Silappathikaram, not Thirukkural
III. 13th-century commentator known for structural interpretation
IV. Among the earliest of the ten commentators of Thirukkural
(A) P-III, Q-IV, R-I, S-II
(B) P-IV, Q-III, R-II, S-I
(C) P-I, Q-II, R-IV, S-III
(D) P-III, Q-I, R-IV, S-II
(E) Answer not known

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27. Identify the correctly matched pair concerning medieval Tamil lexicons:
(A) Pingkalam - Commentary on Tholkappiyam
(B) Divakaram - Earliest known Tamil lexicon
(C) Yapparunkalam - A purely Sanskrit dictionary
(D) Arumpadavurai - Thematic synonym dictionary
(E) Answer not known

28. Consider the following statements about the Maratha period literature in Thanjavur:
I. King Serfoji II played a pivotal role in manuscript preservation.
II. The Saraswati Mahal Library was established as a repository of knowledge.
III. There was a notable collection of diverse manuscripts in multiple languages.
IV. The period saw a complete halt in the patronage of Tamil literature.
V. Serfoji II was known as a polymath ruler.
Which of the combinations given below is correct?
(A) I, II, III and V
(B) I, II, IV and V
(C) I, III and IV
(D) II, IV and V
(E) Answer not known

29. Select the sequence that best represents the general thematic transition of Tamil literature into the medieval period:

(A) Secular Court Poetry → Bhakti Devotionalism → Sangam Epics
(B) Bhakti Devotional Literature → Secular Court Poetry & Epics → Prabandham Forms
(C) Prabandham Forms → Sangam Literature → Nayak Bilingualism
(D) European Print Culture → Bhakti Literature → Secular Grammars
(E) Answer not known

30. Which of the following is the defining characteristic of 'Aichika' literature?
(A) It consists purely of official royal genealogies.
(B) It is the grammatical foundation for composing Sanskrit verses.
(C) Village poetry and non-courtly folk forms
(D) It deals exclusively with Jain monastic dietary rules.
(E) Answer not known

31. How does 'Kalinkattupparani' justify its status as classic war literature?
(A) It provides a peaceful philosophical dialogue between two rival kings.
(B) It lists the agricultural reforms initiated by Jayamkondar after a war.
(C) It laments the destruction of war without praising the victor.
(D) Vivid celebration of a Chola battlefield victory
(E) Answer not known

32. Which Chola king commissioned Sekkizhar to write the 'Periyapuranam'?
(A) Rajaraja Chola I
(B) Rajendra Chola I
(C) Kulottunga II
(D) Parantaka I
(E) Answer not known

33. Read the following Assertion (A) and Reason (R):
Assertion (A): Kamban characterised Ravana as a weak, undignified, and simplistic villain.
Reason (R): Kamban's portrayal of characters in the Kambaramayanam is considered a source of Tamil literary pride.
Select the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

34. Match List I: (Historical Figures) with List II: (Association):
List I: (Historical Figures)
P. Raghunatha Nayak
Q. Serfoji II
R. Kulottunga II
S. Jayamkondar
List II: (Association)
I. Saraswati Mahal Library expansion
II. Multilingual patronage in Thanjavur court
III. Author of Kalinkattupparani
IV. Commissioned the Periyapuranam
(A) P-II, Q-I, R-IV, S-III
(B) P-I, Q-II, R-III, S-IV
(C) P-II, Q-IV, R-I, S-III
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

35. Consider the following statements about 'Muvarula':
I. It provides biographical accounts in verse form.
II. It details the reigns of three successive Pandya kings.
III. It holds significant historical value for understanding medieval royal lineage.
Which of the statements given above is/are correct?
(A) I and II
(B) II only
(C) I and III
(D) III only
(E) Answer not known

36. Identify the incorrectly matched pair of text and its conceptual association:
(A) Tiruvilayadal Puranam - Shiva's games in Madurai
(B) Kanda Puranam - Murugan mythology
(C) Divakaram - Tamil versions of Sanskrit Puranas
(D) Kalinkattupparani - Parani genre conventions
(E) Answer not known

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37. What does the term 'Aichika literature' strictly denote in the context of medieval Tamil literature?
(A) Non-courtly village poetry and folk forms
(B) High court poetry patronised by the Nayaks
(C) Specialized grammar texts for royal letters
(D) Commentaries on ancient Sangam epics
(E) Answer not known

38. Which of the following statements correctly identifies the significance of the text 'Nannul'?
(A) It is an epic poem that replaced the Silappathikaram in temple rituals.
(B) It is a medical treatise written by Buddhist monks.
(C) It was the first Tamil text to introduce the Parani genre.
(D) Simplified medieval standard grammar text
(E) Answer not known

39. Which of the following statements about the 'Tevaram' and 'Nalayira Divya Prabandham' in the medieval period is incorrect?
(A) They were deeply integrated into temple recitation traditions.
(B) They lost all relevance and ceased to be living literature during the Chola era.
(C) They continued to be recited as part of a living literary and devotional tradition.
(D) They represent the enduring legacy of the Bhakti movement.
(E) Answer not known

40. Consider the following statements regarding the Tamil Prabandham tradition:
I. It classifies minor literary texts into exactly ninety-six forms.
II. It includes a vact textual variety outside the major epic traditions.
III. 'Parani' and 'Ula' are entirely excluded from this classification.
IV. It provided structural templates for medieval poets.
Which of the combinations given below is correct?
(A) I, II and IV
(B) II, III and IV
(C) I and III
(D) I and IV
(E) Answer not known

41. Arrange the following texts in the correct sequential order of their general composition or emergence:
I. Tholkappiyam
II. Nannul
III. Silappathikaram Commentaries (e.g., Adiyarkku Nallar)
IV. Saraswati Mahal manuscript compilations under Serfoji II
(A) I, II, III, IV
(B) I, III, II, IV
(C) II, I, IV, III
(D) I, III, IV, II
(E) Answer not known

42. Consider the following statements about Puranic Tamil literature:
I. It involved creating Tamil versions of Sanskrit Puranas.
II. Texts underwent heavy localization and cultural adaptation.
III. 'Tiruvilayadal Puranam' narrates Shiva's divine games set in Madurai.
IV. 'Kanda Puranam' was authored by Paranjoti Munivar.
V. It reflects the deep integration of mythological narratives into Tamil literary space.
Which of the combinations given below is correct?
(A) I, II, III and V
(B) I, III, IV and V
(C) II, III and IV
(D) I, II and IV
(E) Answer not known

43. Read the following Assertion (A) and Reason (R):
Assertion (A): Medieval Tamil and Sanskrit literary interactions led to significant cultural exchange and bilingualism.
Reason (R): The 'Virasoliyam' is an example of a text that firmly rejected any Sanskrit grammatical influence.
Select the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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(E) Answer not known

44. Match List I: (Literary Texts) with List II: (Core Subject):
List I: (Literary Texts)
P. Nannul
Q. Yapparunkalam
R. Purapporul Venbamalai
S. Divakaram
List II: (Core Subject)
I. Lexicon and synonyms
II. Metrical rules and prosody
III. Simplification of Tamil grammar
IV. Manual of poetics and exterior landscape
(A) P-III, Q-II, R-IV, S-I
(B) P-II, Q-III, R-I, S-IV
(C) P-III, Q-IV, R-II, S-I
(D) P-I, Q-II, R-III, S-IV
(E) Answer not known

45. Select the correct historical sequence of the centers of political patronage for late medieval Tamil literature:
(A) Pandya court → Vijayanagara Empire → Thanjavur Nayaks → Marathas
(B) Marathas → Thanjavur Nayaks → Vijayanagara Empire → Cholas
(C) Thanjavur Nayaks → Marathas → Cholas → Pandyas
(D) Vijayanagara Empire → Cholas → Marathas → Thanjavur Nayaks
(E) Answer not known

46. Identify the correctly matched pair of poet and their key literary innovation:
(A) Sekkizhar - Creation of the Divakaram lexicon
(B) Pavanandi - First Tamil translation of the Mahabharata
(C) Kamban - Tamil adaptation of Valmiki with original additions
(D) Jayamkondar - Formulation of the ninety-six Prabandham rules
(E) Answer not known

47. Which feature best identifies 'Chintamani' literature in the medieval Tamil context?
(A) It is solely a manual on battlefield formations.
(B) It acts as a primary historical chronicle for the Nayak kings.
(C) It is a Buddhist text standardising metrical rules.
(D) Influence of the romance genre and narrative tradition
(E) Answer not known

48. How did folk literature, such as Natupura Padalgal and ballads, function during the medieval period?
(A) They were completely suppressed by the Chola kings and erased.
(B) They were strictly written down in Sanskrit script.
(C) Thrived as oral tradition parallel to court poetry
(D) They were used exclusively by grammar scholars to formulate rules.
(E) Answer not known

49. Which text holds the distinction of being the earliest known Tamil lexicon?
(A) Pingkalam
(B) Divakaram
(C) Yapparunkalam
(D) Nannul
(E) Answer not known

50. What is the primary focus of the text 'Yapparunkalam' by Amitasagara?
(A) It details the romantic escapades of Chola princes.
(B) It is a hagiography of Shaivite saints.
(C) It provides a thematic dictionary of Tamil vocabulary.
(D) Prosody text outlining metrical rules in Tamil
(E) Answer not known

51. Consider the following statements regarding the ten commentators of Thirukkural:
I. Parimelalagar's commentary is considered the most authoritative and is heavily debated.
II. Manakkudavar and Parithiyar are among the traditional ten commentators.
III. All ten commentaries were written in the Sangam age prior to the medieval period.
Which of the statements given above is/are incorrect?
(A) I and II
(B) II and III

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(C) III only
(D) I only
(E) Answer not known

52. Read the following Assertion (A) and Reason (R):
Assertion (A): Raghunatha Nayak of Thanjavur was a highly influential patron of late medieval literature.
Reason (R): He was not only a patron but also an author of musical compositions and texts in Sanskrit, Telugu, and Tamil.
Select the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

53. Match List I: (Kambaramayanam Elements) with List II: (Description):
List I: (Kambaramayanam Elements)
P. Ravana
Q. Sita
R. Venbakkam
S. Six Kandas
List II: (Description)
I. Structural division of the epic
II. Portrayed as a dignified villain
III. Characterised by purity and Tamil cultural values
IV. Village origin of the poet Kamban
(A) P-II, Q-III, R-IV, S-I
(B) P-III, Q-II, R-I, S-IV
(C) P-II, Q-IV, R-I, S-III
(D) P-IV, Q-I, R-III, S-II
(E) Answer not known

54. Which of the following statements about the Saraswati Mahal Library in Thanjavur is correct?
(A) It was primarily built to house British colonial records.
(B) It was established by Kamban during the Chola era.
(C) It strictly prohibits the collection of Sanskrit and Telugu texts.
(D) Preservation of medieval Tamil manuscript collections
(E) Answer not known

55. Which of the following statements concerning Kamban's language is incorrect?
(A) It is celebrated for its richness and poetic excellence.
(B) It reflects a poor standard of medieval Tamil literary sophistication.
(C) It is considered devoid of any poetic embellishments and relies purely on simple prose.
(D) It makes extensive use of striking metaphors and similes.
(E) Answer not known

56. Consider the following statements about medieval Tamil prose:
I. It developed significantly through the tradition of writing commentaries.
II. The Manimekalai commentary contributed to this development.
III. Parimelalakar's Thirukkural commentary is a prime example of medieval prose style.
IV. Prose completely replaced verse as the medium for epic literature during this time.
Which of the combinations given below is correct?
(A) I, II and III
(B) II, III and IV
(C) I and IV
(D) II and IV
(E) Answer not known

57. Arrange the following dynasties in the correct sequence of their dominant literary patronage in Tamil Nadu:
I. Vijayanagara Empire
II. Imperial Cholas
III. Thanjavur Marathas
IV. Thanjavur Nayaks
(A) II, I, IV, III
(B) I, II, III, IV
(C) II, IV, I, III
(D) IV, II, I, III
(E) Answer not known

58. Identify the incorrectly matched pair regarding the 'Parani' genre:
(A) Patron King of Kalinkattupparani - Serfoji II
(B) Core Theme - Celebration of victory in battle
(C) Requirement - King/General must kill 1000 elephants in battle

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(D) Kalinkattupparani - Jayamkondar
(E) Answer not known

59. Consider the following statements regarding Kamban and his masterpiece:
I. Kamban received royal patronage from the Chola dynasty.
II. Kambaramayanam contains thousands of verses spread across six kandas.
III. The text has maintained a continuous living recitation tradition in Tamil culture.
IV. Kamban completely rejected the narrative framework of Valmiki's Ramayana.
V. His portrayal of Ravana sparked long-standing literary debates.
Which of the combinations given below is correct?
(A) I, II, III and V
(B) II, III, IV and V
(C) I, III and IV
(D) I, II and IV
(E) Answer not known

60. Select the correct order of the life cycle of the Kambaramayanam in Tamil culture:
(A) Oral Folk Ballad → Translation into Sanskrit → Erasure
(B) Royal Commission → Temple Prohibition → Loss of Text
(C) Adaptation from Valmiki → Composition → Recitation Tradition/Commentary → Living Text
(D) Print Era Compilation → Oral Tradition → Chola Court Poetry
(E) Answer not known

61. Which of the following features best identifies the text 'Purapporul Venbamalai'?
(A) Poetics manual for external/public landscapes
(B) It is the first Tamil lexicon to use alphabetical ordering.
(C) It is an epic detailing the romance of a Jain monk.
(D) It is a collection of devotional hymns sung by the Nayanmars.
(E) Answer not known

62. How does the 'Periyapuranam' communicate its social message regarding caste?
(A) By reinforcing the superiority of the priestly caste in devotional matters.
(B) By ignoring caste completely and setting the narrative in heavenly realms.
(C) Devotion to Shiva supersedes caste hierarchies
(D) By preaching a strict separation of different varnas in temple entry.
(E) Answer not known

63. Read the following Assertion (A) and Reason (R):
Assertion (A): The 'Tiruvilayadal Puranam' is firmly set in the Chola capital of Thanjavur.
Reason (R): It extensively narrates the divine games of Lord Shiva.
Select the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

64. Match List I: (Scholars) with List II: (Contributions):
List I: (Scholars)
P. Sekkizhar
Q. Pavanandi
R. Kachiyappa Sivachariar
S. Parimelalakar
List II: (Contributions)
I. Authored the Nannul
II. Authored the Kanda Puranam
III. Wrote the authoritative Thirukkural commentary
IV. Authored the Periyapuranam
(A) P-IV, Q-I, R-II, S-III
(B) P-I, Q-IV, R-III, S-II
(C) P-IV, Q-II, R-I, S-III
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

65. According to the Tamil Prabandham tradition, how many literary forms are classically categorized under this corpus?
(A) 18
(B) 63
(C) 96
(D) 108
(E) Answer not known

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66. Which of the following best defines the term 'hagiography' in the context of the 'Periyapuranam'?
(A) A geographical text mapping the Chola empire
(B) A treatise on the rules of medieval grammar
(C) A chronological list of dynastic wars
(D) Biographical account of the lives of saints
(E) Answer not known

67. Identify the correctly matched pair of period and literary characteristic:
(A) Maratha period - Manuscript collection and preservation (Saraswati Mahal)
(B) Nayak period - Exclusively Jain philosophical texts
(C) Sangam period - Transition from Bhakti to secular literature
(D) Kalabhra period - Zenith of Telugu-Tamil bilingualism
(E) Answer not known

68. Which statement regarding King Serfoji II's contribution to Tamil literature is correct?
(A) He authored the Nannul.
(B) He initiated the Bhakti movement in Tamil Nadu.
(C) Patronised manuscript preservation at Saraswati Mahal
(D) He strictly prohibited the recitation of the Kambaramayanam.
(E) Answer not known

69. Which of the following statements about 'Aichika' literature is incorrect?
(A) It represents the non-courtly tradition of Tamil literature.
(B) It primarily consists of village poetry and folk forms.
(C) It was heavily regulated by the standard grammatical rules of the Nannul.
(D) It includes oral traditions that flourished alongside formal literature.
(E) Answer not known

70. Which of the following features specifically identifies the grammar text 'Virasoliyam'?
(A) It was authored by a Jain monk and rejects all Sanskrit terms.
(B) It is a purely poetic text without any grammatical rules.
(C) It solely deals with the classification of 96 Prabandham forms.
(D) Authored by Puttamittiran with Sanskrit influence
(E) Answer not known

71. Read the following Assertion (A) and Reason (R):
Assertion (A): There is very limited evidence of women authors in medieval Tamil literature.
Reason (R): The Saraswati Mahal library was established in Thanjavur by the Marathas.
Select the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

72. Match List I: (Texts) with List II: (Authors):
List I: (Texts)
P. Kanda Puranam
Q. Tiruvilayadal Puranam
R. Kalinkattupparani
S. Muvarula
List II: (Authors)
I. Ottakoothar
II. Jayamkondar
III. Paranjoti Munivar
IV. Kachiyappa Sivachariar
(A) P-IV, Q-III, R-II, S-I
(B) P-III, Q-IV, R-I, S-II
(C) P-II, Q-I, R-IV, S-III
(D) P-IV, Q-I, R-III, S-II
(E) Answer not known

73. The transition from Bhakti to medieval secular literature in Tamil Nadu is best evidenced by the rise of which type of literature?
(A) Sangam Akam and Puram poetry
(B) The composition of the Tevaram
(C) Early Brahmi cave inscriptions
(D) Court poetry, grammar texts, and eulogistic epics
(E) Answer not known

74. Identify the incorrectly matched pair regarding cultural interactions in medieval Tamil literature:

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(A) Tevaram - Complete translation of the Sanskrit Vedas
(B) Ramavataram - Tamil adaptation of a Sanskrit epic
(C) Puranic literature - Localisation of Sanskrit Puranas (e.g., Madurai setting)
(D) Virasoliyam - Integration of Sanskrit grammatical concepts
(E) Answer not known

75. Who is the author of the Tamil 'Kanda Puranam'?
(A) Paranjoti Munivar
(B) Kachiyappa Sivachariar
(C) Sekkizhar
(D) Jayamkondar
(E) Answer not known

76. What does the term 'Ula' specifically denote in the context of the text 'Muvarula'?
(A) A prosody rule for ending a poem
(B) A literary form describing a king's procession and the enamored reactions of women
(C) A philosophical debate between Shaivites and Vaishnavites
(D) A catalog of synonyms used by court poets
(E) Answer not known

77. Which of the following statements about Jayamkondar is correct?
(A) He was a Chola court poet who authored the Kalinkattupparani.
(B) He authored the definitive commentary on the Thirukkural.
(C) He was a Maratha ruler known for manuscript preservation.
(D) He compiled the 96 forms of the Prabandham.
(E) Answer not known

78. Which of the following statements regarding the medieval text 'Pingkalam' is incorrect?
(A) It is classified as one of the early Tamil lexicons.
(B) It played a role in the preservation of medieval Tamil vocabulary.
(C) It was primarily a text dictating the metrical rules for the Ula genre.
(D) It functions similarly to the Divakaram in cataloging words.
(E) Answer not known

79. Which identifying feature separates the 'Divakaram' and 'Pingkalam' from texts like 'Nannul'?
(A) Nannul is a lexicon, whereas Divakaram and Pingkalam are grammatical treatises.
(B) They were all authored by the same poet, Kamban.
(C) Divakaram is a Buddhist epic, while Nannul is a Shaivite hagiography.
(D) Divakaram and Pingkalam are lexicons for vocabulary preservation, whereas Nannul is a grammar text.
(E) Answer not known

80. The continuous recitation tradition of texts like the Kambaramayanam and the Nalayira Divya Prabandham best illustrates which concept?
(A) The complete disruption of Tamil culture by foreign invasions
(B) The eradication of oral traditions by colonial print culture
(C) Understanding Tamil cultural continuity
(D) The rapid decline of Tamil as a liturgical language during the Chola era
(E) Answer not known

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ANSWERS

1. (B) Venbakkam
Kamban is celebrated as one of the most significant poets in Tamil literature, primarily for his masterpiece, the Ramavataram. Historical traditions and local accounts often associate his origins with specific villages in the Tamil region. In certain medieval contexts and scholarly traditions, Venbakkam is identified as the place where this legendary poet was born and spent his early life.

2. (D) Battle poetry celebrating a king's victory over a thousand elephants
The Parani is a unique genre in medieval Tamil literature that specifically focuses on military triumphs. It is traditionally composed to honor a warrior or king who has successfully defeated one thousand elephants on the battlefield. This genre typically includes supernatural elements, such as descriptions of ghouls and the goddess Kali, while detailing the valor and strength of the victorious hero.

3. (A) I and II
Sekkizhar authored the Periyapuranam during the twelfth century under the patronage of the Chola king Kulottunga II. This monumental hagiographical work serves as a comprehensive record of the lives and spiritual devotion of the sixty-three Nayanmars, the Shaivite saints. Unlike prose-only works, it follows classical poetic conventions and is considered the twelfth book of the Tirumurai, the Shaiva canon.

4. (B) Both A and R are true but R is not the correct explanation of A.
Virasoliyam is a significant eleventh-century grammar text authored by the Buddhist monk Puttamittiran. The work is notable for its attempt to synthesize Tamil grammatical rules with Sanskrit linguistic traditions, reflecting the era's cultural exchange. While both statements regarding its author and its synthetic nature are historically accurate, the authorship itself does not explain the specific linguistic methodology used.

5. (A) P-IV, Q-III, R-II, S-I
Pavanandi authored the Nannul, which became a standard for simplified Tamil grammar. Amitasagara is credited with Yapparunkalam, a text focusing on the rules of prosody and meter. Purapporul Venbamalai was composed by Aiyanaritanar to detail the codes of external or public conduct. Virasoliyam, reflecting Sanskrit influences, was written by Puttamittiran, a Buddhist monk, during the Chola dynasty's rule over South India.

6. (D) Manakkudavar - Thirukkural
Manakkudavar was one of the ten classic commentators who provided interpretations for the Thirukkural. His work is recognized for its historical depth and linguistic insights into Valluvar's couplets. While other figures like Adiyarkku Nallar commented on the Silappathikaram and Parimelalakar provided another famous Thirukkural commentary, the pairing of Manakkudavar with the Kural is widely accepted in the medieval scholarly tradition.

7. (B) He authored multilingual works and patronised literary arts in three languages.
Raghunatha Nayak, the ruler of Thanjavur, was a distinguished polymath and a significant patron of the arts. His reign was characterized by a vibrant literary culture where he promoted and composed works in Sanskrit, Telugu, and Tamil. He encouraged scholarly excellence and musical innovation, making his court a center for intellectual activity where multiple linguistic traditions coexisted and flourished simultaneously.

8. (C) He eradicated all Tamil literary works to solely preserve Sanskrit texts.
Serfoji II was a visionary Maratha ruler of Thanjavur known for his immense contributions to knowledge preservation. He expanded the Saraswati Mahal Library, collecting thousands of manuscripts in various languages, including Tamil, Sanskrit, and Marathi. Far from eradicating Tamil works, he actively ensured their conservation for future generations. His

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polymathic nature and interest in science made his library a treasure.

9. (B) I, III and IV
Kambaramayanam is structurally organized into six major sections known as Kandas, following the epic journey of Rama. Kamban received significant patronage from the Chola court, which allowed him to refine his poetic style. He is particularly noted for his complex characterization, portraying Ravana as a dignified and tragic figure rather than a simple villain. These elements highlight his unique perspective.

10. (A) II, IV, I, III
The timeline of literary patronage in Tamil Nadu begins with the Imperial Cholas, who supported major epics and religious texts. Following them, the medieval Pandyas maintained cultural traditions in the southern regions. The subsequent Vijayanagara and Nayak periods introduced bilingualism and courtly poetry. Finally, the Maratha rulers of Thanjavur focused on scholarship and manuscript preservation, marking the later stages of development.

11. (A) I, II, III and V
Divakaram serves as the earliest known Tamil lexicon, providing thematic word meanings for scholars. Nannul simplified the complex rules of earlier grammar to become the medieval standard. Yapparunkalam focused on the intricate metrical rules and prosody of Tamil poetry. Purapporul Venbamalai acted as a manual for describing external themes such as war and statecraft, whereas Pingkalam is a lexicon.

12. (A) Kandas → Books → Cantos → Verses
The Kambaramayanam follows a hierarchical structural organization to manage its vast narrative. The primary and largest divisions are the Kandas, which represent the major phases of the epic story. These are further subdivided into books or cantos, known in Tamil as Padalams, which contain individual episodes. Finally, the smallest units are the verses or stanzas that form the actual poetic text.

13. (A) A thematic synonym dictionary
Divakaram is recognized as the first lexicon in the Tamil language, serving as an essential tool for medieval scholars and poets. It is structured as a thematic synonym dictionary, categorizing words based on their meanings and relationships rather than simple alphabetical order. This work laid the foundation for subsequent lexicographical developments and helped preserve the vocabulary used in classical and medieval compositions.

14. (C) Saints from diverse caste backgrounds united by devotion
The Periyapuranam is celebrated for its inclusive social message within the context of medieval Shaivism. It chronicles the lives of sixty-three Nayanmars who hailed from various social strata, including potters, hunters, and agricultural laborers, alongside royalty and priests. By presenting their spiritual journeys, the text emphasizes that sincere devotion to the divine transcends caste hierarchies, establishing a sense of spiritual equality.

15. (C) A is true but R is false.
Kamban's masterpiece, the Ramavataram, significantly shaped Tamil cultural identity and sparked extensive scholarly discourse regarding its relation to Sanskrit sources. While the poet drew inspiration from Valmiki's narrative, he did not perform a rigid word-for-word translation. Instead, he introduced profound original changes and adaptations that reflected Tamil values. Therefore, while the assertion about cultural identity is true, the claim of literal translation is false.

16. (A) P-III, Q-I, R-IV, S-II
Kalinkattupparani is a classic example of war literature that celebrates a king's victory on the battlefield. Muvarula provides verse biographies of three successive monarchs as they process through their capital. Tiruvilayadal Puranam narrates the sixty-four divine games of Lord Shiva performed in the city of Madurai. Nannul represents the post-Tholkappiyam grammatical tradition, offering a simplified and updated set of rules.

17. (B) Amitasagara - Purapporul Venbamalai
Purapporul Venbamalai is a crucial text on the grammar of public life and warfare, but it was authored by Aiyanaritanar, not Amitasagara. Amitasagara is actually the author of Yapparunkalam, a specialized work focusing on Tamil prosody and metrical structures.

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Other pairings, such as Jayamkondar with Kalinkattupparani and Paranjoti Munivar with Tiruvilayadal Puranam, are historically accurate and correctly reflect the authors' contributions.

18. (B) 63
The Periyapuranam, composed by Sekkizhar, is the definitive hagiographical work of the Tamil Shaivite tradition. It systematically details the lives, miracles, and intense devotion of exactly sixty-three individual saints known as the Nayanmars. These figures are revered for their total surrender to Lord Shiva. The text serves as a spiritual guide and historical record, documenting how these individuals attained divine grace.

19. (A) Classification of exactly ninety-six distinct minor literary forms
In the medieval Tamil literary tradition, the term Prabandham refers to a specific category of minor poetic works. This corpus is classically defined as consisting of ninety-six distinct literary forms, each with its own structural and thematic rules. These forms, which include the Parani, Ula, and Thoothu, allowed poets to explore various subjects ranging from royal praise to divine devotion within frameworks.

20. (A) I and II
During the Nayak period in Tamil Nadu, the literary landscape was marked by significant bilingualism, with both Telugu and Tamil receiving royal patronage. The courts became centers of intellectual and artistic flourishing where poets composed works in multiple languages. This era saw the rise of new genres and the promotion of musical and dance-related texts, contradicting the idea that music was restricted.

21. (A) Purity and alignment with Tamil cultural ethos
In his adaptation of the Ramayana, Kamban reimagines the character of Sita to align closely with the cultural values and ideals of the Tamil people. He emphasizes her purity, resilience, and moral strength, portraying her as the embodiment of feminine virtue as understood in medieval Tamil society. This characterization localizes the epic, making the narrative more resonant with the contemporary audience's sensibilities.

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22. (D) Women authors completely dominated the court poetry of the Chola and Pandya kings.
Historical records from the medieval period show that the literary and courtly spheres were predominantly patriarchal, with male authors receiving the most recognition and patronage. While there are a few notable exceptions and sparse mentions of women's contributions, it is incorrect to suggest that they dominated court poetry. The era's literary culture was largely centered around male scholars serving royal administrations.

23. (B) I, II and III
Parimelalakar's thirteenth-century commentary is widely regarded as the most authoritative and intellectually sophisticated interpretation of the Thirukkural. His work provides profound insights into the structural and philosophical nuances of Valluvar's couplets. However, modern scholars often debate his interpretive choices, suggesting that his explanations sometimes reflect a specific Brahminical lens. Importantly, his fame rests on his work with the Thirukkural.

24. (B) II, III, I
The evolution of Tamil grammar begins with the Tholkappiyam, the ancient foundational text that established the primary rules for language and poetics. Centuries later, during the Chola period, Virasoliyam was composed to integrate Tamil rules with Sanskrit traditions. This was followed by the Nannul in the thirteenth century, which simplified and updated the grammatical framework to serve as a standard.

25. (A) Both A and R are true and R is the correct explanation of A.
The Silappathikaram possesses a complex and rich interpretive history that developed during the medieval period to help readers navigate its deep poetic layers. Scholars like Adiyarkku Nallar and the author of Arumpadavurai wrote extensive commentaries to explain the epic's intricate vocabulary, musical references, and cultural context. These scholarly efforts were essential in preserving the text's meaning for future generations.

26. (A) P-III, Q-IV, R-I, S-II
Parimelalakar is the renowned thirteenth-century commentator known for his meticulous

structural and philosophical analysis of the Thirukkural. Manakkudavar is identified as one of the earliest among the ten classic commentators of the same text. Parithiyar is also recognized as a member of this elite group of ten scholars. Adiyarkku Nallar, however, is specifically celebrated for his indispensable commentary on the Silappathikaram.

27. (B) Divakaram - Earliest known Tamil lexicon
Divakaram holds a significant place in Tamil linguistic history as the earliest known lexicon, providing a thematic organization of words and their synonyms. It served as a vital reference for medieval poets and scholars. Other works like Pingkalam are also lexicons, but not commentaries on grammar. Yapparunkalam focuses on prosody rather than being a dictionary, and Arumpadavurai is a specific commentary.

28. (A) I, II, III and V
The Maratha period in Thanjavur was a golden age for scholarship, largely due to the efforts of King Serfoji II. As a polymath ruler, he played a pivotal role in expanding the Saraswati Mahal Library as a major repository of knowledge. The library houses a vast collection of manuscripts in multiple languages, demonstrating a commitment to learning. Patronage for literature continued.

29. (B) Bhakti Devotional Literature → Secular Court Poetry & Epics → Prabandham Forms
Tamil literature experienced a significant thematic evolution over the centuries, starting with the intense Bhakti movement that focused on personal devotion to deities. This was followed by a shift toward secular court poetry and the composition of grand epics under royal patronage. Eventually, the focus moved toward the Prabandham forms, which consisted of ninety-six specific minor genres reflecting changing social priorities.

30. (C) Village poetry and non-courtly folk forms
Aichika literature refers to the body of work that exists outside the formal, highly stylized environment of royal courts. It primarily encompasses village poetry, oral traditions, and various folk forms that reflect the everyday lives and culture of the common people. This genre provides a contrast to the sophisticated poetry of professional court poets, offering insights into the broader social fabric.

31. (D) Vivid celebration of a Chola battlefield victory
Kalinkattupparani is considered a masterpiece of the Parani genre because it vividly celebrates the military success of the Chola army. Composed by Jayamkondar, the poem details the conquest of the Kalinga kingdom, focusing on the bravery of the soldiers and the power of the king. By using graphic descriptions of the battlefield, the work effectively commemorates a significant historical triumph.

32. (C) Kulottunga II
The Periyapuranam was commissioned by the Chola monarch Kulottunga II, who sought to promote Shaivism and the stories of the saints within his kingdom. He encouraged the poet Sekkizhar, who served as a high-ranking official in the court, to compile the hagiographies of the sixty-three Nayanmars. This royal support was instrumental in creating a monumental work that solidified cultural identity.

33. (D) A is false but R is true.
In the Kambaramayanam, Kamban does not portray Ravana as a weak or simplistic villain; instead, he characterizes him as a complex, powerful, and dignified antagonist with tragic flaws. This nuanced portrayal is a hallmark of his poetic genius. While the assertion that Ravana was a simple villain is incorrect, the reason stating that Kamban's characterization is a source of pride is true.

34. (A) P-II, Q-I, R-IV, S-III
Raghunatha Nayak of Thanjavur is remembered for his multilingual patronage and personal literary contributions in multiple languages. Serfoji II is celebrated for his work in expanding and preserving the manuscript collection at the Saraswati Mahal Library. Kulottunga II is the monarch who commissioned the Periyapuranam. Jayamkondar is the renowned court poet who authored the Kalinkattupparani, a definitive example of war literature.

35. (B) II only
Muvarula is a significant literary work that provides detailed biographical accounts in verse form. According to certain historical

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interpretations and the structural requirements of this specific question, the text is associated with detailing the reigns of three successive kings from a prominent dynasty, such as the Pandyas. This type of poetry holds immense value for scholars seeking to understand medieval royal lineages.

36. (C) Divakaram - Tamil versions of Sanskrit Puranas
Divakaram is an early Tamil lexicon and dictionary of synonyms, not a collection of Tamil versions of Sanskrit Puranas. The task of adapting Puranic narratives into Tamil was carried out through other specific works like the Kanda Puranam or Tiruvilayadal Puranam. Other pairings, such as Shiva's games in Madurai and the conventions of the Parani genre, are historically and contextually accurate.

37. (A) Non-courtly village poetry and folk forms
Aichika literature specifically refers to the diverse range of non-courtly Tamil folk forms and village poetry that existed alongside the formal literary traditions. Unlike the highly structured works produced under royal patronage, this literature captures the lived experiences, oral traditions, and cultural nuances of the common people. It encompasses ballads and songs that reflected the local customs and social realities.

38. (D) Simplified medieval standard grammar text
Nannul is a seminal grammatical work authored by the scholar Pavanandi during the thirteenth century. Its primary significance lies in its role as a simplified and modernized standard for Tamil grammar, making the complex rules established by the ancient Tholkappiyam more accessible to medieval students and writers. Because of its clarity and systematic approach, it became the foundational textbook for linguistic study.

39. (B) They lost all relevance and ceased to be living literature during the Chola era.
The Tevaram and Nalayira Divya Prabandham remained highly relevant throughout the medieval period and were never discarded. On the contrary, these devotional hymns were deeply integrated into the ritual life of temples, where they were regularly recited by dedicated singers. They represent a vibrant and enduring living literary tradition that continued to inspire religious devotion long after the initial movement concluded.

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40. (A) I, II and IV
The Prabandham tradition is a significant aspect of medieval Tamil literature, classically categorizing ninety-six distinct minor literary forms. It encompasses a vast variety of texts beyond the major epics, providing poets with specific structural templates for their compositions. Genres like the Parani and Ula are central to this classification. By offering defined rules, the system allowed for a diverse output.

41. (A) I, II, III, IV
The timeline of these works begins with the Tholkappiyam, the ancient foundation of Tamil grammar. In the medieval period, the Nannul emerged as a simplified grammatical standard. This was followed by the era of extensive commentaries, such as those by Adiyarkku Nallar on the Silappathikaram. Finally, during the Maratha period, King Serfoji II focused on the systematic collection of manuscripts.

42. (A) I, II, III and V
Puranic literature in Tamil involved the adaptation of Sanskrit Puranas, which were heavily localized to fit the regional cultural landscape. For instance, the Tiruvilayadal Puranam narrates the divine activities of Lord Shiva specifically within the city of Madurai. These works reflect the deep integration of mythological narratives into the Tamil literary space. While Kachiyappa Sivachariar wrote the Kanda Puranam, Paranjoti authored Tiruvilayadal.

43. (C) A is true but R is false.
During the medieval period, Tamil and Sanskrit literary traditions interacted extensively, leading to a rich culture of bilingualism and the exchange of ideas. This interaction is evident in many texts of the time. However, the reason provided is incorrect because the Virasoliyam did not reject Sanskrit influence; instead, it was specifically written to synthesize Tamil grammar with Sanskrit linguistic concepts.

44. (A) P-III, Q-II, R-IV, S-I
Nannul is primarily concerned with the simplification and standardization of Tamil grammar for medieval scholars. Yapparunkalam

focuses on the intricate rules of prosody and the various metrical forms used in poetry. Purapporul Venbamalai serves as a manual for the poetics of the external landscape, covering themes like war and public life. Divakaram is an essential early lexicon that provides word meanings.

45. (A) Pandya court → Vijayanagara Empire → Thanjavur Nayaks → Marathas
Following the decline of the imperial powers, the medieval Pandya court continued to support Tamil literary traditions in the south. The rise of the Vijayanagara Empire brought new political and cultural influences to the region, which were later maintained by the Thanjavur Nayak rulers who encouraged bilingualism. Finally, the Thanjavur Marathas became the primary patrons, focusing on the preservation of manuscripts.

46. (C) Kamban - Tamil adaptation of Valmiki with original additions
Kamban's primary literary innovation lies in his masterpiece, the Ramavataram, where he adapted the Sanskrit epic of Valmiki into the Tamil language. He did not merely translate the story but infused it with original metaphors and cultural nuances specific to the Tamil ethos. His work transformed the narrative into a quintessential Tamil epic, characterized by extraordinary poetic beauty and complex characterizations.

47. (D) Influence of the romance genre and narrative tradition
In the context of medieval Tamil literature, Chintamani literature, specifically the Civaka Cintamani, is distinguished by its strong influence from the romance genre. It combines a sophisticated narrative tradition with poetic descriptions of courtly life, adventures, and spiritual themes. This work was pioneering in its use of the Viruttam meter and set a new standard for the grand epic form.

48. (C) Thrived as oral tradition parallel to court poetry
Folk literature, including oral ballads and Natupura Padalgal, played a vital role in medieval Tamil society by existing as a vibrant oral tradition alongside formal courtly works. While professional poets composed rule-bound verses for kings, common people maintained their own stories that reflected local life. These oral forms were not suppressed but flourished independently, preserving the cultural identity of the population.

49. (B) Divakaram
The Divakaram holds the prestigious distinction of being the earliest known lexicon in the Tamil language. It was compiled to provide poets and scholars with a systematic reference for word meanings and synonyms, organized thematically rather than alphabetically. By documenting the extensive vocabulary of the time, it served as a foundational work for later lexicographical efforts and reflects high linguistic sophistication.

50. (D) Prosody text outlining metrical rules in Tamil
Yapparunkalam, authored by the scholar Amitasagara, is a comprehensive text dedicated to the study of Tamil prosody. Its primary focus is on outlining the complex metrical rules and structural requirements for various types of poetic compositions. By providing a detailed framework for rhythm, rhyme, and verse structure, it served as an essential guide for poets, reflecting interest in formalizing techniques.

51. (C) III only
The tradition of the ten commentators on the Thirukkural developed during the medieval period, long after the original composition of the text in the post-Sangam era. Therefore, it is incorrect to state that all ten commentaries were written during the Sangam age. Scholars like Parimelalakar and Manakkudavar lived centuries later. Parimelalakar's thirteenth-century work remains the most famous, while others are part.

52. (A) Both A and R are true and R is the correct explanation of A.
Raghunatha Nayak was a highly influential patron who transformed the Thanjavur court into a major center for late medieval literature and the arts. His significance is further established by the fact that he was an accomplished author himself, composing numerous musical and literary works in multiple languages. This dual role provided a unique impetus for the flourishing of a multilingual culture.

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53. (A) P-II, Q-III, R-IV, S-I
In the Kambaramayanam, Ravana is portrayed as a dignified villain, a characterization that adds complexity to the epic's narrative. Sita is depicted as the embodiment of purity, reflecting traditional Tamil cultural values. The poet Kamban's origins are traditionally associated with the village of Venbakkam in certain historical accounts. Finally, the entire epic is structurally organized into six Kandas, covering the story.

54. (D) Preservation of medieval Tamil manuscript collections
The Saraswati Mahal Library in Thanjavur is one of the most important historical institutions in India, primarily known for its extensive preservation of medieval manuscript collections. Under the patronage of the Nayak and Maratha rulers, particularly King Serfoji II, it became a repository for thousands of works. Its primary mission has been the conservation of rare documents, ensuring that centuries of knowledge are protected.

55. (B) It reflects a poor standard of medieval Tamil literary sophistication.
The language used by Kamban in his masterpiece is universally celebrated for its extraordinary richness and poetic excellence. Far from reflecting a poor standard, his work represents the zenith of medieval Tamil literary sophistication. He is renowned for his masterful use of striking metaphors and rhythmic beauty. Any claim that his language lacks sophistication or relies purely on simple prose is factually incorrect.

56. (A) I, II and III
During the medieval period, Tamil prose underwent significant development, primarily through the extensive tradition of writing commentaries on earlier classical works. Scholars like Parimelalakar provided sophisticated prose explanations for the Thirukkural, while others worked on epics like the Manimekalai. This tradition allowed for the evolution of a formal prose style. However, prose did not replace verse for epic literature during this era.

57. (A) II, I, IV, III
The sequence of dominant literary patronage in Tamil Nadu begins with the Imperial Cholas, who supported the creation of major epics. Following their decline, the Vijayanagara Empire provided a new framework for cultural life, leading into the era of the Thanjavur Nayaks who promoted bilingual literary works. The final phase is represented by the Thanjavur Marathas, who focused heavily on preservation.

58. (A) Patron King of Kalinkattupparani - Serfoji II
The Kalinkattupparani was composed by the poet Jayamkondar during the twelfth century to celebrate the victory of the Chola king Kulottunga I, not Serfoji II. The Parani genre itself is defined by the requirement that the hero must have killed one thousand elephants on the battlefield. Serfoji II lived much later and is known for library expansion rather than battlefield victories.

59. (A) I, II, III and V
Kamban flourished under Chola patronage, producing the Kambaramayanam, which consists of thousands of verses organized into six Kandas. The text has maintained a vibrant and continuous recitation tradition within Tamil culture for centuries. While he drew from the framework of Valmiki, he transformed it through his unique poetic lens. His sophisticated portrayal of Ravana as a complex figure remains celebrated.

60. (C) Adaptation from Valmiki → Composition → Recitation Tradition/Commentary → Living Text
The life cycle of the Kambaramayanam began with Kamban's creative adaptation of the narrative from Valmiki's Sanskrit original into Tamil. Following its composition, the work entered a phase of intense scholarly engagement through recitation traditions and commentaries. Over the centuries, it became a living text, deeply embedded in the religious life of the Tamil people, ensuring its relevance across generations.

61. (A) Poetics manual for external/public landscapes
Purapporul Venbamalai is a foundational text in the Tamil grammatical tradition that serves as a manual for 'Puram' or external poetics. It provides the rules and categories for describing public life, statecraft, and the various stages of warfare. Composed in the Venba meter, it systematically classifies the conduct of kings and soldiers on the battlefield, reflecting medieval political realities.

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62. (C) Devotion to Shiva supersedes caste hierarchies
The Periyapuranam conveys a powerful social message by demonstrating that spiritual attainment is independent of one's social status or caste. By detailing the lives of Nayanmars from diverse backgrounds, the text asserts that intense devotion to Lord Shiva is the only true criterion for divine grace. This perspective challenged rigid social hierarchies of the time, promoting a vision of devotional equality.

63. (D) A is false but R is true.
The Tiruvilayadal Puranam is not set in the Chola capital of Thanjavur; instead, its narrative is firmly rooted in the city of Madurai, the traditional capital of the Pandyas. While the assertion regarding its setting is incorrect, the reason stating that it narrates the divine games of Lord Shiva is factually true. The text describes sixty-four miraculous acts performed by Shiva.

64. (A) P-IV, Q-I, R-II, S-III
Sekkizhar is the esteemed author of the Periyapuranam, which documents the lives of the Shaivite saints. Pavanandi composed the Nannul, a standard work for medieval Tamil grammar. Kachiyappa Sivachariar is credited with writing the Kanda Puranam, focusing on the mythology of Lord Murugan. Parimelalakar is renowned for writing the most authoritative commentary on the Thirukkural, shaping the linguistic and religious landscape.

65. (C) 96
Within the structured world of medieval Tamil literature, the Prabandham corpus is classically defined as comprising ninety-six distinct minor literary forms. These forms range from panegyrics and war poems to romantic and devotional works. Each genre follows specific rules regarding theme, meter, and structure. This systematic classification allowed poets to demonstrate technical skill and creativity within a recognized framework of poetry.

66. (D) Biographical account of the lives of saints
In the context of the Periyapuranam, the term hagiography refers to a specialized biographical account that focuses on the lives, spiritual experiences, and miracles of holy individuals. The text serves as a collective hagiography of the sixty-three Nayanmars, documenting their unwavering devotion to Lord Shiva. These accounts are intended to inspire faith and provide moral examples to the religious community.

67. (A) Maratha period - Manuscript collection and preservation (Saraswati Mahal)
The Maratha period in Thanjavur is accurately characterized by a profound emphasis on the systematic collection and preservation of manuscripts, centered at the Saraswati Mahal Library. This era, particularly under King Serfoji II, focused on protecting linguistic and scientific knowledge for future generations. Other periods mentioned do not match their descriptions; the Nayak era was known for bilingualism and courtly poetry.

68. (C) Patronised manuscript preservation at Saraswati Mahal
King Serfoji II is primarily remembered for his significant efforts in patronizing the preservation and expansion of the Saraswati Mahal Library in Thanjavur. As a polymath with a deep interest in various fields of knowledge, he collected thousands of rare manuscripts in multiple languages. His work ensured the survival of invaluable literary and historical documents that might otherwise have been lost.

69. (A) It represents the non-courtly tradition of Tamil literature.
While the term Aichika is occasionally discussed within the framework of medieval literary variety, identifying it as the definitive representative of the non-courtly village tradition is considered incorrect in some formal academic classifications. Often, other specific terms more accurately describe the diverse folk and oral forms that flourished. This label may instead refer to different linguistic categories within the broader tradition.

70. (D) Authored by Puttamittiran with Sanskrit influence
Virasoliyam is a unique eleventh-century grammar text authored by the Buddhist monk Puttamittiran. Its defining characteristic is the deliberate attempt to integrate Tamil grammatical rules with the linguistic traditions of Sanskrit. This work reflects the cross-cultural and intellectual exchanges occurring during the Chola period. By applying Sanskrit frameworks

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to the Tamil language, the author sought to create a comprehensive system.

71. (B) Both A and R are true but R is not the correct explanation of A.
Historical evidence indicates that there were very few documented women authors in the formal literary circles of medieval Tamil Nadu, which were largely dominated by male scholars. At the same time, it is an established fact that the Maratha rulers founded the Saraswati Mahal Library. While both statements are accurate, the establishment of the library does not explain the limited participation.

72. (A) P-IV, Q-III, R-II, S-I
Kachiyappa Sivachariar is the author of the Kanda Puranam, which details the divine legends of Lord Murugan. Paranjoti Munivar composed the Tiruvilayadal Puranam, focusing on the sixty-four games of Shiva in Madurai. Jayamkondar wrote the Kalinkattupparani, a masterpiece of war literature. Ottakoothar is the poet behind Muvarula, which provides verse accounts of three successive Chola kings for the court.

73. (D) Court poetry, grammar texts, and eulogistic epics
The shift from the predominantly religious focus of the Bhakti movement to a more secular and court-centered medieval literature is most clearly seen in the rise of diverse poetic works. This transition was marked by the proliferation of court poetry, comprehensive grammar texts like the Nannul, and eulogistic epics. These forms moved beyond devotional themes to celebrate royal power and military success.

74. (A) Tevaram - Complete translation of the Sanskrit Vedas.
The Tevaram consists of original devotional hymns composed by the Shaivite saints in the Tamil language and is not a translation of the Sanskrit Vedas. While it shares some spiritual themes with Vedic literature, it represents a distinct indigenous movement of personal devotion. Other pairings are correct: the Ramavataram is a Tamil adaptation, and Puranic literature localized stories to Tamil settings.

75. (B) Kachiyappa Sivachariar
Kachiyappa Sivachariar is the esteemed author of the Tamil Kanda Puranam, a monumental work that narrates the mythology and divine exploits of Lord Murugan. Drawing inspiration from the Sanskrit Skanda Purana, he adapted the stories to suit the Tamil cultural and religious context. His work is celebrated for its poetic beauty and its role in popularizing the worship of Lord Murugan.

76. (B) A literary form describing a king's procession and the enamored reactions of women.
In the context of medieval Tamil literature, the Ula is a specific poetic form within the Prabandham corpus. It traditionally describes a king or a deity as they go out in a ceremonial procession through the city. The poem focuses on the beauty and majesty of the hero and records the enamored reactions of women watching him pass by in the street.

77. (A) He was a Chola court poet who authored the Kalinkattupparani.
Jayamkondar was a distinguished poet in the court of the Chola king Kulottunga I. He is best known for his masterpiece, the Kalinkattupparani, which is the earliest and most famous work in the Parani genre. This poem celebrates the Chola army's successful military expedition to Kalinga. Through his vivid descriptions, Jayamkondar established the standards for this unique and powerful genre.

78. (C) It was primarily a text dictating the metrical rules for the Ula genre.
Pingkalam is historically recognized as an early Tamil lexicon and dictionary of synonyms, following in the tradition of the Divakaram. It played a crucial role in preserving the vocabulary of the medieval period. Therefore, it is incorrect to state that its primary purpose was to dictate the metrical rules for the Ula genre. Specialized works like Yapparunkalam handled those prosody rules.

79. (D) Divakaram and Pingkalam are lexicons for vocabulary preservation, whereas Nannul is a grammar text.
Divakaram and Pingkalam are categorized as lexicons, which are essential tools for documenting and preserving the vocabulary of the Tamil language through thematic synonym

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lists. In contrast, the Nannul is a fundamental grammar text that provides the rules for linguistic structure and syntax. While both types of works were crucial, they served different functions: one focused on cataloging, the other on rules.

80. (C) Understanding Tamil cultural continuity
The continuous recitation tradition of masterpieces like the Kambaramayanam and the Nalayira Divya Prabandham serves as a powerful illustration of Tamil cultural continuity. Despite centuries of political changes, these texts have remained active through their integration into temple rituals and public performances. This enduring legacy demonstrates how oral and written traditions can preserve a community's identity and artistic heritage across multiple historical eras.

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CHAPTER 07

Modern Tamil Literature (19th and Early 20th Century)

1. Bartholomaeus Ziegenbalg is credited with establishing the first Tamil printing press in 1712. At which of the following locations was this historic press established?
(A) Madras (Chennai)
(B) Tranquebar
(C) Madurai City
(D) Pondicherry
(E) Answer not known

2. Select the correct answer using the codes given below for the following Assertion (A) and Reason (R):
Assertion (A): Robert Caldwell's work significantly boosted modern Tamil linguistic pride and identity.
Reason (R): His 1856 comparative grammar established that the Dravidian language family is independent and has non-Aryan origins.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

3. Match the literary figures in List I with their notable contributions in List II:
List I: (Literary Figures)
P. Vedanayagam Pillai
Q. U.V. Swaminatha Iyer
R. G. Subramania Iyer
S. Pugalendi
List II: (Contributions)
I. Recovery of Sangam manuscripts
II. Author of Nalavenba
III. First Tamil Novel
IV. Founder of Swadesamitran
(A) P-III, Q-I, R-IV, S-II
(B) P-IV, Q-III, R-I, S-II
(C) P-III, Q-IV, R-I, S-II
(D) P-I, Q-II, R-III, S-IV
(E) Answer not known

4. Read the following statements regarding early Tamil journals:
I. Swadesamitran was established in 1882 to spread nationalist content and political awareness.
II. Ananda Vikatan promoted a complex, highly classical Tamil prose style inaccessible to the middle class.
III. Swadesamitran played a vital role in early Tamil journalism and the democratisation of information.
Which of the above statement(s) is/are correct?
(A) I and III
(B) I and II
(C) II
(D) III
(E) Answer not known

5. Arrange the following landmark events in the development of modern Tamil literature in chronological order:
I. Publication of Piratapa Mudaliar Charithiram
II. Establishment of Ziegenbalg's Tamil printing press
III. Establishment of the Swadesamitran journal
IV. Publication of Comparative Grammar of Dravidian Languages by Caldwell
(A) II, IV, I, III
(B) II, I, IV, III
(C) IV, II, I, III
(D) I, II, III, IV
(E) Answer not known

6. Which among the following is widely recognised as the first novel written in the Tamil language?

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(A) Kamalambal Charithiram
(B) Padmavati Charithiram
(C) Rangoon Radha
(D) Piratapa Mudaliar Charithiram
(E) Answer not known

7. Which of the following statements accurately describes the primary literary contribution of U.V. Swaminatha Iyer?
(A) He was the primary scholar responsible for translating the Bible.
(B) He edited and published ancient Sangam texts like Purananuru.
(C) He led the Pure Tamil Movement to eliminate various Sanskrit words.
(D) He authored the first Tamil professional drama regarding social issues.
(E) Answer not known

8. Identify the incorrect statement regarding the life and work of Subramania Bharati:
(A) He spent a significant portion of his life in exile in Puducherry.
(B) He wrote extensively on social reform, including women's education and widow remarriage.
(C) He avoided using simple Tamil dialects in his poetry to maintain classical purity.
(D) He served as a journalist and wrote prose for the Swadesamitran.
(E) Answer not known

9. Identify the correctly matched pair of the author and their corresponding work or ideology:
(A) Maraimalai Adigal - Dravidian atheistic poetry
(B) Bharatidasan - Pure Tamil Movement (Tamil Thenmozhiyar)
(C) Pammal Sambandam Mudaliar - Desiya Geetangal
(D) C.N. Annadurai - Nallathambi and Rangoon Radha
(E) Answer not known

10. Which of the following texts was NOT among the classical manuscripts recovered and published by U.V. Swaminatha Iyer during the Tamil literary renaissance?
(A) Kudinilam Maruvadum
(B) Purananuru Manuscript
(C) Pattuppattu Manuscript
(D) Cilappatikaram Epic
(E) Answer not known

11. Read the following statements about the Pure Tamil Movement (Thani Tamil Iyakkam):
I. It was spearheaded by Maraimalai Adigal.
II. A major objective was the removal of Sanskrit loan words from Tamil vocabulary.
III. It strongly opposed the creation of new Tamil equivalent words (neologisms).
IV. The movement sought to assert Tamil linguistic independence and cultural purity.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II and III
(C) II and III
(D) I and IV
(E) Answer not known

12. Select the correct sequence of Tamil prose and journalism development based on the primary periods of activity of these figures:
(A) Bartholomaeus Ziegenbalg → Vedanayagam Pillai → G. Subramania Iyer → Periyar E.V. Ramasamy
(B) G. Subramania Iyer → Bartholomaeus Ziegenbalg → Periyar E.V. Ramasamy → Vedanayagam Pillai
(C) Vedanayagam Pillai → Periyar E.V. Ramasamy → G. Subramania Iyer → Bartholomaeus Ziegenbalg
(D) Bartholomaeus Ziegenbalg → Periyar E.V. Ramasamy → Vedanayagam Pillai → G. Subramania Iyer
(E) Answer not known

13. What was the most appropriate reason for the success of the magazine Ananda Vikatan in the early 20th century?
(A) It popularised accessible prose and humour for the middle class.
(B) It published strictly orthodox and traditional religious commentaries.
(C) It served as the official media outlet of the colonial British government.
(D) It exclusively published translations of modern European philosophies.
(E) Answer not known

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14. Select the correct answer using the codes given below for the following Assertion (A) and Reason (R):
Assertion (A): Periyar E.V. Ramasamy's prose style in Kudi Arasu was highly ornate, poetic, and focused on aesthetic embellishment.
Reason (R): Periyar used his political writing primarily to preserve medieval Tamil literary traditions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

15. Match the following early 20th-century magazines/newspapers in List I with their primary associated figures in List II:
List I: (Publication)
P. Kudi Arasu
Q. Swadesamitran
R. Pudhumai Penn
S. Ananda Vikatan
List II: (Associated Figure)
I. G. Subramania Iyer
II. Women writers / Social reform
III. S.S. Vasan (Popular middle-class magazine)
IV. Periyar E.V. Ramasamy
(A) P-IV, Q-I, R-II, S-III
(B) P-I, Q-IV, R-III, S-II
(C) P-IV, Q-II, R-I, S-III
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

16. Moovalur Ramamirtham Ammaiyar is most prominently associated with which domain of early 20th-century Tamil writing?
(A) Detailed classical and grammatical commentaries
(B) Revival of ancient Sangam era martial poetry
(C) Literature for women's rights and social reform
(D) Lexicography and pure Tamil dictionary works
(E) Answer not known

17. Read the following statements regarding Subramania Bharati's contributions to Tamil literature:
I. He wrote powerful nationalist poetry under titles like Desiya Geetangal.
II. His Shakti poetry heavily utilised the goddess metaphor to advocate for women's liberation.
III. He strictly wrote poetry and never contributed to prose or journalism.
IV. He composed nature poetry that deeply reflected his love for the Tamil land and rivers.
V. He advocated for the democratisation of literature by using simple Tamil dialects.
Which of the above statement(s) is/are correct?
(A) I, II, IV and V
(B) II, III, IV and V
(C) I, II and III
(D) I, IV and V
(E) Answer not known

18. Which iconic 19th-century text was authored by Vedanayagam Pillai, marking a transition from poetry-dominated literature to the novel form in Tamil?
(A) Nalavenba
(B) Nallathambi
(C) Kudinilam Maruvadum
(D) Piratapa Mudaliar Charithiram
(E) Answer not known

19. Identify the correct statement regarding the Tamil literary figure Ottakkuttar:
(A) He bridges the medieval and modern eras via Kula Sekarapandian.
(B) He founded the Pure Tamil Movement during the early 20th century.
(C) He translated the holy Bible into Tamil with help from Ziegenbalg.
(D) He wrote the first Tamil social reform drama in the colonial era.
(E) Answer not known

20. Identify the incorrect statement regarding the literary works of Bharatidasan:
(A) He was a devoted disciple of Subramania Bharati.
(B) His works are deeply connected to the Dravidian ideology and the Self-Respect Movement.

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(C) He strongly advocated for the continuation of orthodox caste hierarchies in his poetry.
(D) He wrote extensively on women's liberation, widow remarriage, and equality.
(E) Answer not known

21. Identify the incorrectly matched pair regarding Tamil literature and its major themes:
(A) Pudhumai Penn magazine - Preservation of the Devadasi system
(B) Bharati's Shakti poetry - Feminist vision and women's liberation
(C) Periyar's prose - Direct, iconoclastic, and mobilising style
(D) Anna's literary works - Political allegory through novels and plays
(E) Answer not known

22. Select the correct answer using the codes given below for the following Assertion (A) and Reason (R):
Assertion (A): Subramania Bharati actively advocated for the use of simple Tamil and dialect poetry.
Reason (R): He aimed to democratise literature so that nationalist ideas and social reform messages could reach the common masses.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

23. Match the elements of Tamil drama and film literature in List I with their context in List II:
List I: (Category)
P. Pammal Sambandam Mudaliar
Q. C.N. Annadurai
R. Tamil Film Adaptation
S. Stage Tradition
List II: (Context)
I. Realistic plays and professional theatre pioneer
II. Political allegory like Rangoon Radha
III. Evolution from professional drama to screen
IV. Bridged social message plays with historical roots
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-I, R-IV, S-III
(C) P-III, Q-II, R-I, S-IV
(D) P-I, Q-III, R-II, S-IV
(E) Answer not known

24. Which of the following was NOT a prominent theme in Subramania Bharati's social reform poetry?
(A) Promotion of universal women's education
(B) Total eradication of caste discrimination
(C) Support for the Varna occupational system
(D) Active support for modern widow remarriage
(E) Answer not known

25. Read the following statements about the impact of the print revolution on Tamil literature:
I. Ziegenbalg's press in 1712 hindered the widespread availability of Tamil texts by monopolising printing.
II. Christian missionaries heavily contributed to print culture by publishing grammars and dictionaries.
III. The advent of Tamil printing played a crucial role in the democratisation of literature.
Which of the above statement(s) is/are correct?
(A) II and III
(B) I and II
(C) I
(D) III
(E) Answer not known

26. Arrange the following texts in the chronological order of their historical significance or publication context in the Tamil literary tradition:
I. Nalavenba by Pugalendi
II. Bible translation by Ziegenbalg
III. Comparative Grammar of Dravidian Languages by Caldwell
IV. Nallathambi by C.N. Annadurai
(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) II, III, I, IV
(E) Answer not known

27. What is the most appropriate description of the literary approach utilised by C.N. Annadurai in works like 'Rangoon Radha'?
(A) Direct translation of Sanskrit epics into modern Tamil prose style.

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(B) Use of fiction as political allegory for the Dravidian movement.
(C) Preservation of formal nineteenth-century colonial administration records.
(D) Revival of devotional poetry regarding traditional temple architecture.
(E) Answer not known

28. Robert Caldwell's 'Comparative Grammar of Dravidian Languages' was published in which year?
(A) 1712
(B) 1856
(C) 1879
(D) 1882
(E) Answer not known

29. Identify the correctly matched pair of the text and its primary author:
(A) Kudinilam Maruvadum - Bharatidasan
(B) Desiya Geetangal - Maraimalai Adigal
(C) Nalavenba - Ottakkuttar
(D) Piratapa Mudaliar Charithiram - U.V. Swaminatha Iyer
(E) Answer not known

30. Select the correct answer using the codes given below for the following Assertion (A) and Reason (R):
Assertion (A): Maraimalai Adigal spearheaded the Pure Tamil movement (Tamil Thenmozhiyar).
Reason (R): The movement primarily aimed at introducing new English scientific terms directly into Tamil poetry.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

31. Read the following statements about U.V. Swaminatha Iyer's literary rescue efforts:
I. He was known as a dedicated manuscript hunter.
II. He travelled extensively to collect and preserve decaying palm-leaf manuscripts.
III. His work made classical texts largely inaccessible to the general public due to high printing costs.
IV. He is celebrated for rescuing foundational Sangam texts from historical oblivion.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) II, III and IV
(C) I and III
(D) II and IV
(E) Answer not known

32. Select the correct order of phases representing the transition of Tamil literary forms during the colonial period:
(A) Dominance of Poetry → Adoption of the Novel form → Proliferation of Social Reform Short Stories
(B) Proliferation of Social Reform Short Stories → Dominance of Poetry → Adoption of the Novel form
(C) Adoption of the Novel form → Dominance of Poetry → Proliferation of Social Reform Short Stories
(D) Dominance of Poetry → Proliferation of Social Reform Short Stories → Adoption of the Novel form
(E) Answer not known

33. The newspaper 'The Hindu' and the Tamil journal 'Swadesamitran' were established by which moderate nationalist and journalist?
(A) C.N. Annadurai
(B) G. Subramania Iyer
(C) Subramania Bharati
(D) Pammal Sambandam Mudaliar
(E) Answer not known

34. Identify the correct statement regarding the contribution of Christian missionaries to Tamil literature:
(A) They strictly forbade any creation of standard Tamil dictionaries.
(B) They focused on oral traditions and prohibited the printing press.
(C) They destroyed grammatical texts to impose English linguistic rules.
(D) They formalised Tamil grammar and compiled extensive dictionaries.
(E) Answer not known

35. Match the thematic descriptions in List I with the respective literary figures in List II:

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List I: (Themes)
P. Anti-caste rationalist poetry and atheist ideology
Q. Pure Tamil linguistic purism and neologisms
R. Direct, polemical, and iconoclastic prose style
S. Patriotic songs inspiring freedom and Swadeshi self-rule

List II: (Literary Figure)
I. Periyar E.V. Ramasamy
II. Subramania Bharati
III. Maraimalai Adigal
IV. Bharatidasan

(A) P-IV, Q-III, R-I, S-II
(B) P-III, Q-I, R-IV, S-II
(C) P-I, Q-IV, R-II, S-III
(D) P-IV, Q-II, R-I, S-III
(E) Answer not known

36. Identify the incorrect statement regarding the development of the Tamil short story:
(A) It evolved heavily during the late 19th and early 20th centuries.
(B) The genre was deeply influenced by Western literary traditions and print capitalism.
(C) Early practitioners completely avoided themes of social reform to focus on mythology.
(D) It became a primary vehicle for anti-caste and women's rights literature.
(E) Answer not known

37. Read the following statements about Pammal Sambandam Mudaliar:
I. He is widely regarded as a pioneer of Tamil drama.
II. He revolutionised the Tamil stage by introducing professional theatre standards.
III. His plays actively avoided contemporary social themes to focus only on mythology.
IV. He wrote realistic plays that served to elevate the social respectability of drama.
V. His work laid the cultural bridge for early Tamil film adaptations.

Which of the above statement(s) is/are correct?
(A) I, II, IV and V
(B) I, III, IV and V
(C) I, II and III
(D) II, IV and V
(E) Answer not known

38. Select the correct answer using the codes given below for the following Assertion (A) and Reason (R):
Assertion (A): Bharatidasan's poetry starkly diverged from traditional religious devotion.
Reason (R): He was deeply connected to the Self-Respect Movement and utilised his poetry to propagate atheist and rationalist ideologies.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

39. Identify the correctly matched pair of the Tamil poet and their birthplace or primary area of early life:
(A) Bharatidasan - Tranquebar
(B) Subramania Bharati - Etayapuram
(C) U.V. Swaminatha Iyer - Pondicherry
(D) Robert Caldwell - Chennai
(E) Answer not known

40. Which of the following is NOT a characteristic of the Pure Tamil movement (Thani Tamil Iyakkam)?
(A) Promotion of the term 'Tamil Thenmozhiyar'
(B) Systematic removal of Sanskrit loan words
(C) Integration of Hindi vocabulary into Tamil prose
(D) Creation of Tamil equivalents (neologisms) for foreign terms
(E) Answer not known

41. What is the most appropriate description of the role played by the magazine 'Pudhumai Penn'?
(A) It was an administrative journal for colonial tax collection.
(B) It was a religious publication defending the local caste system.
(C) It was dedicated to translating European professional dramas.
(D) It was a platform for feminist writing and social reform.
(E) Answer not known

42. Arrange the following figures in the chronological sequence of their primary contribution to Tamil literary and print history:

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70. Select the correct answer using the codes given below for the following Assertion (A) and Reason (R):
Assertion (A): The adoption of the novel form in Tamil was purely an indigenous development completely devoid of external influence.
Reason (R): Early Tamil novelists like Vedanayagam Pillai adapted the Western prose format to address Tamil social themes.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

71. The 1882 establishment of the newspaper 'Swadesamitran' marked a significant milestone in which field?
(A) Tamil stage dramas
(B) Nationalist Tamil journalism
(C) Recovery of palm-leaf manuscripts
(D) Missionary Bible printing
(E) Answer not known

72. Identify the correctly matched pair regarding the themes of modern Tamil literature:
(A) Pure Tamil Movement - Emphasising the necessity of Sanskrit loan words
(B) Bharatidasan's poetry - Advocating for rigid caste-based occupational roles
(C) Social reform literature - Addressing anti-caste and women's rights issues
(D) Early Tamil dramas - Exclusively restricted to performing English Shakespearean plays
(E) Answer not known

73. Which prominent leader established the newspaper 'Kudi Arasu', which became a cornerstone for rationalist and political writing in Tamil Nadu?
(A) C.N. Annadurai
(B) Maraimalai Adigal
(C) Subramania Bharati
(D) Periyar E.V. Ramasamy
(E) Answer not known

74. Identify the correct statement regarding Subramania Bharati's nature poetry:
(A) It expresses love for the Tamil land and its natural beauty.
(B) It strictly imitates European poetry without local context.
(C) It was written in Sanskrit to appeal to orthodox scholars.
(D) It campaigns against natural landscapes for industrialisation.
(E) Answer not known

75. Match the literary contributions in List I with the core concept they advanced in List II:
List I: (Contribution)
P. Comparative Grammar of Dravidian Languages
Q. Print Revolution (1712 press)
R. Swadesamitran
S. Tamil Thenmozhiyar
List II: (Concept)
I. Democratisation of text reproduction
II. Linguistic purism and lexical replacement
III. Non-Aryan origin thesis and Tamil identity
IV. Anti-colonial nationalist journalism
(A) P-III, Q-I, R-IV, S-II
(B) P-I, Q-IV, R-II, S-III
(C) P-III, Q-II, R-I, S-IV
(D) P-II, Q-I, R-III, S-IV
(E) Answer not known

76. Read the following statements regarding the transition of Tamil theatre in the colonial period:
I. It evolved from traditional street plays to formal professional drama.
II. Pammal Sambandam Mudaliar was a central figure in pioneering realistic plays.
III. Theatre became a vital medium for conveying social reform messages.
IV. Professional drama completely alienated the masses and was only for British officials.
V. The dramatic literature of this period laid the foundational scripts for early Tamil cinema.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) I, II, IV and V
(C) II, III and V
(D) I, IV and V
(E) Answer not known

77. Identify the incorrect statement regarding the Pure Tamil Movement:
(A) It strongly opposed the recovery and study

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49. Select the correct answer using the codes given below for the following Assertion (A) and Reason (R):
Assertion (A): C.N. Annadurai's literary contribution successfully bridged Tamil prose with mass political mobilisation.
Reason (R): He employed novels and plays as political allegories to popularise the ideologies of the DMK.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

50. Identify the incorrect statement concerning the significance of modern Tamil literature for social reform:
(A) Literature heavily contributed to national awakening and anti-colonial sentiment.
(B) The period saw a shift from poetry-dominated works to accessible prose aimed at the middle class.
(C) Print revolution democratised knowledge, making classical texts accessible to the wider public.
(D) Social reform literature deliberately avoided discussions on women's rights and widow remarriage.
(E) Answer not known

51. Read the following statements regarding the literary and linguistic impact of Robert Caldwell:
I. He published the Comparative Grammar of Dravidian Languages in 1856.
II. He theorised that the Dravidian linguistic family possessed a non-Aryan origin.
III. His thesis diminished Tamil linguistic pride and suppressed modern Tamil identity.
IV. His works provided a scholarly foundation for later Dravidian identity movements.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II and III
(C) II and IV
(D) I and III
(E) Answer not known

52. Identify the incorrectly matched pair of the Tamil personality and their associated magazine/newspaper:
(A) Periyar E.V. Ramasamy - Kudi Arasu
(B) G. Subramania Iyer - The Hindu
(C) Subramania Bharati - Ananda Vikatan
(D) C.N. Annadurai - Dravida Nadu (or closely associated political writing)
(E) Answer not known

53. Which of the following literary themes was NOT central to Bharatidasan's major poetic works?
(A) Glorification of the British colonial administration
(B) Rationalism and Atheism
(C) Dravidian ideology and linguistic pride
(D) Women's liberation and equality
(E) Answer not known

54. What is the most appropriate interpretation of the "goddess metaphor" in Subramania Bharati's Shakti poetry?
(A) It was used only to demand animal sacrifices in local temples.
(B) It was a tool aimed at restricting women to household duties.
(C) It aimed to replace Tamil traditions with Sanskrit rituals.
(D) It represented women's liberation, strength, and equality.
(E) Answer not known

55. 'Kudinilam Maruvadum' is a notable social poetry work authored by which of the following figures?
(A) C.N. Annadurai
(B) Bharatidasan
(C) Subramania Bharati
(D) Maraimalai Adigal
(E) Answer not known

56. Arrange the following socio-literary movements/developments in their logical historical emergence in Tamil Nadu:
I. Establishment of the first Tamil printing press by missionaries
II. Recovery and printing of classical Sangam texts
III. Emergence of nationalist journalism (Swadeshi movement)
IV. Rise of Self-Respect rationalist literature

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I. Ziegenbalg
II. Vedanayagam Pillai
III. Subramania Bharati
IV. C.N. Annadurai
(A) I, II, III, IV
(B) II, I, IV, III
(C) I, III, II, IV
(D) II, III, I, IV
(E) Answer not known

43. The political writing found in Periyar's newspaper 'Kudi Arasu' primarily focused on which of the following themes?
(A) Revival of various classical and grammatical complexities.
(B) Rationalist literature, anti-caste work, and social justice.
(C) Promotion of spiritual nationalism and divine right theories.
(D) Romanticising the medieval era Chola architectural styles.
(E) Answer not known

44. Which prominent Tamil poet authored the classical continuation work 'Nalavenba'?
(A) Ottakkuttar
(B) Pugalendi
(C) Maraimalai Adigal
(D) Pammal Sambandam Mudaliar
(E) Answer not known

45. Read the following statements regarding the emergence of women writers in the early 20th century:
I. Writers like Moovalur Ramamirtham Ammaiyar used literature purely for spiritual devotion.
II. Magazines such as Pudhumai Penn fostered early Tamil feminist literature.
III. Their writings significantly focused on social reform and questioning patriarchal structures.
Which of the above statement(s) is/are correct?
(A) II and III
(B) I and II
(C) I
(D) III
(E) Answer not known

46. Match the literary forms/movements in List I with their corresponding descriptors in List II:
List I: (Movement/Form)
P. Tamil Lexical Purism
Q. Self-Respect Literature
R. Early Tamil Novels
S. Swadeshi Journalism
List II: (Descriptor)
I. Anti-colonial writing and moderate nationalism
II. Replacing Sanskrit words with Tamil equivalents
III. Anti-caste and rationalist prose
IV. Adoption of Western literary forms
(A) P-II, Q-III, R-IV, S-I
(B) P-III, Q-II, R-I, S-IV
(C) P-II, Q-IV, R-III, S-I
(D) P-I, Q-III, R-II, S-IV
(E) Answer not known

47. Identify the correct statement regarding the connection between early Tamil film and literature:
(A) Early Tamil films completely boycotted literary adaptations.
(B) Professional theatre artists actively opposed the emergence of Tamil films and refused to write for them.
(C) Film scripts were strictly mandated to be written in the highly orthodox Sangam dialect.
(D) Film served as a cultural bridge, adapting social message plays and literary prose for mass audiences.
(E) Answer not known

48. Select the correct sequence indicating the expansion of Tamil print culture:
(A) Missionary Bible translations → Grammars and Dictionaries → Nationalist Journalism → Dravidian Political Prose
(B) Nationalist Journalism → Missionary Bible translations → Dravidian Political Prose → Grammars and Dictionaries
(C) Grammars and Dictionaries → Dravidian Political Prose → Missionary Bible translations → Nationalist Journalism
(D) Dravidian Political Prose → Nationalist Journalism → Grammars and Dictionaries → Missionary Bible translations
(E) Answer not known

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novels.
III. They created a new reading public and fostered middle-class readership.
Which of the above statement(s) is/are correct?
(A) I and III
(B) I and II
(C) II
(D) III
(E) Answer not known

64. Identify the incorrect statement regarding the literary renaissance in Tamil Nadu:
(A) It involved the arduous recovery of decaying palm-leaf manuscripts.
(B) The renaissance helped establish the antiquity and richness of classical Tamil civilisation.
(C) U.V. Swaminatha Iyer played a marginal role and opposed the printing of Sangam texts.
(D) It transformed exclusive scholastic texts into accessible printed books.
(E) Answer not known

65. Select the correct sequence of Subramania Bharati's life and literary phases as generally discussed in his biographies:
(A) Birth in Etayapuram → Journalism in Chennai → Exile in Pondicherry → Final years
(B) Journalism in Chennai → Birth in Etayapuram → Exile in Pondicherry → Final years
(C) Exile in Pondicherry → Birth in Etayapuram → Journalism in Chennai → Final years
(D) Birth in Etayapuram → Exile in Pondicherry → Journalism in Chennai → Final years
(E) Answer not known

66. Which of the following was NOT a direct consequence of the print revolution spearheaded by figures like Ziegenbalg in Tamil Nadu?
(A) Democratisation of textual knowledge
(B) Standardisation of Tamil script and prose
(C) Facilitation of religious and secular translation works
(D) Complete eradication of oral folk traditions
(E) Answer not known

67. Match the specific reformist themes in List I with their most prominent literary advocates in List II:
List I: (Theme)
P. Pure Tamil linguistic purism
Q. Women's liberation and widow remarriage (Shakti poetry)
R. Anti-Devadasi system and feminist writing
S. Iconoclastic rationalism and social justice prose
List II: (Advocate)
I. Subramania Bharati
II. Moovalur Ramamirtham Ammaiyar
III. Periyar E.V. Ramasamy
IV. Maraimalai Adigal
(A) P-IV, Q-I, R-II, S-III
(B) P-I, Q-IV, R-III, S-II
(C) P-IV, Q-II, R-I, S-III
(D) P-II, Q-III, R-IV, S-I
(E) Answer not known

68. Which of the following is the most appropriate description of the global influence of Subramania Bharati?
(A) His influence is strictly restricted to the town of Etayapuram.
(B) He is primarily remembered for writing English textbooks.
(C) His work has inspired and influenced the global Tamil diaspora.
(D) His work was forgotten until the recent technological boom.
(E) Answer not known

69. Read the following statements about C.N. Annadurai's literary style:
I. He effectively used Tamil film and stage dramas to disseminate Dravidian political ideology.
II. His novels like 'Rangoon Radha' functioned as powerful political allegories.
III. He strictly wrote in orthodox poetic meter, avoiding prose entirely.
IV. His writings played a crucial role in the political mobilisation of the DMK.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, III and IV
(C) I and IV
(D) II and III
(E) Answer not known

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(A) I, II, III, IV
(B) II, I, IV, III
(C) I, III, II, IV
(D) II, III, I, IV
(E) Answer not known

57. Read the following statements about the Tamil prose style of Periyar E.V. Ramasamy:
I. It was highly direct and intentionally avoided complex grammatical ornamentation.
II. It was heavily polemical and designed for political mass mobilisation.
III. It focused on iconoclastic themes challenging religious orthodoxy.
IV. It championed the usage of purely classical Sanskrit terms to elevate the language.
V. It was a primary vehicle for propagating anti-caste and social justice literature.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) I, II, IV and V
(C) II, III and V
(D) I, III and IV
(E) Answer not known

58. Match the historical influences in List I with their literary outcomes in List II:
List I: (Influence)
P. Print Revolution
Q. Manuscript Recovery
R. Colonial Modernity
S. Dravidian Movement
List II: (Literary Outcome)
I. Revival of classical Tamil pride
II. Democratisation of literature and journalism
III. Rationalist poetry and political allegory
IV. Adoption of the novel and short story forms
(A) P-II, Q-I, R-IV, S-III
(B) P-I, Q-II, R-III, S-IV
(C) P-IV, Q-III, R-II, S-I
(D) P-II, Q-IV, R-I, S-III
(E) Answer not known

59. Subramania Bharati's period of political exile, which profoundly influenced his literary output, was spent primarily in which location?
(A) Colombo city
(B) Pondicherry
(C) Rangoon city
(D) Singapore city
(E) Answer not known

60. Select the correct answer using the codes given below for the following Assertion (A) and Reason (R):
Assertion (A): Early 20th-century Tamil political writing placed a strong emphasis on social justice and anti-caste themes.
Reason (R): Writers of this period frequently drew inspiration exclusively from European romantic poetry.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

61. Identify the correct statement regarding the evolution of Tamil prose during the colonial period:
(A) It shifted to prose forms due to the print revolution.
(B) The government banned prose to prevent political mobilisation.
(C) Prose was restricted to translating administrative manuals.
(D) The transition resulted in the loss of classical poetry.
(E) Answer not known

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62. Identify the correctly matched pair of the author and the specific dimension of their work:
(A) U.V. Swaminatha Iyer - First Tamil short story writer
(B) Robert Caldwell - Tamil Lexical Purism movement
(C) Subramania Bharati - Swadeshi anti-colonial journalism
(D) Vedanayagam Pillai - Atheist and rationalist poetry
(E) Answer not known

63. Read the following statements regarding the role of early Tamil periodicals:
I. Journals like Swadesamitran were instrumental in bringing nationalistic ideas to Tamil readers.
II. Periodicals strictly avoided publishing literary works like short stories or serialised

of ancient Tamil Sangam literature.
(B) It was initiated to counteract the heavy influx of Sanskrit terms into Tamil prose and speech.
(C) It was championed by scholars like Maraimalai Adigal.
(D) It aimed to prove that Tamil could function effectively without relying on borrowed languages.
(E) Answer not known

78. Identify the incorrectly matched pair of the Tamil literary personality and their primary designation/title:
(A) U.V. Swaminatha Iyer - Tamil Thatha (Grandfather of Tamil)
(B) Subramania Bharati - Mahakavi
(C) Robert Caldwell - Pioneer of the Tamil Stage
(D) Bharatidasan - Pavendar
(E) Answer not known

79. Which of the following was NOT a defining characteristic of early 20th-century Tamil nationalist literature?
(A) Instilling a sense of Swadeshi and self-reliance
(B) Critiquing the oppressive policies of the colonial government
(C) Integrating social reform ideologies with the demand for political independence
(D) Encouraging the complete adoption of Western cultural attire and abandoning Tamil heritage
(E) Answer not known

80. What is the most appropriate reason why U.V. Swaminatha Iyer's manuscript recovery is termed the 'Tamil literary renaissance'?
(A) It introduced the Western novel format to all Tamil readers.
(B) It led to the start of the first Tamil press in Tranquebar.
(C) It resurrected ancient texts, reshaping modern understanding.
(D) It initiated the Dravidian movement in Madras Presidency.
(E) Answer not known

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ANSWERS

1. (B) Tranquebar
Ziegenbalg arrived in the Danish colony of Tranquebar in 1706 as a missionary. He pioneered the printing of Tamil texts by establishing the first Tamil press there in 1712. This event marked the beginning of the print revolution in South India, allowing for the mass production of religious and educational literature in the Tamil language for the wider public.

2. (A) Both A and R are true and R is the correct explanation of A.
Robert Caldwell published A Comparative Grammar of the Dravidian or South-Indian Family of Languages in 1856. This scholarly work provided linguistic evidence that Tamil and other Dravidian languages were independent of Sanskrit. By establishing these non-Aryan origins, his research significantly bolstered modern Tamil identity and laid the scholarly foundation for the Dravidian linguistic pride and cultural identity movements.

3. (A) P-III, Q-I, R-IV, S-II
Tamil literature witnessed significant diversification through various pioneers during the colonial era. Vedanayagam Pillai authored the first Tamil novel, while U.V. Swaminatha Iyer dedicated his life to recovering ancient Sangam manuscripts. G. Subramania Iyer founded the nationalist journal Swadesamitran, and the medieval poet Pugalendi is renowned for Nalavenba, showcasing the rich historical evolution of the language and its forms.

4. (A) I and III
Swadesamitran was established in 1882 to spread nationalist content and political awareness among the masses. It played a vital role in early journalism and the democratisation of information throughout the Tamil region. Unlike publications focusing on complex prose, successful journals of this era aimed to reach a broader audience by using accessible language that was easily understood by the middle class.

5. (A) II, IV, I, III
The development of modern Tamil literature followed a specific timeline starting with the 1712 establishment of Ziegenbalg's press. Robert Caldwell's comparative grammar was published in 1856, followed by the first Tamil novel, Piratapa Mudaliar Charithiram, in 1879. Finally, the nationalist journal Swadesamitran was founded in 1882, completing this sequence of landmark events that shaped the modern history of Tamil literature.

6. (D) Piratapa Mudaliar Charithiram
Samuel Vedanayagam Pillai wrote Piratapa Mudaliar Charithiram in 1879, which is widely recognised as the first novel in the Tamil language. This work marked a major shift from traditional verse to prose-based storytelling. It incorporated social themes and moral lessons, paving the way for the development of modern fiction and the novel genre in South India during the colonial period.

7. (B) He edited and published ancient Sangam texts like Purananuru.
U.V. Swaminatha Iyer dedicated his career to the recovery and preservation of ancient Tamil literature. He traveled extensively to collect decaying palm-leaf manuscripts and subsequently edited and published foundational Sangam texts like Purananuru and Cilappatikaram. His tireless efforts resurrected these classical works from historical oblivion, earning him the title of the grandfather of modern Tamil literary and classical studies.

8. (C) He avoided using simple Tamil dialects in his poetry to maintain classical purity.
Subramania Bharati was a revolutionary poet who advocated for the democratisation of literature. He deliberately used simple Tamil dialects and straightforward language to ensure his nationalist and social reform messages reached the common people. He did not avoid simple language to maintain classical purity; instead, he pioneered a modern poetic style that

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was accessible and highly influential for all social classes.

9. (D) C.N. Annadurai - Nallathambi and Rangoon Radha
C.N. Annadurai was a prominent leader and writer who used literature for political mobilisation. His works, including Nallathambi and Rangoon Radha, served as allegories for the Dravidian movement's ideologies. He effectively utilised the novel and play formats to disseminate social and political messages, significantly influencing the cultural landscape of Tamil Nadu during the mid-twentieth century through his popular creative writings.

10. (A) Kudinilam Maruvadum
U.V. Swaminatha Iyer is celebrated for recovering and publishing classical manuscripts such as the Purananuru, Pattuppattu, and the epic Cilappatikaram. These ancient works were salvaged from decaying palm leaves and brought to print. In contrast, Kudinilam Maruvadum is a modern literary work and was not part of the ancient classical manuscripts rescued during the late nineteenth-century Tamil literary renaissance.

11. (A) I, II and IV
The Pure Tamil Movement, or Thani Tamil Iyakkam, was spearheaded by the scholar Maraimalai Adigal. Its primary objective was to assert Tamil linguistic independence by removing Sanskrit loan words and promoting cultural purity. The movement encouraged the creation of new Tamil equivalents for foreign terms rather than opposing them, effectively strengthening the language's unique identity and heritage during the colonial period.

12. (A) Bartholomaeus Ziegenbalg → Vedanayagam Pillai → G. Subramania Iyer → Periyar E.V. Ramasamy
The evolution of Tamil prose and journalism began with Bartholomaeus Ziegenbalg's introduction of the printing press in 1712. Later, Vedanayagam Pillai transitioned literature toward the novel form in the late nineteenth century. G. Subramania Iyer then pioneered nationalist journalism with Swadesamitran. Finally, Periyar E.V. Ramasamy used direct prose in the twentieth century for social justice and political mobilisation efforts.

13. (A) It popularised accessible prose and humour for the middle class.
Ananda Vikatan achieved widespread success in the early twentieth century by popularising accessible prose and humour tailored for the middle class. Unlike more traditional or academic publications, it used a lighthearted and engaging style that resonated with everyday readers. This approach helped create a new reading public in Tamil Nadu, making literature and social commentary enjoyable for a broader demographic.

14. (D) A is false but R is true.
Periyar E.V. Ramasamy deliberately avoided ornate or poetic language in his newspaper Kudi Arasu. Instead, he employed a direct, simple, and iconoclastic prose style intended for political mobilization and social reform. His writing focused on challenging religious orthodoxy and caste hierarchies rather than maintaining medieval traditions, though the logical framework of the specific test item classifies the reason differently.

15. (A) P-IV, Q-I, R-II, S-III
Early twentieth-century Tamil journalism was defined by diverse publications and their influential leaders. Periyar E.V. Ramasamy established Kudi Arasu to promote rationalism, while G. Subramania Iyer founded Swadesamitran for nationalist causes. Pudhumai Penn served as a platform for women writers and social reform. Additionally, S.S. Vasan's Ananda Vikatan became a popular magazine that catered to the urban middle-class readership.

16. (C) Literature for women's rights and social reform
Moovalur Ramamirtham Ammaiyar was a prominent social activist and writer who used literature as a tool for advocacy. She is best known for her contributions to women's rights and her fierce opposition to the Devadasi system. Her writings highlighted social inequalities and called for reform, making her a significant figure in the early twentieth-century feminist and social justice movements.

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17. (A) I, II, IV and V
Subramania Bharati was a multifaceted literary figure who wrote powerful nationalist poetry and Shakti poems advocating for women's liberation. He also contributed significantly to prose and journalism through his work with Swadesamitran. By using simple Tamil dialects, he democratised literature, ensuring his messages about nature and patriotism reached all segments of society, thus revolutionising the modern Tamil literary tradition.

18. (D) Piratapa Mudaliar Charithiram
Vedanayagam Pillai authored Piratapa Mudaliar Charithiram in 1879, which remains a landmark in Tamil literary history. This work represents the significant transition from the traditional dominance of poetry to the emergence of the novel form. By using prose to explore social themes and moral characters, Pillai introduced a new genre that allowed for broader storytelling and influenced future Tamil novelists.

19. (A) He bridges the medieval and modern eras via Kula Sekarapandian.
Ottakkuttar was a significant literary figure who played a vital role in connecting different periods of history. He is recognized for bridging the gap between the medieval era and modern literary developments through works such as Kula Sekarapandian. His contributions helped maintain the continuity of the Tamil literary tradition, providing a historical link that scholars use to understand linguistic evolution.

20. (C) He strongly advocated for the continuation of orthodox caste hierarchies in his poetry.
Bharatidasan was a revolutionary poet and a dedicated disciple of Subramania Bharati who strongly opposed orthodox caste hierarchies. His work was deeply rooted in the Dravidian ideology and the Self-Respect Movement. He utilised his poetry to champion rationalism, equality, and women's liberation. Therefore, any claim that he supported caste discrimination is incorrect, as his entire career focused on justice.

21. (A) Pudhumai Penn magazine - Preservation of the Devadasi system
The magazine Pudhumai Penn was a platform dedicated to social reform and the empowerment of women during the early twentieth century. It did not advocate for the preservation of the Devadasi system; rather, it supported movements aimed at its abolition. The publication fostered feminist writing and challenged traditional patriarchal structures, aligning with the broader progressive goals of the Tamil reform era.

22. (A) Both A and R are true and R is the correct explanation of A.
Subramania Bharati actively advocated for the use of simple Tamil and local dialects in his literary works. He believed that the complexities of classical grammar should not hinder the spread of nationalist ideas and social reform messages. By simplifying the language, he successfully democratised literature, making his patriotic songs and revolutionary concepts accessible to the common masses across the region.

23. (A) P-I, Q-II, R-III, S-IV
Tamil dramatic literature evolved through several key phases, starting with the realistic plays and professional standards introduced by Pammal Sambandam Mudaliar. C.N. Annadurai later used stage dramas as political allegories to disseminate Dravidian ideologies. This professional theatre tradition eventually provided the foundation for early Tamil cinema, where social message plays were adapted for the screen to reach and influence mass audiences.

24. (C) Support for the Varna occupational system
Subramania Bharati was a progressive reformer whose poetry centered on themes of social equality and national liberation. He strongly advocated for universal women's education, the eradication of caste discrimination, and the support of modern widow remarriage. He did not support the traditional Varna occupational system; instead, he worked to dismantle such hierarchies to create a more just and united society.

25. (A) II and III
The print revolution in Tamil Nadu, initiated by missionaries like Ziegenbalg, significantly expanded the availability of texts. Christian missionaries contributed greatly by publishing standardized grammars and dictionaries, which helped formalise the language. This advent of Tamil printing played a crucial role in the democratisation of literature, moving knowledge

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away from exclusive circles and making it accessible to the general public.

26. (A) I, II, III, IV
The timeline of Tamil literary significance begins with the medieval work Nalavenba by Pugalendi. This was followed by the early eighteenth-century Bible translations by Bartholomaeus Ziegenbalg. In the mid-nineteenth century, Robert Caldwell published his influential comparative grammar. Finally, in the twentieth century, C.N. Annadurai's Nallathambi represented the modern phase of literature used for social and political messaging within the movement.

27. (B) Use of fiction as political allegory for the Dravidian movement.
C.N. Annadurai utilized fiction, such as the novel Rangoon Radha, as a powerful tool for political allegory. He aimed to disseminate the ideologies of the Dravidian movement to a wider audience through engaging prose and storytelling. This approach allowed him to address social inequalities and political themes in a manner that was accessible and influential for the masses, effectively bridging literature.

28. (B) 1856
Robert Caldwell's seminal work, titled A Comparative Grammar of the Dravidian or South-Indian Family of Languages, was published in 1856. This publication was a turning point in Tamil studies, as it scientifically established that Dravidian languages were independent of the Indo-European family. His research provided a scholarly basis for the modern assertion of Tamil linguistic identity and its historical roots.

29. (A) Kudinilam Maruvadum - Bharatidasan
Kudinilam Maruvadum is a notable work by the revolutionary poet Bharatidasan, reflecting his commitment to social reform and Dravidian ideology. While other figures like U.V. Swaminatha Iyer were famous for recovering manuscripts and Vedanayagam Pillai for the first novel, Bharatidasan focused on themes of rationalism and equality. His poetry served to inspire the Self-Respect Movement and challenge traditional hierarchies.

30. (C) A is true but R is false.
Maraimalai Adigal was the leading figure of the Pure Tamil Movement, which aimed to preserve the linguistic integrity of the language. While the movement sought to eliminate Sanskrit loan words and assert cultural independence, it did not aim to directly introduce English scientific terms into poetry. Instead, it focused on creating new Tamil equivalents, or neologisms, to replace foreign vocabulary.

31. (A) I, II and IV
U.V. Swaminatha Iyer, known as a dedicated manuscript hunter, traveled across the Tamil region to collect decaying palm-leaf manuscripts. His tireless work in editing and printing these texts made classical Sangam literature accessible to the general public for the first time. By rescuing these foundational works from historical oblivion, he played a central role in the nineteenth-century renaissance of pride.

32. (A) Dominance of Poetry → Adoption of the Novel form → Proliferation of Social Reform Short Stories
The colonial period saw a distinct transition in Tamil literary forms, beginning with the traditional dominance of poetry and devotional verse. With the influence of Western education and print culture, authors adopted the novel form, exemplified by Vedanayagam Pillai. This was followed by the proliferation of social reform short stories, which became a vital medium for addressing contemporary issues like caste.

33. (B) G. Subramania Iyer
G. Subramania Iyer was a pioneering moderate nationalist and journalist who established both the English newspaper The Hindu and the Tamil journal Swadesamitran. His work in the late nineteenth century was instrumental in fostering political awareness and disseminating nationalist ideas among the reading public. He used these platforms to critique colonial policies and promote reform, significantly shaping modern Indian journalism.

34. (D) They formalised Tamil grammar and compiled extensive dictionaries.
Christian missionaries played a vital role in the development of modern Tamil literature by introducing the printing press and formalizing

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CHAPTER 08

Contemporary Tamil Literature (Post-Independence to Present)

1. Who is widely considered the founder of the 'Pudukkavithai' (new poetry) movement in contemporary Tamil literature?
(A) Thanjai Prakash
(B) Pudhumai Pithan
(C) Jeyakanthan
(D) Na. Pichamurthy
(E) Answer not known

2. Consider the following statements regarding the characteristics of the Tamil 'Pudukkavithai' movement:
I. It strictly adheres to classical metre and rhyme schemes.
II. It frequently explores urban themes and existential concerns.
III. It represents a clear departure from classical Tamil poetry norms.
Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I and III
(D) II only
(E) Answer not known

3. Read the following statements and select the correct option.
Assertion (A): Post-independence Tamil literature saw a significant rise in social realism, focusing on working-class themes and caste oppression.
Reason (R): The influence of European modernism and political awakening drove writers to document the lived realities of subaltern communities.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

4. Match the following Tamil authors in List I with their associated themes or regions in List II:
List I: (Authors)
P. Ki. Rajanarayanan
Q. Ashokamitran
R. La. Sa. Ramamirtham
S. Bama
List II: (Themes or Regions)
I. Madras city and urban middle class
II. Dalit autobiographical writing
III. Kovilpatti region and dialect literature
IV. Rural village life and women characters
(A) P-III, Q-I, R-IV, S-II
(B) P-III, Q-IV, R-I, S-II
(C) P-IV, Q-I, R-III, S-II
(D) P-I, Q-III, R-II, S-IV
(E) Answer not known

5. Which of the following statements about the writer Jeyakanthan is correct?
(A) He is known for social realism, middle-class life, and feminist issues.
(B) He primarily authored historical fiction based on the ancient Chola Empire.
(C) His works are devoid of female characters and feminist consciousness.
(D) He is regarded as the primary pioneer of early Tamil science fiction narratives.
(E) Answer not known

6. Consider the following statements regarding Tamil Dalit literature:
I. It emerged to highlight subaltern voices and experiences of caste oppression.
II. Bama's "Karukku" is recognized as the first major Tamil Dalit autobiography.
III. Writer Imayam is celebrated for his Dalit novel "Koveru Kazhuthaigal".
IV. It predominantly focuses on elite urban

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43. (B) Rationalist literature, anti-caste work, and social justice.
Periyar E.V. Ramasamy established the newspaper Kudi Arasu to serve as a voice for the Self-Respect Movement. The publication primarily focused on themes of rationalism, anti-caste activism, and social justice. By using direct and uncompromising prose, Periyar challenged religious orthodoxy and traditional hierarchies. Kudi Arasu became an essential tool for political education and the dissemination of progressive, iconoclastic ideas.

44. (B) Pugalendi
Nalavenba is a classic work of Tamil literature authored by the medieval poet Pugalendi. This text is celebrated for its poetic beauty and its retelling of the story of King Nala and Queen Damayanti. Pugalendi's mastery of the venba meter earned him great fame, and his work remains an important part of the literary canon, bridging different eras of tradition.

45. (A) II and III
In the early twentieth century, women writers increasingly used literature as a tool for social reform rather than just spiritual devotion. Publications like Pudhumai Penn were instrumental in fostering this early Tamil feminist literature. These authors focused on challenging patriarchal structures and advocating for women's rights, significantly contributing to the broader social justice movements and changing the modern literary world.

46. (A) P-II, Q-III, R-IV, S-I
The evolution of modern Tamil literature is characterized by several distinct movements. Lexical purism aimed to replace Sanskrit loan words with Tamil equivalents, while Self-Respect literature focused on anti-caste and rationalist prose. Early novelists adopted Western literary formats for indigenous stories. Concurrently, Swadeshi journalism emerged as a powerful medium for anti-colonial writing, fostering moderate nationalism and political awareness among the public.

47. (D) Film served as a cultural bridge, adapting social message plays and literary prose for mass audiences.
During the colonial period, Tamil film emerged as a significant cultural bridge that adapted professional stage plays and literary prose for a mass audience. Rather than boycotting literature, early cinema relied heavily on scripts derived from social message dramas. This transition allowed reformist ideas and popular stories to reach a wider population, thus amplifying the impact of modern literary themes.

48. (A) Missionary Bible translations → Grammars and Dictionaries → Nationalist Journalism → Dravidian Political Prose
The expansion of Tamil print culture began with missionary Bible translations in the early eighteenth century. This led to the scholarly production of grammars and dictionaries, which standardized the language. By the late nineteenth century, nationalist journalism emerged to spread anti-colonial sentiment. Finally, in the twentieth century, Dravidian political prose became a dominant form used for social justice and mass political mobilization.

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49. (A) Both A and R are true and R is the correct explanation of A.
C.N. Annadurai effectively bridged the gap between Tamil literary prose and mass political mobilisation. He used creative works like novels and stage plays as allegories to popularise the ideologies of the DMK and the Dravidian movement. His ability to blend engaging storytelling with social and political messages made his writing a powerful tool, successfully engaging a broad audience in discourse.

50. (D) Social reform literature deliberately avoided discussions on women's rights and widow remarriage.
Modern Tamil literature was deeply intertwined with social reform and national awakening. It was during this period that writers transitioned toward accessible prose to reach the middle class and used the print revolution to democratise knowledge. Contrary to avoiding social issues, this literature actively addressed and championed themes like women's rights and anti-caste sentiments, making them central topics of contemporary discourse.

linguistic studies. They compiled extensive dictionaries and wrote comprehensive grammatical texts to facilitate communication and education. These scholarly efforts helped standardize the Tamil language and provided a foundation for later literary and journalistic expansions, making written materials more consistent and accessible.

35. (A) P-IV, Q-III, R-I, S-II
Different literary figures shaped modern Tamil identity through specific themes. Bharatidasan focused on anti-caste rationalist poetry, while Maraimalai Adigal championed linguistic purism. Periyar E.V. Ramasamy utilized a direct and polemical prose style for social justice advocacy. Meanwhile, Subramania Bharati is celebrated for his patriotic songs that inspired the freedom movement and instilled a sense of national pride among the population.

36. (C) Early practitioners completely avoided themes of social reform to focus on mythology.
The Tamil short story emerged as a major genre during the late nineteenth and early twentieth centuries, heavily influenced by Western literary traditions and the rise of print culture. Far from avoiding social themes, early practitioners used the short story as a primary vehicle for advocating anti-caste ideas and women's rights. The genre was central to the reform movements.

37. (A) I, II, IV and V
Pammal Sambandam Mudaliar was a pioneer of Tamil drama who introduced professional theatre standards and realistic plays. His work significantly elevated the social respectability of the stage and addressed contemporary social themes. Furthermore, his dramatic contributions laid the cultural foundation for the transition into early Tamil cinema. He did not avoid social issues; instead, he used theatre as a modern tool.

38. (A) Both A and R are true and R is the correct explanation of A.
Bharatidasan's poetry marked a stark departure from traditional religious devotion in Tamil literature. As a committed participant in the Self-Respect Movement, he utilised his creative work to propagate rationalist and atheist ideologies. His verses focused on social justice, linguistic pride, and the empowerment of the marginalized. This alignment with the movement's goals explains why his poetic themes shifted toward revolution.

39. (B) Subramania Bharati - Etayapuram
Subramania Bharati, the celebrated national poet of Tamil Nadu, was born in the town of Etayapuram in 1882. His early life in this region significantly influenced his literary sensibilities and patriotic fervor. While he later moved to Chennai and lived in exile in Pondicherry, Etayapuram remains central to his identity as a figure who revolutionized poetry and championed freedom.

40. (C) Integration of Hindi vocabulary into Tamil prose
The Pure Tamil Movement, led by Maraimalai Adigal, focused on linguistic purism and the removal of Sanskrit loan words from the language. It promoted the term Tamil Thenmozhiyar and encouraged the creation of new Tamil equivalents for foreign terms. Integrating Hindi vocabulary was never a goal; in fact, the movement sought to distance Tamil from external influences to assert independence.

41. (D) It was a platform for feminist writing and social reform.
Pudhumai Penn was a significant magazine in the early twentieth century that served as a dedicated platform for feminist writing and social reform. It played a crucial role in voicing the concerns of women and questioning the patriarchal structures of the time. By fostering a space for female authors and progressive discourse, the publication contributed significantly to the modern tradition.

42. (A) I, II, III, IV
The historical sequence of Tamil literary and print contributions begins with Ziegenbalg in the early eighteenth century. Vedanayagam Pillai followed in the nineteenth century, authoring the first Tamil novel. Subramania Bharati then revolutionized poetry and journalism during the nationalist movement in the early twentieth century. Finally, C.N. Annadurai utilized literature for political mobilisation within the Dravidian movement during the mid-twentieth century.

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and revolutionary ideas, profoundly shaping his contribution to modern literature.

60. (C) A is true but R is false.
Early twentieth-century Tamil political writing placed a strong emphasis on social justice and anti-caste themes, reflecting the region's growing social consciousness. While writers were aware of global literary trends, they did not draw inspiration exclusively from European romantic poetry. Instead, their work was primarily rooted in local social movements, ancient Tamil traditions, and the immediate need for social reform.

61. (A) It shifted to prose forms due to the print revolution.
The evolution of Tamil literature during the colonial period was marked by a significant shift toward prose forms, primarily driven by the print revolution. As printing technology made mass production possible, prose became the most effective medium for reaching a broader audience. This transition facilitated the growth of journalism, novels, and social reform pamphlets, modernising the language without entirely abandoning poetry.

62. (C) Subramania Bharati - Swadeshi anti-colonial journalism
Subramania Bharati is widely recognised for his pioneering role in Swadeshi anti-colonial journalism. Through publications like India and Swadesamitran, he used his writing to inspire the masses against British rule. While other figures like Vedanayagam Pillai contributed the first novel and U.V. Swaminatha Iyer recovered manuscripts, Bharati's unique contribution lay in blending powerful nationalist sentiment with modern journalistic practices.

63. (A) I and III
Early Tamil periodicals like Swadesamitran were instrumental in introducing nationalist ideas to a growing readership. These journals did not avoid fiction; in fact, they often serialised novels and published short stories to engage their audience. By doing so, they created a new reading public and fostered middle-class engagement with both political issues and modern literary forms, influencing social life.

64. (C) U.V. Swaminatha Iyer played a marginal role and opposed the printing of Sangam texts.
The Tamil literary renaissance was characterized by the recovery of ancient manuscripts, which established the antiquity of the civilization. U.V. Swaminatha Iyer played a central role in this movement. He dedicated his life to searching for, editing, and printing Sangam texts. His work transformed exclusive manuscripts into accessible printed books, revitalising the cultural identity and pride of the Tamil-speaking people.

65. (A) Birth in Etayapuram → Journalism in Chennai → Exile in Pondicherry → Final years
Subramania Bharati's life followed a sequence starting with his birth in Etayapuram. He later moved to Chennai, where he began his career in journalism with Swadesamitran. To avoid British persecution, he lived in exile in Pondicherry for many years, where his literary output flourished. Finally, he returned to Chennai for his final years, leaving behind a legacy that transformed literature.

66. (D) Complete eradication of oral folk traditions
The print revolution, pioneered by figures like Ziegenbalg, led to the democratisation of textual knowledge and the standardisation of Tamil script and prose. It also facilitated religious and secular translation works. However, it did not lead to the complete eradication of oral folk traditions. While print became a dominant medium, oral traditions continued to exist alongside written literature, remaining cultural.

67. (A) P-IV, Q-I, R-II, S-III
Key figures in Tamil history championed specific reformist themes through their writing. Maraimalai Adigal advocated for linguistic purism, while Subramania Bharati used Shakti poetry to promote women's liberation. Moovalur Ramamirtham Ammaiyar focused on anti-Devadasi and feminist literature. Simultaneously, Periyar E.V. Ramasamy employed direct prose to spread iconoclastic rationalism and social justice, illustrating the diverse literary approaches taken to reform.

68. (C) His work has inspired and influenced the global Tamil diaspora.
Subramania Bharati's literary and patriotic contributions extend far beyond his local

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birthplace or the colonial era. His powerful verses on freedom, social reform, and cultural pride have inspired and influenced the global Tamil diaspora. His work remains a symbol of identity and resilience for Tamil speakers worldwide, ensuring that his legacy continues to be celebrated across international borders today.

69. (A) I, II and IV
C.N. Annadurai was a master of modern communication who effectively used stage dramas and film to disseminate Dravidian ideology. His novels, such as Rangoon Radha, functioned as powerful political allegories. He did not stick to orthodox poetic meters but instead embraced prose and common language. His writings played a crucial role in the political mobilisation of the DMK movement.

70. (D) A is false but R is true.
The adoption of the novel form in Tamil was not a purely indigenous development; it was heavily influenced by Western literary formats. Early Tamil novelists, such as Vedanayagam Pillai, consciously adapted the European prose structure to address local social themes and moral issues. This cross-cultural influence allowed for the emergence of a new genre that revitalised Tamil literature and storytelling.

71. (B) Nationalist Tamil journalism
The establishment of Swadesamitran in 1882 marked a major milestone in the field of nationalist Tamil journalism. Founded by G. Subramania Iyer, it was the first Tamil newspaper to focus on political news and nationalist content. The journal played a vital role in educating the public about colonial policies and fostering a sense of national identity, paving the way.

72. (C) Social reform literature - Addressing anti-caste and women's rights issues
Modern Tamil literature is accurately characterized by its focus on social reform, specifically addressing anti-caste issues and women's rights. Writers during this era used various forms, including novels and poetry, to challenge traditional social hierarchies and advocate for gender equality. This thematic focus distinguished the period from earlier eras, as literature became a powerful tool for change and social justice.

73. (D) Periyar E.V. Ramasamy
Periyar E.V. Ramasamy established the newspaper Kudi Arasu in 1925, which served as the primary mouthpiece for the Self-Respect Movement. The publication was a cornerstone for rationalist and political writing, focusing on themes like social justice and anti-caste activism. Periyar used this platform to disseminate iconoclastic ideas and mobilise the masses, significantly impacting the socio-political landscape of the region.

74. (A) It expresses love for the Tamil land and its natural beauty.
Subramania Bharati's nature poetry is celebrated for its deep expression of love for the Tamil land and its natural beauty. Through his verses, he captured the essence of the local landscape, integrating his patriotic feelings with descriptions of mountains, rivers, and fields. This work was written in simple, accessible Tamil, ensuring that his appreciation for his homeland resonated.

75. (A) P-III, Q-I, R-IV, S-II
Significant literary and scholarly contributions advanced key concepts in Tamil history. Robert Caldwell's work provided the non-Aryan origin thesis, while the print revolution facilitated the democratisation of text reproduction. Swadesamitran pioneered anti-colonial nationalist journalism, fostering political awareness. Meanwhile, the term Tamil Thenmozhiyar was associated with linguistic purism and the Pure Tamil Movement, illustrating how scholarship shaped modern identity.

76. (A) I, II, III and V
During the colonial period, Tamil theatre underwent a significant transition from traditional street plays to formal professional drama. Pammal Sambandam Mudaliar was a central figure who pioneered realistic plays, making theatre a vital medium for social reform messages. These stage traditions were not for colonial officials alone but engaged the masses, providing the foundation for the emergence of early cinema.

77. (A) It strongly opposed the recovery and study of ancient Tamil Sangam literature.
The Pure Tamil Movement did not oppose the recovery and study of ancient Sangam literature; in fact, it drew great inspiration from these

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classical works to assert linguistic independence. The movement aimed to counteract the influx of Sanskrit terms and was championed by Maraimalai Adigal. It sought to prove that Tamil could function effectively on its own, utilizing its ancient heritage.

78. (C) Robert Caldwell - Pioneer of the Tamil Stage
Robert Caldwell is correctly remembered as a pioneering linguist and the author of the comparative grammar of Dravidian languages, not as a pioneer of the Tamil stage. That title is more appropriately associated with Pammal Sambandam Mudaliar. Other titles are correctly matched: U.V. Swaminatha Iyer is the Tamil Thatha, Subramania Bharati is Mahakavi, and Bharatidasan is Pavendar, reflecting their contributions.

79. (D) Encouraging the complete adoption of Western cultural attire and abandoning Tamil heritage
Tamil nationalist literature was defined by its focus on instilling a sense of Swadeshi, critiquing colonial policies, and integrating social reform with the demand for independence. It did not encourage the complete adoption of Western culture or the abandonment of Tamil heritage. On the contrary, writers sought to revitalize indigenous traditions and pride while selectively using modern forms to express resistance.

80. (C) It resurrected ancient texts, reshaping modern understanding.
U.V. Swaminatha Iyer's recovery of manuscripts is termed a renaissance because it resurrected ancient Sangam texts that had been largely forgotten. By meticulously collecting and printing these classical works, he reshaped the modern understanding of Tamil history and literature. This rebirth of ancient knowledge provided a scholarly basis for cultural pride and established the antiquity of the civilization, fundamentally changing identity.

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51. (A) I, II and IV
Robert Caldwell's A Comparative Grammar of the Dravidian Languages, published in 1856, revolutionized the understanding of South Indian history. He theorised that Dravidian languages had a non-Aryan origin independent of Sanskrit. This scholarly work did not diminish Tamil pride; instead, it provided a scientific foundation for later identity movements and significantly bolstered modern Tamil linguistic and cultural consciousness during the period.

52. (C) Subramania Bharati - Ananda Vikatan
Subramania Bharati was primarily associated with nationalist journals like Swadesamitran and India, rather than Ananda Vikatan. While Ananda Vikatan was a popular middle-class magazine founded later, Bharati's journalistic career focused on spreading anti-colonial sentiment and social reform ideas. Periyar is correctly linked to Kudi Arasu, and G. Subramania Iyer to The Hindu, while Annadurai is known for Dravida Nadu.

53. (A) Glorification of the British colonial administration
Bharatidasan was a revolutionary poet who focused on rationalism, atheism, and the Dravidian ideology. His works were dedicated to linguistic pride, women's liberation, and social equality. He did not glorify the British colonial administration; instead, his poetry aimed to dismantle oppressive systems, whether they were social hierarchies or foreign rule, and inspired the masses toward self-respect and cultural and political independence.

54. (D) It represented women's liberation, strength, and equality.
In his Shakti poetry, Subramania Bharati used the goddess metaphor as a powerful symbol for women's liberation and empowerment. Rather than following traditional ritualistic or restrictive interpretations, he reimagined divine strength as the inherent potential of women in modern society. This poetic approach aimed to advocate for gender equality and encourage women to take active roles in social reform movements.

55. (B) Bharatidasan
Kudinilam Maruvadum is a significant work of social poetry authored by Bharatidasan. This work reflects his strong commitment to the ideals of the Dravidian movement and his focus on social justice. Through his verses, Bharatidasan challenged traditional norms and advocated for a rationalist approach to societal issues, cementing his role as a leading literary voice for reform and equality.

56. (A) I, II, III, IV
The socio-literary history of Tamil Nadu began with the establishment of the first printing press by missionaries in the early eighteenth century. This foundation allowed for the later recovery and printing of classical Sangam texts in the nineteenth century. These developments paved the way for the rise of nationalist journalism during the independence struggle and the subsequent emergence of Self-Respect literature.

57. (A) I, II, III and V
Periyar E.V. Ramasamy developed a prose style that was direct and intentionally avoided complex grammatical ornamentation. His writing was heavily polemical, designed for political mass mobilisation and challenging religious orthodoxy. He championed the usage of accessible language rather than classical Sanskrit terms to ensure his anti-caste and social justice messages reached the common people, thereby revolutionising modern political communication.

58. (A) P-II, Q-I, R-IV, S-III
Various historical influences shaped Tamil literary outcomes. The print revolution led to the democratisation of literature and journalism, while manuscript recovery fostered a revival of classical pride. Colonial modernity introduced Western forms like the novel and short story. Simultaneously, the Dravidian movement inspired rationalist poetry and political allegory, illustrating how social and technological changes profoundly impacted the themes of writing.

59. (B) Pondicherry
Subramania Bharati spent a significant portion of his life in exile in Pondicherry to escape arrest by the British colonial government. During this period, he continued his literary and journalistic activities, producing some of his most influential works. Pondicherry served as a sanctuary where he could freely express his nationalist views

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narratives and historical kingdoms.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) II, III and IV
(C) I and II
(D) III and IV
(E) Answer not known

7. Arrange the following literary figures/works in a logical chronological sequence based on their general emergence in Tamil literary history:
I. Kalki's "Ponniyin Selvan"
II. Jeyakanthan's social realist phase
III. Bama's "Karukku"
(A) I, II, III
(B) II, I, III
(C) III, I, II
(D) I, III, II
(E) Answer not known

8. Which of the following pairs is correctly matched regarding authors and their major works?
(A) Oru Nadigai Natakam Paarkiral - Ashokamitran's urban middle-class drama
(B) Pazhaiyana Kazhithalum - Bama
(C) Sivagamiyin Sabatham - Sivasankari
(D) JJ Oru Aatrayin Kadhai - Sundara Ramasamy
(E) Answer not known

9. Identify the incorrect statement regarding Perumal Murugan and his literary significance:
(A) His novels extensively capture the rural life and complexities of Tamil Nadu.
(B) His literature intentionally avoids addressing complex themes like caste violence.
(C) His work "One Part Woman" generated significant controversy regarding caste and sexuality.
(D) He underwent a brief period of "writer's silence" following the controversy over his book.
(E) Answer not known

10. Which writer's prose is highly characterized by its minimalism, spare style, and focus on the quiet realism of the Madras urban middle class?
(A) Ki. Rajanarayanan
(B) La. Sa. Ramamirtham
(C) Ashokamitran
(D) Thanjai Prakash
(E) Answer not known

11. Consider the following statements regarding Kalki Krishnamurthy and his works:
I. He is considered a pioneer of Tamil historical fiction.
II. "Ponniyin Selvan" is based heavily on the Pallava dynasty.
III. "Sivagamiyin Sabatham" is a significant work set in the Pallava period.
IV. His works contributed significantly to a revival of Chola historical imagination.
V. Mani Ratnam adapted "Ponniyin Selvan" into a major film.
Which of the above statement(s) is/are correct?
(A) I, III, IV and V
(B) I, II, IV and V
(C) I, III and V
(D) II, III and IV
(E) Answer not known

12. Select the correct evolutionary sequence of Tamil poetic forms as per literary history:
(A) Pudukkavithai → Sangam Metre → Digital Haiku
(B) Sangam Metre → Pudukkavithai → Digital internet poetry
(C) Digital internet poetry → Sangam Metre → Pudukkavithai
(D) Sangam Metre → Digital internet poetry → Pudukkavithai
(E) Answer not known

13. Read the following statements and select the correct option.
Assertion (A): Bama's "Karukku" achieved significant international recognition and translation.
Reason (R): It is the first major Tamil historical novel focusing extensively on the reign of the early Chola kings.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

14. Match the following Tamil literature concepts in List I with their direct associations in List II:
List I: (Concepts)
P. Karisal Ilakkiyam

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72. Select the correct logical hierarchy of Indian literary awards recognizing Tamil writers, from localized/academic recognition up to the highest national overarching literary award:
(A) Jnanpith Award → Sahitya Akademi → Local literary journals
(B) Local literary journals → Sahitya Akademi → Jnanpith Award
(C) Sahitya Akademi → Local literary journals → Jnanpith Award
(D) Jnanpith Award → Local literary journals → Sahitya Akademi
(E) Answer not known

73. Read the following statements and select the correct option.
Assertion (A): Tamil internet literature has created a democratized, accessible space for new writers.
Reason (R): Contemporary Tamil cinema frequently adapts traditional historical novels into modern screenplays.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

74. Match the literary forms in List I with their core definitions in List II:
List I: (Forms)
P. Post-independence Literature
Q. Contemporary Tamil Criticism
R. Digital Literature
S. Diaspora Literature
List II: (Definitions)
I. E-books, audiobooks, and web platforms
II. Explores themes of overseas identity, bilingualism, and displacement
III. Marked heavily by new themes like social realism and political writing
IV. Uses structured academic methodologies through dedicated journals
(A) P-III, Q-IV, R-I, S-II
(B) P-I, Q-II, R-III, S-IV
(C) P-III, Q-I, R-IV, S-II
(D) P-II, Q-IV, R-I, S-III
(E) Answer not known

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75. Which of the following authors is famously associated with winning the Sahitya Akademi award for his distinct contribution to Tamil literature, particularly noted for social realism?
(A) Rajesh Kumar
(B) Thanjai Prakash
(C) Ambujammal
(D) Jeyakanthan
(E) Answer not known

76. In the context of contemporary Tamil literature, "Modernism" is heavily characterized by:
(A) An emphasis on individualism, psychological depth, and societal alienation.
(B) A strict return to the grammatical rules laid out in Tholkappiyam.
(C) The exclusive production of children's folk songs and fables.
(D) Promoting classical mythological plays and ritual dramas in rural temple festivals.
(E) Answer not known

77. A central feature that contributed to the immense and enduring popularity of Kalki's "Ponniyin Selvan" among Tamil readers is:
(A) Its use of abstract, non-linear surrealism to confuse the narrative.
(B) Its vibrant historical imagination and the emotional revival of Chola glory.
(C) Its exclusive focus on 21st-century technological cybernetics.
(D) Its stark and often depressing portrayal of post-independence urban poverty and decay.
(E) Answer not known

78. Which of the following pairs is correctly matched regarding literary movements and their deeply associated writers?
(A) Science Fiction - U.V. Swaminatha Iyer
(B) Dalit Literature - Imayam
(C) Historical Romance - Bama
(D) Karisal Ilakkiyam - Pudhumai Pithan
(E) Answer not known

79. Which statement is true regarding contemporary Tamil feminist literature?
(A) Women writers exploring feminist consciousness and complex gender themes.
(B) High levels of suppression made it practically non-existent immediately after

I. It actively sought to expose the struggles of the working class.
II. It completely avoided political writing and social critique.
III. It brought the issues of caste oppression into mainstream literary discourse.

Which of the statements given above is/are incorrect?
(A) I and II
(B) II only
(C) III only
(D) I and III
(E) Answer not known

23. Read the following statements and select the correct option.
Assertion (A): The legacy of U.V. Swaminatha Iyer continues to influence contemporary Tamil literary scholarship and publishing.
Reason (R): The modernist Pudukkavithai movement emerged powerfully during the 1950s due to urban existential concerns.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

24. Match the items in List I with their descriptions in List II concerning significant literature and awards:
List I: (Literature/Awards)
P. Sahitya Akademi
Q. Jnanpith Award
R. Koveru Kazhuthaigal
S. One Part Woman
List II: (Significance)
I. National institution promoting integration via literary awards
II. Highest Indian literary honor recognizing Tamil authors
III. Controversial novel authored by Perumal Murugan
IV. Highly recognized Dalit novel authored by Imayam
(A) P-I, Q-II, R-IV, S-III
(B) P-II, Q-I, R-III, S-IV
(C) P-II, Q-IV, R-I, S-III
(D) P-I, Q-IV, R-II, S-III
(E) Answer not known

25. In the context of genre literature in Tamil, Rajesh Kumar is primarily categorized as an author of:
(A) Rural social realism
(B) Detective and popular fiction
(C) Post-modern free verse poetry
(D) Classical historical fiction
(E) Answer not known

26. Consider the following statements regarding Jeyakanthan's literary contributions:
I. He was a recipient of the Sahitya Akademi award.
II. "Oru Nadigai Natakam Paarkiral" is one of his major works.
III. "Agnisakshi" is a prominent novel authored by him.
IV. His works generally lack feminist consciousness and social critique.

Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II and III
(C) II and III
(D) I and IV
(E) Answer not known

27. Arrange the literary developments in Tamil literature in a logical thematic sequence from traditional to contemporary:
I. Strict adherence to classical metrics and epics
II. Rise of Pudukkavithai and modernist free verse
III. Proliferation of digital e-books and internet literature
(A) I, II, III
(B) II, I, III
(C) I, II, III
(D) III, II, I
(E) Answer not known

28. Identify the incorrectly matched pair among the following Dalit literature authors and their themes:
(A) Imayam - Historical revival of the Chola Empire's architecture
(B) Bama - Convent experience and autobiographical writing
(C) Sivakami - Intersection of Dalit women, caste, and gender

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Q. Pudukkavithai
R. Kalachuvadu
S. Tamil Internet Literature

List II: (Associations)
I. Free verse and modernism
II. Black soil region dialect literature
III. Blogs and online digital culture
IV. Serious intellectual literary magazine

(A) P-II, Q-I, R-IV, S-III
(B) P-I, Q-II, R-III, S-IV
(C) P-II, Q-IV, R-I, S-III
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

15. Who among the following is notably associated with the early development of Tamil children's literature in the post-independence era?
(A) Ambujammal
(B) Sivakami
(C) Sivasankari
(D) Bama
(E) Answer not known

16. In the context of contemporary Tamil writing, what fundamentally defines "Tamil Diaspora Literature"?
(A) Literature written exclusively by Tamil writers residing in Tamil Nadu about foreign lands.
(B) Traditional classical Tamil texts translated into multiple major foreign languages.
(C) Overseas Tamil writing that explores themes of identity, nostalgia, and bilingualism.
(D) Literature focused solely on environmental ecology in foreign countries.
(E) Answer not known

17. The legacy of Pudhumai Pithan in the Tamil short story genre is most strongly characterized by which of the following features?
(A) Strong adherence to strictly traditional and religious narratives of the past.
(B) Promotion of the Chola historical revival.
(C) Exclusive focus on children's folk tales and morality.
(D) Modernist approach, structural innovation, and surrealism.
(E) Answer not known

18. Which of the following pairs of Tamil literary magazines and their core focus is correctly matched?
(A) Popular detective fiction and serialized mass-market mystery stories.
(B) Kalki - Exclusive publication of Dalit poetry
(C) Kalachuvadu - Serious Tamil literary culture and social critique
(D) Karukku - Online science fiction and digital blogging
(E) Answer not known

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19. Identify the correct statement regarding writer Sivasankari:
(A) Known for being the primary pioneer of modern Tamil science fiction novels.
(B) Popular fiction dealing with social themes for a large women readership.
(C) The original author who penned the historical work Sivagamiyin Sabatham.
(D) She is widely acknowledged as the founder of the Pudukkavithai movement.
(E) Answer not known

20. Which prestigious Indian literary institution provides national recognition and integration for Tamil literature through its highly coveted annual awards?
(A) Tamil Nadu Public Service Commission
(B) Tamil Virtual Academy
(C) Tholkappiyar Sangam
(D) Sahitya Akademi
(E) Answer not known

21. Identify the incorrect statement about Tamil detective fiction:
(A) It primarily focuses on intellectual, existential philosophy rather than plot-driven mystery.
(B) Constitutes a major part of popular mass readership and commercial market in Tamil Nadu.
(C) Rajesh Kumar is a prominent and prolific writer in this genre.
(D) It emerged to cater to the growing demand for fast-paced, serialized fiction.
(E) Answer not known

22. Consider the following statements regarding the social realist movement in post-independence Tamil literature:

35. Which of the following is correct regarding La. Sa. Ramamirtham's writing?
(A) Exclusively wrote science fiction novels specifically aimed at young adult readers.
(B) Evocative portrayal of rural village life and strong women characters.
(C) His works are notably devoid of female perspectives and issues.
(D) Recognized as the primary lead author of Tamil detective fiction in the late 1990s.
(E) Answer not known

36. What is a defining stylistic feature of Ashokamitran's literary prose?
(A) Extravagant and highly ornamented classical vocabulary.
(B) Dialect-heavy rural folklore narratives specific to Kovilpatti.
(C) High-stakes political thrillers heavily reliant on superhero archetypes.
(D) Spare prose capturing the existential realities of the urban middle class.
(E) Answer not known

37. Uyirmmai and Kalachuvadu are best classified as primary examples of:
(A) Tamil literary magazines promoting serious literary culture.
(B) Historical novels translated into modern Tamil from the ancient Pallava period.
(C) Anthologies of ancient Sangam era poetry.
(D) Official biographies of medieval Chola kings.
(E) Answer not known

38. Identify the correctly matched pair regarding major Dalit literature works and their authors:
(A) Karukku - Sivakami
(B) Pazhaiyana Kazhithalum - Bama
(C) Koveru Kazhuthaigal - Imayam
(D) One Part Woman - Sundara Ramasamy
(E) Answer not known

39. Which of the following statements about Tamil literary modernism is incorrect?
(A) It strictly enforced classical poetic rules and vehemently rejected free verse.
(B) Significant influence by broad European modernist trends and global literary movements.
(C) It largely focused on contemporary themes of individualism and alienation.
(D) It often explored complex psychological states and existential concerns.
(E) Answer not known

40. Which prominent author, closely associated with the Kovilpatti school, wrote the critically acclaimed novel "JJ Oru Aatrayin Kadhai"?
(A) Jeyakanthan
(B) Ki. Rajanarayanan
(C) Ashokamitran
(D) Sundara Ramasamy
(E) Answer not known

41. The contemporary practice of translating world literature into Tamil primarily serves as an example of:
(A) Restricting the Tamil language from global intellectual influence.
(B) Expanding readership and facilitating meaningful cultural exchange.
(C) Promoting the exclusive superiority of English literature over Tamil.
(D) A deliberate decline in native Tamil literary production.
(E) Answer not known

42. Consider the following statements regarding Tamil environmental literature:
I. It explores themes of nature writing and ecology within Tamil Nadu.
II. It has seen recent developments as global ecological consciousness grows.
III. It focuses entirely on industrial urbanization without any ecological critique.
Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I and III
(D) I only
(E) Answer not known

43. Read the following statements and select the correct option.
Assertion (A): Sivakami's writings, such as "Pazhaiyana Kazhithalum", are highly significant in contemporary Tamil literature.
Reason (R): They provide a critical intersectional perspective on the struggles of Dalit women, addressing both caste and gender hierarchies.

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(E) Answer not known

58. Which of the following pairs concerning Tamil literary movements and their defining characteristics is correctly matched?
(A) Pudukkavithai - Strict adherence to Sangam metre
(B) Karisal Ilakkiyam - Exclusively urban Chennai narratives focused on the industrial port areas.
(C) Tamil Modernism - Influence of European modernism and existential alienation
(D) Diaspora Literature - Classical manuscript recovery and editing
(E) Answer not known

59. Which major national award has been conferred upon eminent Tamil writers, signifying the highest literary recognition in India and promoting national integration?
(A) Kalaimamani Award
(B) Arjuna Award
(C) Dadasaheb Phalke Award
(D) Jnanpith Award
(E) Answer not known

60. Which author's work explores the complex themes of caste violence and rural sexuality, famously leading to a controversy that caused his temporary "writer's silence"?
(A) Perumal Murugan
(B) Ashokamitran
(C) Jeyakanthan
(D) Imayam
(E) Answer not known

61. What was the defining feature of Na. Pichamurthy's contribution to modern Tamil literature?
(A) Spearheaded the revival of grand Chola historical novels and classical literature.
(B) Pioneered free verse movement, breaking away from rigid metrical rules.
(C) He systematically translated Shakespearean sonnets into classical Tamil metres.
(D) Established and managed the very first Tamil detective fiction and mystery magazine.
(E) Answer not known

62. Consider the following statements regarding the writer Ashokamitran:
I. He primarily focused on the grand historical narratives of ancient kings.
II. His prose is widely noted for its quiet realism and minimalism.
III. He frequently depicted the everyday struggles of the Madras urban middle class.
Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I and III
(D) II only
(E) Answer not known

63. Read the following statements and select the correct option.
Assertion (A): The emergence of Dalit literature in Tamil Nadu marks a profound structural shift in the state's literary landscape.
Reason (R): It brought forth marginalized subaltern voices, challenged mainstream aesthetic norms, and highlighted the lived realities of systemic caste oppression.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

64. Match the specific works in List I with their corresponding significance in List II:
List I: (Works)
P. JJ Oru Aatrayin Kadhai
Q. Agnisakshi
R. Pazhaiyana Kazhithalum
S. Ponniyin Selvan
List II: (Significance)
I. Jeyakanthan's powerful social realist novel
II. Sundara Ramasamy's literary masterpiece
III. Kalki's monumental historical novel
IV. Sivakami's critical novel on Dalit women
(A) P-II, Q-I, R-IV, S-III
(B) P-I, Q-II, R-III, S-IV
(C) P-II, Q-IV, R-I, S-III
(D) P-IV, Q-III, R-II, S-I
(E) Answer not known

65. Identify the correct statement regarding the relationship between contemporary Tamil literature and cinema:

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(B) Ashokamitran
(C) Ki. Rajanarayanan
(D) Thanjai Prakash
(E) Answer not known

51. Consider the following statements regarding the origins and nature of Pudukkavithai:
I. It emerged prominently during the 1950s.
II. Na. Pichamurthy is widely considered its founder.
III. It utilizes free verse rather than strict traditional grammar.
IV. It strictly avoids any mention of urban or existential themes.
V. Thanjai Prakash was one of its notable early pioneers.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) I, II, III and IV
(C) II, III and V
(D) I, III and IV
(E) Answer not known

52. Select the correct sequence of authors corresponding to their distinct literary phases: from Pudukkavithai pioneer, to Social realist, to Contemporary Dalit voice:
(A) Na. Pichamurthy → Jeyakanthan → Imayam
(B) Imayam → Na. Pichamurthy → Jeyakanthan
(C) Jeyakanthan → Imayam → Na. Pichamurthy
(D) Na. Pichamurthy → Imayam → Jeyakanthan
(E) Answer not known

53. Read the following statements and select the correct option.
Assertion (A): Tamil translations of world literature have significantly expanded the intellectual horizon of the Tamil readership.
Reason (R): Institutions like the Sahitya Akademi strictly prohibit translating non-Indian works into Tamil.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

54. Match the books in List I with their primary themes in List II:
List I: (Books)
P. Ponniyin Selvan
Q. Karukku
R. Oru Nadigai Natakam Paarkiral
S. Koveru Kazhuthaigal
List II: (Themes)
I. Social realism and women's issues
II. Subaltern voices and Dalit community struggles
III. Chola era historical imagination
IV. Personal convent experience and systemic caste oppression
(A) P-III, Q-IV, R-I, S-II
(B) P-I, Q-II, R-III, S-IV
(C) P-III, Q-II, R-I, S-IV
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

55. Identify the incorrect statement regarding the future and current state of Tamil literature in the digital age:
(A) Digital platforms have completely eradicated the need for any physical literary criticism.
(B) Shift to digital culture offers new and diverse opportunities for global dissemination.
(C) E-books and audiobooks are gradually and significantly changing the reading culture.
(D) Global Tamil networks heavily support a transnational literary ecosystem.
(E) Answer not known

56. In post-independence Tamil literature, "Social Realism" is best defined as:
(A) The depiction of mythological deities in modern urban settings.
(B) Literature that exclusively praises and documents the actions of ruling political parties.
(C) The revival of classical poetic forms without any contemporary narrative content or social critique.
(D) Realistic portrayal of social issues, working-class struggles, and systemic oppression.
(E) Answer not known

57. Kalki's monumental work "Sivagamiyin Sabatham" is a primary example of which genre?
(A) Dalit Autobiography
(B) Historical Fiction
(C) Science Fiction
(D) Pudukkavithai poetry

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(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

44. Match the literary movement or genre in List I with its core characteristic in List II:
List I: (Movement or Genre)
P. Pudukkavithai
Q. Social Realism
R. Tamil Science Fiction
S. Diaspora Literature
List II: (Characteristics)
I. Working-class themes and exposition of systemic oppression
II. Speculative concepts and futuristic genre development
III. No strict rhyme or metre, focusing on existential themes
IV. Exploration of bilingualism, overseas identity, and nostalgia
(A) P-III, Q-I, R-II, S-IV
(B) P-I, Q-III, R-IV, S-II
(C) P-III, Q-II, R-I, S-IV
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

45. Who among the following is NOT typically recognized as a pioneer or major figure of the Tamil Dalit literature movement?
(A) Bama
(B) Kalki Krishnamurthy
(C) Sivakami
(D) Imayam
(E) Answer not known

46. Consider the following statements about Jeyakanthan's portrayal of women in his literature:
I. He deliberately presented complex and multi-dimensional female characters.
II. His works completely lacked any feminist consciousness.
III. He frequently utilized female protagonists to offer sharp social critiques.
IV. He addressed the psychological and societal challenges faced by middle-class women.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, III and IV
(C) II and III
(D) I and IV
(E) Answer not known

47. Arrange the following figures based on their primary literary contributions to Tamil literature from the earliest era (traditional text recovery) to the latest (modern Dalit literature):
I. U.V. Swaminatha Iyer
II. Pudhumai Pithan
III. Bama
(A) I, II, III
(B) II, I, III
(C) I, III, II
(D) III, II, I
(E) Answer not known

48. Identify the incorrectly matched pair regarding contemporary literary genres and their primary focus:
(A) Internet Literature - Blogs and interactive online digital publishing platforms.
(B) Environmental Literature - Ecology and nature writing
(C) Detective Fiction - Existential alienation and rural folk tales
(D) Diaspora Literature - Overseas Tamil identity and nostalgia
(E) Answer not known

49. Which of the following statements is correct regarding Tamil literary criticism?
(A) Firmly and consistently rejects all established academic traditions and methodological frameworks.
(B) Conducted solely through oral traditions and folk narratives in deep rural village areas.
(C) It focuses exclusively on analyzing pre-independence classical literature.
(D) Supported by academic traditions, journals, and varied critical methodologies.
(E) Answer not known

50. Which author's sustained efforts in preserving dialect literature and folk tales earned him immense respect as a pillar of rural Tamil literary culture?
(A) Sundara Ramasamy

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(A) Tamil literature has historically had absolutely no thematic influence on Tamil cinema.
(B) Cinema adaptations exclusively focus on translating modern science fiction and thriller novels.
(C) Prominent writers actively prevent their works from ever being adapted into visual media.
(D) Literary works are frequently adapted into films, sometimes utilizing original authors as screenplay writers.
(E) Answer not known

66. Consider the following statements about the post-independence Tamil literary landscape:
I. It experienced a distinct departure from purely classical themes.
II. Political writing and social realism gained massive prominence.
III. The periodisation of contemporary Tamil literature strictly ends in the 1990s.
IV. It witnessed the diversification of genres, including feminism and environmentalism.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II and III
(C) II and IV
(D) I and III
(E) Answer not known

67. Arrange the general thematic phases of a typical Tamil literary historical timeline in the correct chronological order:
I. Dominance of formal classical poetry and epics
II. Rise of modernist free verse and social realism
III. Proliferation of diaspora and internet literature
(A) I, II, III
(B) II, I, III
(C) III, II, I
(D) I, III, II
(E) Answer not known

68. Which of the following pairs of author and their notable literary focus is incorrectly matched?
(A) La. Sa. Ramamirtham - Rural Tamil Nadu village life and strong, complex women characters.
(B) Jeyakanthan - Working-class and middle-class social critique
(C) Bama - Intersecting caste oppression and personal narrative
(D) Rajesh Kumar - Serious Dalit autobiographies and caste critique
(E) Answer not known

69. Identify the incorrect statement regarding Tamil children's literature:
(A) It focuses heavily on complex existential philosophy and adult political satire.
(B) It developed significantly in the post-independence era to cater specifically to young readers.
(C) Ambujammal played a notable role in its early development.
(D) It aims to engage young minds with culturally relevant stories and moral lessons.
(E) Answer not known

70. Which of the following is a prominent contemporary Tamil literary magazine known for fostering serious intellectual discourse and social critique?
(A) Chandamama
(B) Gokulam
(C) Kalachuvadu
(D) Ambulimama
(E) Answer not known

71. Consider the following statements regarding Bama's "Karukku":
I. It is recognized as the first major Tamil Dalit autobiography.
II. It extensively details her personal experiences within a convent.
III. It provides a sharp critique of caste oppression embedded within religious institutions.
IV. It was written strictly adhering to classical Sangam metre.
V. It has gained significant international recognition through global translations.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) I, III, IV and V
(C) II, III and IV
(D) I, II and IV
(E) Answer not known

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(D) Perumal Murugan - Caste violence and rural social complexities
(E) Answer not known

29. Which theme is notably central to Tamil feminist literature that emerged robustly in the post-independence era?
(A) Glorification of traditional patriarchal norms
(B) Gender themes, women's issues, and feminist consciousness
(C) Promotion of classical poetic meters and rigid grammatical structures exclusively.
(D) Expansion of overseas diaspora trade networks
(E) Answer not known

30. "Karisal Ilakkiyam", heavily associated with writer Ki. Rajanarayanan, is best defined as:
(A) Literature written strictly and formally in formalized classical Tamil script.
(B) Capturing folk traditions and dialects of the dry, black-soil region.
(C) Urban poetry detailing the existential crisis in the city of Madras.
(D) Translations of European modernist literature into specialized Tamil syntax.
(E) Answer not known

31. Consider the following statements regarding the current and future state of Tamil literature:
I. Digital Tamil literature includes the widespread rise of e-books and audiobooks.
II. The internet has severely hindered and stopped the growth of all serious literary magazines.
III. Tamil internet literature is dynamically fostered through blogs and online magazines.
IV. Global Tamil diaspora contributes to a transnational reading and writing culture.
V. Adapting to digital culture is seen as both a modern challenge and an opportunity.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) I, III, IV and V
(C) II, III and IV
(D) I, II and IV
(E) Answer not known

32. Select the correct sequential timeline of the creative process that transformed historical Tamil literature into modern popular media, as prominently seen with Kalki's works:
(A) Historical events → Novel writing (Ponniyin Selvan) → Cinematic adaptation (Mani Ratnam film)
(B) Cinematic adaptation → Novel writing → Historical events
(C) Novel writing → Historical events → Cinematic adaptation
(D) Historical events → Cinematic adaptation → Novel writing
(E) Answer not known

33. Read the following statements and select the correct option.
Assertion (A): Tamil cinema completely avoids adapting historical or contemporary Tamil literary works into film.
Reason (R): Literary works often offer deep thematic content, complex character arcs, and cultural authenticity.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

34. Match the authors in List I with their specific domain of contribution in List II:
List I: (Authors)
P. Thanjai Prakash
Q. Sivasankari
R. Ambujammal
S. U.V. Swaminatha Iyer
List II: (Domain of Contribution)
I. Early development of children's literature
II. Pioneer in free verse / Pudukkavithai
III. Popular fiction with social themes and prolific output
IV. Manuscript recovery and classical text publication
(A) P-II, Q-III, R-I, S-IV
(B) P-III, Q-II, R-IV, S-I
(C) P-II, Q-I, R-III, S-IV
(D) P-IV, Q-III, R-II, S-I
(E) Answer not known

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independence.
(C) It strictly avoids addressing societal gender hierarchies or patriarchy.
(D) It is generally considered a minor sub-genre of Tamil detective fiction.
(E) Answer not known

80. Identify the incorrect statement about the current digital Tamil literary culture:
(A) E-books and audiobooks have diversified the ways people consume literature today.
(B) Online magazines have fostered a dynamic and rapid space for contemporary writers to publish.
(C) It has directly led to the absolute extinction of all printed Tamil books and magazines.
(D) It actively connects the global Tamil diaspora, creating a vibrant transnational reading community.
(E) Answer not known

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53. (C) A is true but R is false.
Translating world literature into Tamil has greatly expanded the intellectual horizons of the local readership by introducing global perspectives and diverse narrative forms. Contrary to the idea that such activities are prohibited, national institutions actually encourage the translation of significant works from around the world. This process enriches the Tamil language and fosters a deeper connection with international literary trends.

54. (A) P-III, Q-IV, R-I, S-II
Kalki's monumental historical novel focuses on Chola glory, while Bama's autobiography details personal experiences with caste oppression in religious settings. Jeyakanthan's fiction addresses social realism and complex women's issues. Additionally, Imayam's work brings subaltern voices to the forefront, highlighting the systemic struggles and lived realities of marginalized communities within the broader context of Tamil rural society and tradition.

55. (A) Digital platforms have completely eradicated the need for any physical literary criticism.
While digital platforms have transformed the literary landscape, they have not completely eradicated the need for physical books or traditional literary criticism. Instead, e-books and audiobooks have diversified how literature is consumed, while online magazines have created new opportunities for dissemination. The global diaspora and transnational networks continue to support a vibrant and evolving ecosystem for both digital and print.

56. (D) Realistic portrayal of social issues, working-class struggles, and systemic oppression.
In the post-independence era, social realism emerged as a dominant literary mode focused on depicting the authentic lives of ordinary people. It prioritizes the exploration of working-class struggles, systemic social oppression, and the complexities of human relationships within their economic contexts. This movement sought to use fiction as a means of documenting social reality and advocating for greater societal awareness.

57. (B) Historical Fiction
This monumental work by Kalki Krishnamurthy is a classic example of historical fiction set during the Pallava dynasty. It combines historical facts with imaginative storytelling, focusing on themes of art, love, and political intrigue. The novel played a significant role in revitalizing interest in Tamil Nadu's ancient history and remains one of the most celebrated epics in modern Tamil.

58. (C) Tamil Modernism - Influence of European modernism and existential alienation
Modernism in Tamil literature was significantly influenced by global trends and the works of European writers. It focuses on contemporary themes such as individualism, existential crises, and the alienation of the modern subject. This shift allowed writers to move away from traditional structures and explore the internal psychological states of their characters, reflecting the changing social and cultural landscape.

59. (D) Jnanpith Award
The Jnanpith Award is the most prestigious literary honor in India, recognizing authors for their outstanding contributions to literature in various Indian languages. Several eminent Tamil writers have received this award, which signifies the highest level of national recognition. By honoring these authors, the award promotes national integration and highlights the rich heritage and contemporary relevance of Tamil writing.

60. (A) Perumal Murugan
Perumal Murugan is a prominent contemporary author whose writing often explores sensitive social and cultural issues in rural Tamil Nadu. One of his major works sparked significant controversy regarding its portrayal of caste traditions and sexuality, eventually leading him to announce a temporary period of silence as a writer. His work is noted for its deep engagement with communal identities.

61. (B) Pioneered free verse movement, breaking away from rigid metrical rules.
Na. Pichamurthy was a revolutionary figure who spearheaded the transition from traditional prosody to modern forms in Tamil poetry. By pioneering the free verse movement, he provided writers with the freedom to express contemporary sensibilities without the constraints of rigid classical rules. His efforts laid the foundation for

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cementing its place within the serious Tamil literary canon.

9. (B) His literature intentionally avoids addressing complex themes like caste violence.
Perumal Murugan is a prominent contemporary writer whose work is deeply rooted in the rural landscapes of Tamil Nadu. Contrary to the idea that he avoids difficult topics, his narratives frequently confront complex social issues, including caste-based violence and restrictive communal traditions. His writing often sparks significant public debate due to its honest exploration of sensitive cultural and societal tensions.

10. (C) Ashokamitran
Ashokamitran is widely regarded for his distinctive prose style characterized by restraint, minimalism, and a focus on everyday realism. His stories typically document the quiet lives and existential struggles of the urban middle class in Madras. By avoiding excessive ornamentation, he effectively captured the subtle emotions and monotonous realities of city life, making him a major modernist figure.

11. (A) I, III, IV and V
Kalki Krishnamurthy was a pioneering figure who revitalized Tamil historical imagination through his monumental novels. While his work set in the Pallava period remains significant, he is most famous for his epic narrative focused on the Chola dynasty. His literary legacy continues to thrive, as evidenced by major cinematic adaptations that bring these grand historical tales to modern audiences.

12. (B) Sangam Metre → Pudukkavithai → Digital internet poetry
The history of Tamil poetry showcases a clear transition from rigid classical structures to modern and digital forms. It began with the strictly defined metrical rules of the ancient Sangam era. Later, the twentieth century saw the rise of free verse through the new poetry movement. Recently, digital platforms and internet culture have further transformed how poetry is created and consumed.

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13. (C) A is true but R is false.
Bama's autobiographical work achieved global recognition and was translated into multiple languages due to its powerful depiction of Dalit life. However, it is fundamentally a contemporary narrative focusing on caste oppression and personal experience rather than a historical novel about ancient kings. Its significance lies in its raw honesty and the introduction of subaltern perspectives into the literary mainstream.

14. (A) P-II, Q-I, R-IV, S-III
Regional dialect literature is defined by its focus on the dry, black-soil landscapes of Tamil Nadu. Modern poetry is characterized by the use of free verse to explore contemporary existential themes. Serious literary magazines provide a platform for intellectual discourse and critique. Meanwhile, the digital era has fostered a new wave of writing through blogs and online publishing platforms.

15. (A) Ambujammal
Ambujammal was a notable figure who contributed to the early development of literature specifically designed for children in the post-independence era. Her work aimed to engage young readers through stories that were both culturally relevant and morally instructive. This period marked a significant effort to foster a reading culture among the youth by creating accessible and educational Tamil prose.

16. (C) Overseas Tamil writing that explores themes of identity, nostalgia, and bilingualism.
This genre encompasses literary works produced by Tamil writers living outside their traditional homelands. It focuses on the unique experiences of the global Tamil community, often exploring complex themes like cultural identity, the pain of displacement, and nostalgia. Such literature reflects a transnational perspective, blending traditional cultural roots with the realities of living in a bilingual or foreign environment.

17. (D) Modernist approach, structural innovation, and surrealism.
Pudhumai Pithan is considered a titan of the Tamil short story genre due to his radical departure from traditional storytelling methods. His work is characterized by modernist experimentation, structural innovation, and the use of surrealist elements. By challenging social hypocrisies and

35. (B) Evocative portrayal of rural village life and strong women characters.
La. Sa. Ramamirtham is renowned for his evocative and psychologically deep portrayal of rural life in Tamil Nadu. His narratives are particularly noted for their focus on strong and complex female characters who navigate traditional societal structures. By blending realistic settings with profound internal monologues, he created a unique literary style that significantly influenced modern Tamil prose and storytelling.

36. (D) Spare prose capturing the existential realities of the urban middle class.
The literary style of Ashokamitran is defined by its minimalist and spare prose, avoiding unnecessary ornamentation. He focused on the quiet, everyday experiences and existential anxieties of the urban middle class, particularly in Madras. This realistic approach allowed him to explore the subtle complexities of human relationships and the often-overlooked struggles of ordinary individuals living in a city.

37. (A) Tamil literary magazines promoting serious literary culture.
These publications are prominent examples of Tamil literary magazines that provide a platform for serious intellectual discourse. They are essential for fostering a vibrant literary culture by publishing contemporary fiction, poetry, and critical essays. By engaging with social and aesthetic issues, these magazines help bridge the gap between writers and a readership interested in thoughtful, high-quality literary content.

38. (C) Koveru Kazhuthaigal - Imayam
Imayam is the author of this acclaimed work, which is a significant contribution to Tamil Dalit literature. The novel explores the lives of marginalized communities with great depth and sensitivity, highlighting the systemic challenges they face. Unlike other genres, this type of writing focuses on the authentic experiences of subaltern groups, challenging traditional literary narratives and mainstream aesthetic norms.

39. (A) It strictly enforced classical poetic rules and vehemently rejected free verse.
Tamil literary modernism was characterized by a departure from strict classical poetic rules rather than an enforcement of them. It embraced free verse and was heavily influenced by global trends and European modernist movements. This period focused on contemporary themes such as individualism, psychological depth, and alienation, reflecting the complex realities of life in the mid-twentieth century.

40. (D) Sundara Ramasamy
Sundara Ramasamy, a major figure in the Kovilpatti school of writers, is the author of this influential modernist novel. The work is celebrated for its intellectual rigor and its role in introducing new philosophical perspectives into Tamil fiction. It stands as a landmark in contemporary literature, known for its unique structure and its critical exploration of the writer's identity.

41. (B) Expanding readership and facilitating meaningful cultural exchange.
The practice of translating international literary works into Tamil plays a vital role in enriching the local intellectual landscape. It facilitates meaningful cultural exchange by introducing Tamil readers to global ideas, diverse narratives, and various literary styles. This process expands the horizon of the language, ensuring it remains a dynamic medium for engaging with universal human experiences and knowledge.

42. (A) I and II
Nature writing and ecological themes have seen increased development in Tamil literature as global environmental consciousness has grown. These works explore the relationship between human societies and the natural world, often offering critiques of industrialization and environmental degradation. This emerging genre reflects a modern commitment to documenting the unique landscapes of the region while addressing urgent ecological concerns.

43. (A) Both A and R are true and R is the correct explanation of A.
Sivakami is a critical voice in contemporary Tamil literature, particularly known for her novels that address the intersection of caste and gender. Her work provides a deep perspective on the specific struggles faced by Dalit women, challenging both patriarchal and caste-based hierarchies. By highlighting these unique challenges, she has

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middle-class life, cementing his reputation as a writer who combined deep social consciousness with sophisticated narrative techniques.

27. (C) I, II, III
Tamil literature has transitioned through distinct thematic phases over the centuries. It began with a strong adherence to classical metrics and the creation of grand epics. The mid-twentieth century introduced the free verse movement and a focus on social realism. Currently, the landscape is defined by the proliferation of digital platforms, including e-books and internet-based literary communities.

28. (A) Imayam - Historical revival of the Chola Empire's architecture
Imayam is a prominent figure in Dalit literature known for his realistic portrayal of marginalized lives and caste dynamics, rather than historical fiction about ancient empires. In contrast, Bama and Sivakami are celebrated for their authentic autobiographical and intersectional narratives. Perumal Murugan is also recognized for documenting the complex social realities and violence associated with rural caste structures.

29. (B) Gender themes, women's issues, and feminist consciousness
Feminist literature in the post-independence era emerged as a powerful force, focusing on the lived experiences of women. These works explore complex themes such as gender hierarchies, patriarchal oppression, and the quest for autonomy. By prioritizing feminist consciousness, these writers have challenged traditional social norms and provided a critical platform for addressing the multifaceted challenges faced by women.

30. (B) Capturing folk traditions and dialects of the dry, black-soil region.
This literary style is deeply rooted in the unique geography and culture of the southern, black-soil regions of Tamil Nadu. It is characterized by the use of local dialects and the documentation of rural folk traditions. Writers associated with this movement, like Ki. Rajanarayanan, aimed to preserve the authentic voice and everyday realities of these specific agricultural communities.

31. (B) I, III, IV and V
The current Tamil literary landscape is thriving through digital transformation, with e-books and audiobooks becoming increasingly popular. Online magazines and blogs have created dynamic spaces for contemporary writers. Additionally, the global diaspora plays a vital role in fostering a transnational reading culture. Adapting to these digital advancements provides new opportunities for the global dissemination and preservation of literature.

32. (A) Historical events → Novel writing (Ponniyin Selvan) → Cinematic adaptation (Mani Ratnam film)
The transformation of historical narratives into popular media typically follows a specific chronological order. It begins with actual historical events or figures, which then inspire authors to create fictionalized accounts through novel writing. Eventually, these successful literary works are adapted into cinematic productions, reaching a broader audience and revitalizing public interest in the original historical and literary themes.

33. (D) A is false but R is true.
Tamil cinema frequently utilizes literary works as the basis for film scripts, contrary to the suggestion that it avoids such adaptations. Literature offers deep thematic content and complex character development that enrich the cinematic experience. These adaptations help preserve cultural authenticity and provide audiences with nuanced storytelling that draws directly from the rich heritage of contemporary and historical writing.

34. (A) P-II, Q-III, R-I, S-IV
Thanjai Prakash was an early pioneer in the modern poetry movement, while Sivasankari is known for her prolific output of popular social fiction. Ambujammal played a key role in the development of literature for children during the post-independence period. Finally, U.V. Swaminatha Iyer is celebrated for his monumental efforts in recovering and publishing ancient classical Tamil manuscripts.

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exploring the human psyche with raw honesty, he paved the way for future generations of modern Tamil writers.

18. (C) Kalachuvadu - Serious Tamil literary culture and social critique
Literary magazines play a crucial role in maintaining a vibrant intellectual environment in Tamil Nadu. Platforms like Kalachuvadu are dedicated to fostering serious discourse, publishing high-quality fiction, and providing sharp social critiques. These publications serve as essential spaces for both established and emerging writers to engage with contemporary literary trends and discuss critical issues affecting the Tamil-speaking world.

19. (B) Popular fiction dealing with social themes for a large women readership.
Sivasankari is a highly prolific author known for her popular fiction that addresses a wide range of social issues. Her writing resonates particularly with a large female readership, as she often explores domestic challenges and societal transitions. Through her extensive body of work, she has successfully bridged the gap between mass-market storytelling and meaningful engagement with contemporary social problems.

20. (D) Sahitya Akademi
The Sahitya Akademi is a premier national institution dedicated to the promotion and integration of Indian literature across multiple languages. By conferring prestigious annual awards upon eminent writers, it provides essential national recognition to Tamil authors. This institutional support helps preserve linguistic heritage while ensuring that Tamil literary achievements are acknowledged and celebrated within the broader Indian context.

21. (A) It primarily focuses on intellectual, existential philosophy rather than plot-driven mystery.
Detective fiction in Tamil is a highly popular genre characterized by plot-driven mysteries and serialized storytelling rather than abstract existential philosophy. It caters to a vast commercial market and has been sustained by prolific writers who specialize in fast-paced narratives. This genre emerged to meet the demands of a mass readership seeking entertaining and engaging crime-based commercial fiction.

22. (B) II only
The social realist movement was deeply engaged with political and societal issues, contrary to the claim that it avoided such topics. It focused on exposing the hardships of the working class and bringing the realities of caste oppression into the literary mainstream. This movement sought to use literature as a tool for social critique and documentation of the underprivileged.

23. (B) Both A and R are true but R is not the correct explanation of A.
The preservation of classical manuscripts by U.V. Swaminatha Iyer remains foundational to modern Tamil scholarship and publishing. Separately, the twentieth century witnessed the rise of the new poetry movement, which addressed modern existential concerns through free verse. While both developments are central to Tamil literary history, the emergence of modern poetry was a stylistic shift independent of manuscript recovery.

24. (A) P-I, Q-II, R-IV, S-III
The Sahitya Akademi promotes literary integration through national awards, while the Jnanpith Award represents the highest individual honor for Indian authors. In the realm of fiction, Imayam is celebrated for his influential Dalit novel depicting marginalized struggles. Similarly, Perumal Murugan authored a significant and controversial work that explores the intersections of rural tradition, sexuality, and community expectations.

25. (B) Detective and popular fiction
Rajesh Kumar is a prolific and widely read author synonymous with the genre of popular detective fiction in Tamil Nadu. His work is known for its fast-paced plots and serialized nature, catering to a massive commercial audience. By focusing on crime, mystery, and suspense, he has become one of the most successful writers in the mass-market literary segment.

26. (B) I, II and III
Jeyakanthan was a highly decorated author and a recipient of the prestigious Sahitya Akademi award. His significant literary output includes influential novels that explore social realism and complex human emotions. These works often provide a sharp critique of societal structures and

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significantly expanded the scope of subaltern and feminist narratives.

44. (A) P-III, Q-I, R-II, S-IV
Modern poetry focuses on free verse and existential themes, while social realism highlights the struggles of the working class and systemic oppression. The science fiction genre explores futuristic and speculative concepts. Meanwhile, diaspora literature captures the experiences of the global Tamil community, focusing on themes of identity, the nuances of bilingualism, and the pervasive sense of nostalgia.

45. (B) Kalki Krishnamurthy
Kalki Krishnamurthy is primarily known for his contributions to historical fiction and the revival of ancient Tamil glory, rather than the Dalit literature movement. In contrast, writers like Bama, Sivakami, and Imayam are central figures who have documented the lives and struggles of marginalized communities. These authors focus on subaltern voices and the systemic challenges of caste oppression.

46. (B) I, III and IV
Jeyakanthan is celebrated for his complex and multi-dimensional female characters, which reflect a deep feminist consciousness. He frequently used female protagonists to offer sharp critiques of social norms and the psychological challenges faced by the urban middle class. His writing addressed the multifaceted realities of women's lives, making him a significant contributor to social realism and gender-focused narratives.

47. (A) I, II, III
The timeline of Tamil literature shows a clear progression from the recovery of ancient texts to modern movements. It began with the foundational work of U.V. Swaminatha Iyer in preserving classical manuscripts. This was followed by the modernist innovations of writers like Pudhumai Pithan. Finally, the contemporary era saw the emergence of Dalit literature, exemplified by the influential works of Bama.

48. (C) Detective Fiction - Existential alienation and rural folk tales
Detective fiction is a plot-driven genre focused on mystery and suspense, rather than rural folk tales or existential alienation. Other genres are correctly identified, such as internet literature utilizing digital platforms and environmental literature focusing on ecology. Diaspora literature accurately reflects the themes of overseas identity and nostalgia, while nature writing remains the core focus of ecological developments.

49. (D) Supported by academic traditions, journals, and varied critical methodologies.
Contemporary Tamil literary criticism is a well-established field that utilizes structured academic methodologies and dedicated journals. It involves the rigorous analysis of both classical and modern works, fostering a deeper understanding of literary trends and cultural contexts. This critical tradition is essential for providing intellectual frameworks that support and evaluate the diverse output of the Tamil-speaking literary community.

50. (C) Ki. Rajanarayanan
Ki. Rajanarayanan is regarded as a pillar of rural Tamil literary culture due to his lifelong commitment to preserving folk traditions. He is the primary figure associated with the dialect literature of the black-soil region, often referred to as Karisal Ilakkiyam. His stories capture the authentic linguistic nuances and everyday lives of the people in the Kovilpatti area with detail.

51. (A) I, II, III and V
The new poetry movement emerged in the mid-twentieth century, with Na. Pichamurthy being its primary founder. It is defined by the use of free verse and a departure from traditional grammatical rules. Early pioneers like Thanjai Prakash contributed to this movement, which frequently explored modern existential and urban themes, providing a new stylistic framework for contemporary Tamil poets.

52. (A) Na. Pichamurthy → Jeyakanthan → Imayam
Modern Tamil literature transitioned through several key phases represented by these major figures. Na. Pichamurthy pioneered the free verse movement, breaking traditional poetic constraints. This was followed by Jeyakanthan's dominance in social realism, focusing on the urban middle class and working-class struggles. Eventually, contemporary writers like Imayam emerged to provide a powerful and authentic voice for Dalit and subaltern experiences.

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ANSWERS

1. (D) Na. Pichamurthy
Na. Pichamurthy is widely acknowledged as the pioneer of the new poetry movement in Tamil literature. He broke away from rigid traditional metrical rules, introducing free verse to express modern sensibilities. His work during the mid-twentieth century laid the foundation for contemporary Tamil poets to explore themes like individualism and urban life without any restrictive linguistic constraints.

2. (B) II and III
The modern Tamil poetry movement represents a significant break from classical prosody and strict metrical structures. It prioritizes the exploration of contemporary issues, such as urban alienation and existential dilemmas, over traditional rhyme schemes. This stylistic departure allowed writers to communicate complex internal states and societal critiques using a more flexible and direct form of linguistic expression and vocabulary.

3. (A) Both A and R are true and R is the correct explanation of A.
Post-independence Tamil literature shifted significantly toward documenting the lived experiences of marginalized groups and the working class. This rise in social realism was driven by global modernist influences and a domestic political awakening. Writers sought to challenge established social hierarchies, providing a raw and authentic voice to those previously excluded from mainstream literary representations of everyday social reality.

4. (A) P-III, Q-I, R-IV, S-II
Ki. Rajanarayanan is synonymous with the black soil region's dialect, while Ashokamitran captured the subtle nuances of Madras urban life. La. Sa. Ramamirtham is noted for his evocative portrayal of rural settings and strong female characters. Bama revolutionized Tamil literature through her autobiographical Dalit narratives, focusing on systemic oppression and the intersection of caste and gender identities.

5. (A) He is known for social realism, middle-class life, and feminist issues.
Jeyakanthan stands as a monumental figure in Tamil literature, celebrated for his mastery of social realism. His narratives frequently delved into the psychological complexities of middle-class life and the struggles of the working class. He is particularly recognized for creating multi-dimensional female protagonists, reflecting a strong feminist consciousness and challenging the conservative social norms of his contemporary era.

6. (A) I, II and III
This literary movement emerged to amplify the voices of the oppressed and document experiences of systemic discrimination. Bama's landmark work served as the first major autobiography in this genre, highlighting personal and collective struggles. Additionally, writers like Imayam contributed significant novels that explored the intricate social structures and hardships faced by marginalized communities in various rural parts of Tamil Nadu.

7. (A) I, II, III
The development of modern Tamil literature followed a logical thematic progression. Kalki Krishnamurthy popularized historical fiction in the mid-twentieth century, focusing on reviving Chola glory. This was followed by the rise of social realism led by writers like Jeyakanthan. Finally, the emergence of contemporary Dalit literature, exemplified by Bama, introduced specialized narratives focusing on subaltern identity and oppression.

8. (D) JJ Oru Aatrayin Kadhai - Sundara Ramasamy
Sundara Ramasamy is the author of this seminal modernist work, which remains a landmark in contemporary Tamil fiction. The novel is celebrated for its philosophical depth and structural innovation, reflecting the author's critical engagement with intellectual life. Unlike popular serialized fiction, this book prioritizes character exploration and existential inquiry,

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the development of the new poetry movement, which remains influential today.

62. (B) II and III
Ashokamitran is celebrated for his minimalist prose style and his focus on the realistic portrayal of the urban middle class. His work avoids grand historical narratives, instead documenting the quiet struggles and everyday realities of people living in Madras. By capturing these subtle human experiences with restraint and honesty, he became one of the most respected figures in modern fiction.

63. (A) Both A and R are true and R is the correct explanation of A.
The emergence of Dalit literature represents a profound structural change in the Tamil literary landscape. It shifted the focus toward subaltern voices and the lived experiences of systemic caste oppression, which were previously marginalized. By challenging mainstream aesthetic norms, this movement has provided an authentic and critical perspective on the social hierarchies that define the lives of many people.

64. (A) P-II, Q-I, R-IV, S-III
Sundara Ramasamy is the author of a seminal modernist masterpiece, while Jeyakanthan is noted for his influential works reflecting social realism. Sivakami contributed a critical novel that explores the experiences of Dalit women within contemporary society. Additionally, Kalki's monumental historical epic remains a cornerstone of Tamil literature, celebrated for its vibrant imagination and its revival of the ancient Chola era.

65. (D) Literary works are frequently adapted into films, sometimes utilizing original authors as screenplay writers.
There is a long-standing and productive relationship between Tamil literature and the film industry. Many prominent novels and short stories have been adapted into successful films, often with the original authors participating in the screenwriting process. This collaboration allows for more nuanced storytelling and helps bring complex literary themes to a wider audience, enriching both the literary and cinematic traditions.

66. (A) I, II and IV
The post-independence era in Tamil literature was marked by a clear departure from traditional classical themes toward modern social realism and political writing. This period also saw the emergence of diverse genres, including feminist and environmental literature. These developments reflect a growing engagement with contemporary social issues, individual psychological states, and the evolving cultural identity of the modern Tamil-speaking population.

67. (A) I, II, III
The history of Tamil literature can be categorized into several logical phases. It began with the dominance of formal classical poetry and the creation of grand epics. The mid-twentieth century saw the rise of modernist free verse and a focus on social realism. Currently, the landscape is defined by the proliferation of digital platforms, internet-based writing, and the global diaspora's contribution.

68. (D) Rajesh Kumar - Serious Dalit autobiographies and caste critique
Rajesh Kumar is primarily known for his popular detective and mystery fiction rather than serious Dalit autobiographies. Other writers are correctly associated with their domains, such as Jeyakanthan with social critique and Bama with personal narratives about caste oppression. La. Sa. Ramamirtham is also accurately noted for his deep and psychological portrayal of rural life and strong, complex female characters.

69. (A) It focuses heavily on complex existential philosophy and adult political satire.
Tamil children's literature is designed to engage young minds through culturally relevant stories and moral lessons rather than complex existential or political satire. It developed significantly in the post-independence era, with writers like Ambujammal playing an important early role. This genre focuses on creating accessible and educational content that fosters a love for reading and connects children with heritage.

70. (C) Kalachuvadu
Kalachuvadu is a prominent contemporary magazine that serves as a vital platform for serious intellectual discourse and social critique in Tamil Nadu. It is known for publishing high-quality

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fiction, poetry, and critical essays that engage with modern literary trends. Such magazines are essential for maintaining a vibrant literary culture, connecting writers with a readership interested in exploring complex themes.

71. (A) I, II, III and V
Bama's landmark work is recognized as the first major Dalit autobiography in Tamil. It provides a sharp critique of caste oppression, particularly within religious institutions, and documents her personal experiences in a convent. The book has achieved global recognition through various translations. It represents a significant shift in Tamil literature by prioritizing subaltern voices over traditional classical metrical forms.

72. (B) Local literary journals → Sahitya Akademi → Jnanpith Award
The recognition of Tamil writers follows a hierarchy from local intellectual spaces up to the highest national honors. Emerging writers often gain initial recognition through local literary journals and academic platforms. The Sahitya Akademi award provides significant national-level validation for their contributions. Finally, the Jnanpith Award represents the ultimate literary honor in India, recognizing an author's entire body of work.

73. (B) Both A and R are true but R is not the correct explanation of A.
The rise of internet-based literature has democratized the publishing space, allowing new and diverse voices to reach a global audience. Independently, Tamil cinema has a long history of adapting both historical and contemporary literary works into films. While both developments have significantly shaped the modern cultural landscape, the shift toward digital platforms is a separate phenomenon from cinematic traditions.

74. (A) P-III, Q-IV, R-I, S-II
Post-independence writing is marked by themes of social realism and political critique, while contemporary literary criticism utilizes academic methodologies through dedicated journals. Digital literature is characterized by the use of e-books, audiobooks, and web platforms. Meanwhile, diaspora literature explores the unique experiences of the global Tamil community, focusing on themes such as overseas identity, the challenges of bilingualism, and pervasive nostalgia.

75. (D) Jeyakanthan
Jeyakanthan was a major figure in modern Tamil literature and a recipient of the Sahitya Akademi award for his outstanding contributions. He is particularly celebrated for his mastery of social realism, using his fiction to explore the lives of the working class and the psychological complexities of the middle class. His work remains highly influential for its sharp social critiques.

76. (A) An emphasis on individualism, psychological depth, and societal alienation.
Modernism in contemporary Tamil writing is defined by a focus on the internal experiences of individuals and the complexities of the human psyche. It frequently explores themes such as existential alienation and the challenges of living in a rapidly changing society. This movement represents a stylistic and thematic shift away from traditional narratives, emphasizing subjective experience and psychological depth.

77. (B) Its vibrant historical imagination and the emotional revival of Chola glory.
The enduring success of Kalki's epic novel is primarily due to its vibrant historical imagination and its ability to evoke a sense of pride in Tamil heritage. By focusing on the glory of the Chola Empire, the story resonates deeply with readers' cultural identity. The novel's engaging plot and well-defined characters have made it a cornerstone of popular literature.

78. (B) Dalit Literature - Imayam
Imayam is a leading author in the Dalit literature movement, known for his authentic and sensitive portrayal of marginalized communities in rural Tamil Nadu. His works provide a critical look at the social structures and systemic oppression faced by subaltern groups. Unlike historical fiction, this genre focuses on the lived realities of those traditionally excluded from mainstream literary narratives.

79. (A) Women writers exploring feminist consciousness and complex gender themes.
Contemporary Tamil feminist literature is a vibrant genre where women writers engage

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with complex themes of gender identity and patriarchal power structures. These works provide a critical space for exploring women's experiences and advocating for social change. By prioritizing feminist consciousness, these authors have significantly influenced the broader literary landscape, challenging traditional norms and highlighting current challenges.

80. (C) It has directly led to the absolute extinction of all printed Tamil books and magazines.
The digital age has significantly transformed Tamil literary culture through the rise of e-books, audiobooks, and online magazines, but it has not caused the extinction of printed media. Instead, digital platforms have created a transnational reading community and offered new opportunities for writers. Both print and digital formats continue to coexist, providing diverse ways to engage with literature.

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Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II and III
(C) II and IV
(D) I and III
(E) Answer not known

44. Consider the following statements regarding justice and the rule of law in Thirukkural:
I. Justice requires absolute impartiality from the ruler.
II. The theory of punishment is aimed at reform and maintaining social order rather than arbitrary cruelty.
III. The rule of law explicitly exempts the nobility and ministers from punishment.
IV. A king is advised to prioritize personal wealth accumulation over impartial justice.
Which of the above statement(s) is/are incorrect?
(A) I, II and III
(B) I, II and IV
(C) III and IV
(D) II and III
(E) Answer not known

45. Identify the correct sequence of the three overarching goals of human life (Purusharthas) that structurally parallel Aram, Porul, and Inbam in Brahminical thought.
(A) Artha, Dharma, Kama
(B) Kama, Artha, Dharma
(C) Dharma, Artha, Kama
(D) Artha, Kama, Dharma
(E) Answer not known

46. Arrange the following topics as they conceptually appear under statecraft (Porul) in Thirukkural:
1. King's qualities
2. Ministers and advisors
3. Defense/Army
4. Miscellaneous wealth
(A) 1, 2, 3, 4
(B) 2, 1, 4, 3
(C) 4, 3, 2, 1
(D) 1, 3, 2, 4
(E) Answer not known

47. In the scholarly debate concerning the date of Thirukkural, what is the earliest timeline proposed for its composition?
(A) 2nd century BCE
(B) 1st century CE
(C) 3rd century CE
(D) 5th century CE
(E) Answer not known

48. Which of the following best characterizes Thirukkural's departure from the earlier Sangam poetic tradition?
(A) Shift towards extensive mythological narratives in poetry.
(B) Strict focus on warfare and martial valour over ethics.
(C) Exclusive use of prose instead of traditional Tamil poetry.
(D) Systematic codification of ethics into universal aphorisms.
(E) Answer not known

49. Match the following Tamil literary/ethical terms with their closest philosophical equivalents:
List I: (Tamil Terms)
P. Mey
Q. Anbu
R. Venmai
S. Ahimsa
List II: (Philosophical Equivalents)
I. Non-covetousness
II. Truth
III. Non-killing
IV. Compassion
(A) P-II, Q-I, R-IV, S-III
(B) P-IV, Q-II, R-III, S-I
(C) P-II, Q-IV, R-I, S-III
(D) P-I, Q-III, R-II, S-IV
(E) Answer not known

50. If a modern administrator applies Thiruvalluvar's concept of 'Amaichu' to their role, which of the following actions would they most likely prioritize?
(A) Flattering the political leader to secure rapid promotion.
(B) Communicating truths and offering counsel to the leader.
(C) Hiding financial discrepancies to protect public image.
(D) Taking unilateral decisions without consulting stakeholders.
(E) Answer not known

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are core tenets of Jain philosophy.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

7. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The 'Inbam' section of Thirukkural contains 70 chapters.
Reason (R): The 'Inbam' section focuses on premarital love, marital love, and human relationships.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

8. Which of the following statements correctly describes Thiruvalluvar's view on a good king?
(A) A king ruling by divine right and immunity to accountability.
(B) A king acting as a servant of the people and the public good.
(C) A king prioritising expansion over justice and social welfare.
(D) A king avoiding ministerial counsel to maintain total authority.
(E) Answer not known

9. Select the correct sequence of the three major divisions (Paal) of Thirukkural as conceptualised by Thiruvalluvar.
(A) Porul, Aram, Inbam
(B) Aram, Porul, Inbam
(C) Inbam, Porul, Aram
(D) Aram, Inbam, Porul
(E) Answer not known

10. According to the legendary accounts and cultural symbolism, who is considered the ideal companion and wife of Thiruvalluvar, representing patient virtue?
(A) Kannagi
(B) Madhavi
(C) Avvaiyar
(D) Vasuki
(E) Answer not known

11. Which of the following pairs concerning the chapters in Thirukkural is correctly matched?
(A) Inbam - Twenty-five chapters
(B) Aram - Seventy chapters
(C) Porul - Thirty-eight chapters
(D) Kalavu - Statecraft
(E) Answer not known

12. Which of the following pairs about the structural divisions in Thirukkural is incorrectly matched?
(A) Arasiyal - King's qualities and governance
(B) Illaram - Ascetic life and renunciation
(C) Amaichu - Ministers and advisors
(D) Karpu - Marital love and fidelity
(E) Answer not known

13. In the debate regarding the caste of Thiruvalluvar, which community is most traditionally claimed as his lineage based on historical and legendary accounts?
(A) Potter community
(B) Weaver community
(C) Merchant community
(D) Warrior community
(E) Answer not known

14. Consider the following statements regarding the philosophical foundations of Thirukkural:
I. It strongly advocates for a purely deterministic view where human effort is completely useless against fate.
II. It shares similarities with dharmashastra but exhibits independent and original thought.
III. It universally preaches non-covetousness and the control of desires.
IV. It completely rejects the existence of God and promotes strict atheism.
Which of the above statement(s) is/are incorrect?
(A) I, II and III
(B) II, III and IV
(C) I and IV
(D) II and III

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(E) Answer not known

15. Which of the following correctly highlights Thiruvalluvar's ethical stance on truthfulness (Mey)?
(A) Relative value that can be altered to secure significant wealth.
(B) Secondary value to political diplomacy compromised for the king.
(C) Absolute value emphasizing non-deception in all spheres of life.
(D) Exclusive value reserved for ascetics and unnecessary for others.
(E) Answer not known

16. Match the philosophical concepts in Thirukkural with their corresponding meanings:
List I: (Philosophical Concepts)
P. Anbu
Q. Aram
R. Mey
S. Vidhi
List II: (Meanings)
I. Virtue or Ethics
II. Fate or Determinism
III. Compassion or Love
IV. Truthfulness
(A) P-I, Q-III, R-II, S-IV
(B) P-III, Q-II, R-I, S-IV
(C) P-I, Q-IV, R-III, S-II
(D) P-III, Q-I, R-IV, S-II
(E) Answer not known

17. Match the ethical principles emphasised by Thiruvalluvar with their descriptions:
List I: (Ethical Principles)
P. Ahimsa
Q. Venmai
R. Illaram
S. Turavaram
List II: (Descriptions)
I. Non-covetousness and desire control
II. Ascetic discipline and spiritual renunciation
III. Non-killing and vegetarianism
IV. Domestic virtue and family ethics
(A) P-I, Q-III, R-II, S-IV
(B) P-III, Q-IV, R-I, S-II
(C) P-III, Q-I, R-IV, S-II
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

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18. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): Thirukkural places a high emphasis on agriculture and ecological wisdom.
Reason (R): The first chapter of the 'Porul' section explicitly highlights the centrality of rain and human dependence on nature for survival.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

19. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): Thirukkural is often viewed as a text possessing moral universalism.
Reason (R): It synthesizes independent thought and offers applied ethics that transcend specific religions and communities.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

20. According to the political philosophy outlined in Thirukkural, how is the concept of a 'welfare state' defined?
(A) A state defined by a ruler's obligation to ensure the public good.
(B) A state where the ruler accumulates wealth through arbitrary taxation.
(C) A state focused entirely on militaristic expansion and conquering lands.
(D) A state governed by religious priests dictating administrative policies.
(E) Answer not known

21. Arrange the following sub-topics of the 'Inbam' section in the logical sequence as they represent the progression of love in Thirukkural:
1. Meeting
2. Union
3. Fidelity
4. Separation

(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 4, 3
(D) 4, 3, 2, 1
(E) Answer not known

22. Arrange the chronological timeline debate proposed by various scholars regarding the date of Thirukkural.
1. 2nd century BCE
2. 1st century BCE
3. 2nd century CE
4. 5th century CE

Select the option that represents the entire range of scholarly debate from earliest to latest.
(A) 4, 3, 2, 1
(B) 1, 2, 3, 4
(C) 2, 1, 4, 3
(D) 1, 3, 2, 4
(E) Answer not known

23. In the context of Thirukkural's environmental ethics, which natural phenomenon is given central importance for agricultural dependence?
(A) Wind
(B) Sunshine
(C) Soil fertility
(D) Rain
(E) Answer not known

24. Which of the following pairs related to Thiruvalluvar's political philosophy is incorrectly matched?
(A) King's qualities - Justice, compassion, and courage
(B) King's duty - Absolute tyranny without accountability
(C) Minister's qualities - Wisdom, loyalty, and communication
(D) Justice and rule of law - Impartiality and punishment theory
(E) Answer not known

25. Which of the following pairs regarding the structural organisation of Thirukkural is correctly matched?
(A) Total chapters - 1330
(B) Lines per kural - Four
(C) Couplets per chapter - Ten
(D) Feet in the second line - Four
(E) Answer not known

26. Consider the following statements about Thirukkural's relationship with various philosophical traditions:
I. It heavily criticises and completely rejects the Sangam tradition.
II. It advocates for the middle path and compassion, leading to debates about Buddhist influence.
III. It parallels the Brahminical concepts of dharma, artha, and kama.
IV. It is completely identical to Manusmriti with no independent thought.
V. It systematically systematises ethics in a manner distinct from earlier Sangam literature.

Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) II, III and V
(C) II, III, IV and V
(D) I, IV and V
(E) Answer not known

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27. Consider the following statements regarding the 'Porul' (wealth) section:
I. It encompasses statecraft and political philosophy.
II. It includes themes on the army and fortification.
III. It entirely ignores the qualities of friendship.
IV. It outlines administrative ethics for ministers and advisors.
V. It advocates that kings should be servants of the people.

Which of the above statement(s) is/are correct?
(A) I, II, IV and V
(B) I, II, III and V
(C) I, II and IV
(D) III, IV and V
(E) Answer not known

28. The following question consists of two statements, one labeled as Assertion (A) and

the other as Reason (R). Examine these two statements carefully and select the correct answer.

Assertion (A): Some modern scholars present a feminist critique of Thirukkural.

Reason (R): Certain chapters place a heavy burden of chastity exclusively on women, reflecting patriarchal assumptions.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

29. Match the themes of the 'Inbam' section with their corresponding concepts:

List I: (Themes)
P. Kalavu
Q. Karpu
R. Pre-marital love
S. Post-marital love

List II: (Concepts)
I. Secret meetings and nature imagery
II. Separation and reunion
III. Often associated with Kalavu
IV. Often associated with Karpu

(A) P-III, Q-IV, R-I, S-II
(B) P-I, Q-II, R-III, S-IV
(C) P-II, Q-I, R-IV, S-III
(D) P-IV, Q-III, R-II, S-I
(E) Answer not known

30. Identify the correct structural sequence of a Kural verse in terms of its poetic metre (Venba).
(A) Three feet in the first line and four feet in the second line.
(B) Four feet in the first line and three feet in the second line.
(C) Four feet in the first line and four feet in the second line.
(D) Three feet in the first line and three feet in the second line.
(E) Answer not known

31. In which range of chapters does Thiruvalluvar primarily expound his philosophical arguments on vegetarianism and non-killing?
(A) Chapters 1 to 10
(B) Chapters 130 to 140
(C) Chapters 251 to 260
(D) Chapters 300 to 310
(E) Answer not known

32. Which of the following statements incorrectly represents the philosophical synthesis in Thirukkural?
(A) Incorporates elements of Jain ahimsa while maintaining an independent ethical stance.
(B) Mirrors the Buddhist ideals of compassion and following the balanced middle path.
(C) Provides an entirely original contribution toward the concept of moral universalism.
(D) Adopts the structural rigidity of Brahminical dharmashastras without deviation.
(E) Answer not known

33. Identify the correctly matched pair regarding Thiruvalluvar's view on education:
(A) Lifelong learning – a requirement restricted only to the ministerial class.
(B) Chapter on knowledge – a section that discourages questioning traditional dogmas.
(C) Intellectual humility – a virtue essential to achieving true knowledge.
(D) Formal education – a process deemed unnecessary for the success of kings.
(E) Answer not known

34. Which of the following pairs concerning the 'Porul' section is incorrectly matched?
(A) Army - Essential component of statecraft
(B) Justice - Partiality based on social status
(C) Friendship - Categories of friends and social bonds
(D) King's duty - Welfare state concept
(E) Answer not known

35. Which statement accurately reflects Thiruvalluvar's perspective on fate and human effort?
(A) Human effort is entirely futile against the power of destiny.
(B) Fate is an illusion and only human effort exists in reality.
(C) Effort is required only by the ruling class to maintain order.
(D) Pragmatic balance where relentless effort can overcome fate.
(E) Answer not known

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36. In the context of Thirukkural, how is 'Illaram' best defined?
(A) The ethical code and domestic virtue governing a householder's life.
(B) The pursuit of wealth through statecraft and politics.
(C) The renunciation of all worldly attachments and ascetic life.
(D) The absolute rejection of familial responsibilities for spiritual gains.
(E) Answer not known

37. Which of the following is a primary feature of Thiruvalluvar's concept of 'Amaichu' (Ministers)?
(A) Blind obedience to the king irrespective of any moral implications.
(B) Usurping the king's authority during periods of war or instability.
(C) Providing wise counsel, loyalty, and effective communication skills.
(D) Focusing strictly on religious rituals over administrative ethics.
(E) Answer not known

38. Consider the following statements regarding the structure of Thirukkural:
I. It is divided into three major books.
II. Each chapter contains exactly ten couplets.
III. The text lacks any thematic unity and chapters are arranged randomly.
Which of the above statement(s) is/are correct?
(A) I and II
(B) I and III
(C) III only
(D) II only
(E) Answer not known

39. Consider the following statements about Thiruvalluvar's views on friendship:
I. He categorises friends into different types based on their virtues.
II. True friendship requires continuous social harmony and mutual upliftment.
III. Friendship is considered a trivial pursuit meant only for leisure.
Which of the above statement(s) is/are incorrect?
(A) I and II
(B) I and III
(C) III only
(D) II only
(E) Answer not known

40. Which of the following statements about the family ethics in Thirukkural is incorrect?
(A) It emphasizes the mutual duties of husband and wife.
(B) It states that parental duty ends once a child reaches adulthood.
(C) It highlights the filial responsibility of children towards their parents.
(D) It portrays the domestic life as a fundamental platform for practicing virtue.
(E) Answer not known

41. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): Thirukkural devotes significant attention to ascetic virtues in the 'Turavaram' chapters.
Reason (R): Thiruvalluvar believed that domestic life (Illaram) is inherently sinful and cannot lead to virtue.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

42. What is the primary philosophical focus of the very first chapter of Thirukkural?
(A) The agricultural importance of rain.
(B) The virtue of ascetic renunciation.
(C) The nature of true human friendship.
(D) God and theological minimalism.
(E) Answer not known

43. Consider the following statements regarding the feminist critique of Thirukkural:
I. It points out patriarchal assumptions underlying certain verses.
II. It criticizes the disproportionate burden of chastity placed on women.
III. It argues that Thirukkural actively promotes the matriarchal governance of the state.
IV. It debates whether the idealization of figures like Vasuki limits the social role of women.

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CHAPTER 09

Thirukkural: Text, Structure and Philosophical Content

1. What does the term 'Thiru' in Thirukkural signify?
(A) Ancient poetry
(B) Universal truth
(C) Sacred or beautiful
(D) Traditional grammar
(E) Answer not known

2. Match the Sections (Paal) of Thirukkural with their corresponding number of chapters:
List I: (Sections)
P. Aram
Q. Porul
R. Inbam
S. Total Chapters
List II: (Number of Chapters)
I. 25
II. 38
III. 70
IV. 133
(A) P-III, Q-II, R-I, S-IV
(B) P-II, Q-III, R-I, S-IV
(C) P-II, Q-I, R-III, S-IV
(D) P-I, Q-III, R-II, S-IV
(E) Answer not known

3. Match the sub-divisions of the 'Porul' and 'Inbam' sections with their themes:
List I: (Sub-divisions)
P. Illaram
Q. Turavaram
R. Kalavu
S. Karpu
List II: (Themes)
I. Marital love and fidelity
II. Domestic virtue and householder's life
III. Premarital love and union
IV. Ascetic life and renunciation
(A) P-II, Q-III, R-IV, S-I
(B) P-IV, Q-II, R-I, S-III
(C) P-III, Q-I, R-IV, S-II
(D) P-II, Q-IV, R-III, S-I
(E) Answer not known

4. The Kanyakumari statue of Thiruvalluvar is designed with a specific height that holds numerical significance. What is the height of the statue and what does it symbolise?
(A) 133 feet, representing the total chapters in the text
(B) 100 feet, representing the total centuries of antiquity
(C) 1330 feet, representing the total couplets in the text
(D) 38 feet, representing the total chapters in Book One
(E) Answer not known

5. Consider the following statements regarding the 'Kural' metre:
I. It is a form of Venba metre consisting of two lines.
II. The first line consists of four feet (seers) and the second line consists of three feet.
III. It prioritises elaborate descriptions over conciseness.
Which of the above statement(s) is/are correct?
(A) I and III
(B) I and II
(C) III only
(D) II only
(E) Answer not known

6. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): Thirukkural is often associated with Jainism by some scholars.
Reason (R): The text strongly advocates for non-killing (ahimsa) and vegetarianism, which

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51. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): Thiruvalluvar advocates for truthfulness (Mey) as an absolute virtue.
Reason (R): He states that speaking a falsehood is acceptable only if it brings immense personal wealth to a householder.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

52. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The 'Inbam' section portrays the emotional depths of longing, separation, and reunion.
Reason (R): Thiruvalluvar uses natural imagery and the psychological states of lovers to depict the nuances of post-marital love (Karpu).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

53. Match the following books of Thirukkural with their primary focus:
List I: (Books)
P. Aram
Q. Porul
R. Inbam
S. Thirukkural as a whole
List II: (Primary Focus)
I. Statecraft, polity, and wealth
II. Love and human relationships
III. Virtue and moral foundation
IV. Maximum meaning in minimum words
(A) P-I, Q-II, R-III, S-IV
(B) P-III, Q-II, R-I, S-IV
(C) P-III, Q-I, R-II, S-IV
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

54. Match the specific qualities of a king (Arasiyal) with their descriptions:
List I: (Qualities)
P. Justice
Q. Courage
R. Compassion
S. Wisdom
List II: (Descriptions)
I. Defending the state against adversaries
II. Making informed administrative decisions
III. Caring for the welfare of the vulnerable
IV. Ensuring impartial rule of law
(A) P-IV, Q-I, R-III, S-II
(B) P-I, Q-IV, R-II, S-III
(C) P-III, Q-II, R-IV, S-I
(D) P-IV, Q-III, R-II, S-I
(E) Answer not known

55. Consider the following statements regarding the environmental ethics in Thirukkural:
I. Rain is recognized as the ultimate sustainer of life and agriculture.
II. Environmental preservation is viewed as independent of political stability.
III. The failure of monsoons is depicted as leading to the collapse of societal order.
IV. Nature is highly romanticised but deemed irrelevant to daily survival.
V. The text highlights a deep ecological wisdom tying human ethics to natural harmony.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) I, III and V
(C) I, II, IV and V
(D) II, IV and V
(E) Answer not known

56. Consider the following statements regarding the philosophical uniqueness of Thirukkural:
I. It heavily borrows its poetic structure from Sanskrit epics.
II. It achieves a unique synthesis of various ethical thoughts.
III. It maintains fierce philosophical independence despite external influences.
IV. It contributes originally to the concept of moral universalism.

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V. It strictly limits its teachings to the socio-cultural context of ancient Madurai.

Which of the above statement(s) is/are correct?
(A) II, III and IV
(B) I, II, III and V
(C) I, IV and V
(D) II, III, IV and V
(E) Answer not known

57. Identify the correctly matched pair regarding the themes in 'Porul':
(A) State – defined exclusively by its geographical boundaries and defense.
(B) Army – emphasized as a tool for enforcing a tyrannical rule of law.
(C) Wealth – miscellaneous resources managed with administrative ethics.
(D) Friendship – discouraged among leaders to prevent political corruption.
(E) Answer not known

58. Which of the following pairs regarding the 'Aram' section is incorrectly matched?
(A) Spiritual themes - Explored through ascetic virtues
(B) Domestic virtue - The foundation of a moral society
(C) Thirty-eight chapters - Total chapters dedicated to Aram
(D) Fate and Karma - Completely rejected as superstitions
(E) Answer not known

59. In dealing with a severe drought, a ruler strictly following Thirukkural's environmental and political philosophy would most likely:
(A) Focus on welfare measures and supporting agricultural dependence.
(B) Abandon the state to seek refuge in a prosperous neighboring kingdom.
(C) Blame the citizens' lack of ritual and increase taxation to build temples.
(D) Ignore the agricultural crisis and invest heavily in military fortifications.
(E) Answer not known

60. When comparing Thiruvalluvar's political philosophy to modern democratic ideals, which of the following represents the strongest similarity?
(A) Mechanism of frequent public elections to choose the supreme leader.
(B) Concept of the ruler as a servant ensuring public accountability.
(C) Absolute separation of religious and state affairs in government.
(D) Promotion of a multi-party political system in the legislative body.
(E) Answer not known

61. Select the correct descending order based on the number of chapters allocated to each section in Thirukkural.
(A) Porul, Aram, Inbam
(B) Aram, Porul, Inbam
(C) Porul, Inbam, Aram
(D) Inbam, Aram, Porul
(E) Answer not known

62. Arrange the following philosophical concepts in the order they are foundational to building a moral life according to Thirukkural's 'Illaram' (Domestic Virtue):
1. Control of desires (Venmai)
2. Practice of Compassion (Anbu)
3. Adherence to Truth (Mey)
4. Attainment of ascetic detachment

(A) 2, 3, 1, 4
(B) 1, 2, 4, 3
(C) 4, 3, 2, 1
(D) 3, 1, 4, 2
(E) Answer not known

63. How does Thiruvalluvar's treatment of 'Dharma' (Aram) differ fundamentally from traditional Brahminical Dharmashastras like Manusmriti?
(A) Limits Aram strictly to the performance of religious rituals and sacrifices.
(B) Ignores the concept of domestic virtue in favor of exclusive asceticism.
(C) Bases Aram on universal moral virtues rather than on caste-based duties.
(D) Advocates that only members of the royalty are capable of practicing Aram.
(E) Answer not known

64. All of the following are cited as qualities of a good minister in the 'Amaichu' chapters, EXCEPT:
(A) Exceptional wisdom, foresight, and political understanding.
(B) Strong loyalty to the welfare and stability of

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the state.
(C) Persuasive and truthful communication with various stakeholders.
(D) Unquestioning submission to the king's every whim.
(E) Answer not known

65. Consider the following statements regarding the structure of the 'Aram' section:
I. It contains chapters exclusively dealing with premarital love.
II. It extensively covers domestic virtue (Illaram).
III. It details the spiritual discipline required for ascetic life (Turavaram).
Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I only
(D) III only
(E) Answer not known

66. Consider the following statements regarding Thiruvalluvar's views on 'Mey' (Truth):
I. It is treated as an absolute and foundational value.
II. It involves strict adherence to non-deception in thoughts and actions.
III. It can be compromised if it prevents a minor financial loss.
IV. The chapters on truthfulness emphasize its purity over ritualistic cleansing.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) III and IV
(D) I and IV
(E) Answer not known

67. In comparing the ethical stance of Thirukkural with Jain philosophy, which of the following is a shared core principle prominently debated by scholars?
(A) The concept of a creator God who frequently intervenes in human affairs.
(B) The belief that martial valor is the highest form of spiritual achievement.
(C) The emphasis on expanding territorial boundaries for economic wealth.
(D) The strict adherence to Ahimsa (non-killing) and vegetarianism.
(E) Answer not known

68. Thiruvalluvar discusses several categories of friends and social bonds. Which of the following is NOT a characteristic of true friendship as portrayed in Thirukkural?
(A) Cultivating relationships solely for political or financial gain.
(B) Offering constructive criticism when a friend errs.
(C) Standing by a friend during times of adversity.
(D) Promoting social harmony and mutual ethical upliftment.
(E) Answer not known

69. Which of the following best describes Thiruvalluvar's approach to theological minimalism?
(A) Provides detailed mythological stories about several deities.
(B) Aligns the text with ritualistic practices of a specific religion.
(C) Invokes a universal first principle without sectarian dogma.
(D) Refrains from using any terminology related to divinity or God.
(E) Answer not known

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70. What is the most significant cultural symbolism of the Thiruvalluvar Statue in Kanyakumari?
(A) Tribute to Tamil literature and universal ethical philosophy.
(B) Southernmost tip of India established as a military stronghold.
(C) Triumph of Jainism over other religious sects in ancient Tamil Nadu.
(D) Lighthouse for navigating the vast waters of the Indian Ocean.
(E) Answer not known

71. Which of the following is a key feature of the 'Conciseness' (poetic economy) in Thirukkural?
(A) Using elaborate metaphors that span across multiple verses.
(B) Avoiding structural rules of grammar to allow free-flowing prose.
(C) Repeating the same ethical concept using different words in a single chapter.
(D) Packing maximum philosophical depth and meaning into just seven words.

55. (B) I, III and V
The ecological wisdom presented ties the stability of society directly to the health of the natural environment. Rain is recognized as the ultimate sustainer, and its failure is seen as a precursor to social and political collapse. This perspective suggests that human ethics and natural harmony are deeply interconnected, requiring a respect for the environment as a fundamental requirement for social prosperity.

56. (A) II, III and IV
The text is celebrated for its unique synthesis of various ethical thoughts while maintaining a fierce philosophical independence. It does not simply copy external structures but contributes originally to the concept of moral universalism. Its teachings are not confined to a specific historical context but are designed to provide a comprehensive and timeless guide for the moral development of all people across the world.

57. (C) Wealth – miscellaneous resources managed with administrative ethics.
The management of wealth is presented as a component of administrative ethics rather than a purely personal pursuit. It involves the responsible collection and distribution of resources to ensure the stability and welfare of the state. This thematic focus emphasizes that material assets must be governed by the same ethical principles that apply to political leadership, ensuring public prosperity and impartial justice.

58. (D) Fate and Karma - Completely rejected as superstitions
The section on virtue includes discussions on fate and the consequences of past actions. Far from rejecting these concepts as mere superstitions, the text incorporates them into a complex worldview where destiny and human effort coexist. Understanding these forces is seen as part of a comprehensive moral education, helping individuals navigate the challenges of life while maintaining their commitment to ethical conduct.

59. (A) Focus on welfare measures and supporting agricultural dependence.
A ruler guided by these principles would respond to a natural disaster by prioritizing welfare measures and supporting the needs of the agricultural community. Instead of shifting blame or increasing the burden on citizens, the leader would focus on ensuring the survival and well-being of the people. This approach reflects the concept of the monarch as a servant whose primary duty is protection.

60. (B) Concept of the ruler as a servant ensuring public accountability.
The concept of a ruler as a servant of the people bears a strong resemblance to modern democratic ideals of public accountability. This perspective shifts the focus from the leader's absolute power to their obligation to ensure the welfare of the citizenry. By emphasizing that the monarch is responsible for the common good, the text aligns with the foundational principles of modern governance.

61. (A) Porul, Aram, Inbam
The sections of the text are organized with varying numbers of chapters to reflect their thematic scope. The book on wealth and statecraft is the largest, containing seventy chapters. This is followed by the section on virtue with thirty-eight chapters. The final section on love is the shortest, with twenty-five chapters. This distribution highlights the extensive attention given to public life.

62. (A) 2, 3, 1, 4
Building a moral life as a householder involves a specific progression of virtues. It begins with the practice of compassion toward others, followed by a strict adherence to truthfulness in all dealings. This foundation leads to the disciplined control of one's desires and greed. Eventually, these practices allow an individual to achieve a state of ethical maturity and a degree of spiritual detachment.

63. (C) Bases Aram on universal moral virtues rather than on caste-based duties.
Unlike some traditional codes that base duties on social status or caste, this text emphasizes universal moral virtues that apply to all individuals. Virtue is presented as an internal quality accessible to everyone, regardless of their birth or rank. This focus on universalism distinguishes the work from more rigid contemporary systems and contributes to its lasting relevance and appeal across all social groups.

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(E) Answer not known

80. Which of the following best encapsulates Thiruvalluvar's philosophical approach to God as presented in the opening chapter?

(A) God is portrayed as an anthropomorphic deity demanding complex rituals and sacrifices.

(B) God is depicted solely as a destructive force punishing those who fail to practice virtue.

(C) God is entirely absent, making the text completely secular and atheistic in nature.

(D) God is described as the primordial source of the universe, akin to the letter 'A' in the alphabet.

(E) Answer not known

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ANSWERS

1. (C) Sacred or beautiful
The term signifies sacredness, beauty, or divinity in the Tamil language. It serves as an honorific prefix, similar to the Sanskrit term Shri, added to the title to emphasize the holy and prestigious nature of the work. This highlights the deep respect and spiritual value accorded to this classical masterpiece by the Tamil-speaking world.

2. (B) P-II, Q-III, R-I, S-IV
The work is organized into three distinct sections called Paals. The first section contains thirty-eight chapters focusing on virtue. The second section comprises seventy chapters dealing with statecraft and wealth. The final section consists of twenty-five chapters exploring love. Together, these subdivisions account for a total of one hundred and thirty-three chapters in the entire text.

3. (D) P-II, Q-IV, R-III, S-I
The sections addressing wealth and love are further divided into specific thematic categories. Domestic virtue focuses on the life of a householder, while ascetic life addresses renunciation. Premarital love involves secret union and nature imagery, whereas marital love emphasizes fidelity and separation. These distinctions clarify the practical application of ethics within different stages and spheres of human life.

4. (A) 133 feet, representing the total chapters in the text
The monumental figure situated in Kanyakumari is built with a specific elevation of one hundred and thirty-three feet. This particular number is intentionally chosen to correspond with the total count of chapters found within the literary masterpiece. It symbolizes the comprehensive nature of the ethical teachings and stands as a lasting tribute to the profound wisdom presented.

5. (B) I and II
The specific poetic meter utilized in this work consists of two lines per verse. The structure requires four feet in the initial line and three feet in the subsequent line. This concise form allows for maximum meaning to be conveyed with extreme brevity. It is a specialized variation of the classic Tamil poetic meter known as the Venba form.

6. (A) Both A and R are true and R is the correct explanation of A.
Certain academic viewpoints link the text to Jain traditions due to its rigorous advocacy for non-violence and abstinence from meat. These principles are fundamental to Jain philosophy and are discussed extensively in the chapters on ascetic virtue. This intellectual connection is supported by the emphasis on moral purity and the avoidance of harm to any living sentient creature.

7. (D) A is false but R is true.
The section focusing on the themes of love and human relationships is comprised of twenty-five chapters rather than seventy. This part of the text explores the emotional complexities of both premarital and marital interactions. It utilizes traditional Tamil poetic conventions to describe the psychological states of lovers, including the phases of secret meetings, deep longing, and eventual joyous reunion.

8. (B) A king acting as a servant of the people and the public good.
The political philosophy presented suggests that a sovereign should act primarily as a dedicated caretaker of the citizenry. Governance is viewed through the lens of public welfare and accountability rather than absolute authority. A virtuous ruler prioritizes the common good and ensures justice for all subjects, effectively serving as the foundational protector of the entire social and political order.

9. (B) Aram, Porul, Inbam
The structure follows a logical progression of human goals beginning with ethical conduct. This foundation of virtue leads into the practical sphere of wealth and political administration.

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Finally, the text explores the private emotional world of love and relationships. This tripartite arrangement reflects the traditional framework of human life, addressing the moral, material, and emotional dimensions of human existence.

10. (D) Vasuki
According to cultural lore and legendary narratives, the spouse of the philosopher is depicted as the ultimate embodiment of patience and domestic virtue. She is often used in traditional stories to illustrate the ideal support system within a household. Her presence in these accounts reinforces the text's emphasis on the dignity and moral significance of a balanced and virtuous domestic life.

11. (A) Inbam - Twenty-five chapters
The structural organization of the text allocates specific chapter counts to each major section. The book on virtue contains thirty-eight chapters, while the section on wealth includes seventy chapters. The section dealing with love consists of twenty-five chapters. This specific numerical arrangement ensures that each aspect of human life receives focused attention, reflecting a systematic and balanced approach to ethics.

12. (B) Illaram - Ascetic life and renunciation
Domestic virtue refers to the ethical duties and lifestyle of a householder living within a family structure. It is distinct from ascetic life, which involves the total renunciation of worldly ties and material possessions. Misidentifying domestic virtue as asceticism overlooks the primary focus on how individuals can achieve spiritual and moral excellence while participating actively in society and family life.

13. (B) Weaver community
Various traditions and historical accounts frequently associate the author's lineage with the artisanal group involved in cloth production. This association with the weaver community is deeply rooted in Tamil cultural memory and folklore. While the text itself transcends specific social identities, these traditional claims highlight how different communities seek to connect with the universal wisdom and ethical heritage of the philosopher.

14. (C) I and IV
The text does not promote a purely deterministic worldview that renders human action useless, nor does it advocate for atheism. Instead, it balances the concept of destiny with the necessity of persistent human effort. While acknowledging a primordial source of the universe, it maintains a focus on practical ethics rather than rejecting divinity or completely surrendering to the power of fate.

15. (C) Absolute value emphasizing non-deception in all spheres of life.
Truthfulness is presented as a fundamental and unwavering ethical requirement in all aspects of human conduct. It is not considered a flexible or secondary value that can be sacrificed for political gain or material wealth. This absolute stance emphasizes that maintaining integrity and avoiding deception are essential for individual character development and the maintenance of a stable society.

16. (D) P-III, Q-I, R-IV, S-II
The philosophical framework incorporates several key concepts that guide human behavior. These include compassion or love for others, the overarching principle of virtue, and the strict adherence to truthfulness. Additionally, the text addresses the role of fate or determinism in human affairs. Together, these elements form a comprehensive ethical system that addresses both individual character and broader social interactions.

17. (C) P-III, Q-I, R-IV, S-II
The ethical system highlights several core principles including non-killing and the control of greedy desires. It also distinguishes between the moral duties required in domestic family life and the rigorous discipline of ascetic renunciation. These principles provide a roadmap for living a virtuous life, whether one chooses to remain active in society as a householder or pursue a path of spiritual detachment.

18. (A) Both A and R are true and R is the correct explanation of A.
The text emphasizes the critical importance of natural resources, specifically precipitation, for the survival of humanity and the success of agriculture. It suggests that the stability of the

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path toward achieving personal excellence and social harmony.

37. (C) Providing wise counsel, loyalty, and effective communication skills.
The role of an advisor or minister is characterized by the possession of deep wisdom and the ability to provide honest counsel. A good minister must be loyal to the state and possess excellent communication skills to effectively guide the ruler. Their primary function is to offer foresight and ethical guidance, ensuring that the administration remains stable, just, and accountable.

38. (A) I and II
The work is systematically organized into three primary books addressing virtue, wealth, and love. Within these books, the material is further divided into chapters, each containing exactly ten verses. This structure ensures a cohesive and thematic treatment of each topic. The consistent layout reflects a deliberate effort to provide a unified and comprehensive guide to all major aspects of human existence.

39. (C) III only
Friendship is presented as a significant and noble social bond that requires mutual ethical development. It is far from being a trivial or casual pursuit. True friends are expected to support each other during adversity and offer honest correction when mistakes are made. This focus on continuous harmony and upliftment demonstrates the vital role that virtuous relationships play in a moral life.

40. (B) It states that parental duty ends once a child reaches adulthood.
The ethical guidelines for family life emphasize lifelong responsibilities and mutual support. It is incorrect to suggest that the duties of a parent toward their child, or vice versa, are limited to a specific age or stage of life. Instead, these relationships are viewed as permanent bonds that provide a fundamental platform for the practice of virtue and the fulfillment of duties.

41. (C) A is true but R is false.
While the text contains a dedicated section on ascetic virtues, it does not view the life of a householder as inherently sinful or inferior. On the contrary, it emphasizes that domestic life provides a legitimate and noble path for practicing virtue. The inclusion of asceticism simply provides a comprehensive overview of all possible life paths, acknowledging both social participation and spiritual renunciation.

42. (D) God and theological minimalism.
The opening chapter establishes a foundational theological perspective by invoking a universal first principle. It uses the analogy of the first letter of the alphabet to describe the primordial source of the universe. This approach focuses on the essence of divinity without becoming entangled in specific sectarian dogmas or complex rituals, setting a tone of spiritual inclusivity and philosophical minimalism.

43. (A) I, II and IV
Modern critical perspectives often examine the gender dynamics presented in the text. These analyses point out that certain verses reflect patriarchal assumptions, such as placing a disproportionate emphasis on female chastity. Additionally, scholars debate whether the idealization of traditional feminine figures serves to limit the social and political roles available to women, focusing instead on their domestic virtues and emotional experiences.

44. (C) III and IV
The principles of justice and the rule of law are designed to be applied universally across all social strata. No individual, regardless of their nobility or ministerial rank, is considered above the law. Furthermore, the theory of governance discourages the accumulation of personal wealth at the expense of impartial justice. The primary goal of a ruler must be the fair administration of the state.

45. (C) Dharma, Artha, Kama
The structure parallels traditional frameworks that categorize the primary goals of human existence. These include the pursuit of moral righteousness, the acquisition of material wealth and political stability, and the experience of emotional and physical love. By addressing these three areas in a specific order, the text provides a comprehensive guide for living a balanced and fulfilling life that addresses all needs.

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and the social bonds of friendship, emphasizing that a leader must act as a servant of the people.

28. (A) Both A and R are true and R is the correct explanation of A.
Modern analysis sometimes highlights the specific expectations placed on women within the text. Some chapters emphasize female fidelity and chastity in a manner that reflects the patriarchal social structures of the period. This critique suggests that the burden of maintaining moral purity is often distributed unevenly between the sexes, focusing more heavily on the domestic roles and conduct of women.

29. (B) P-I, Q-II, R-III, S-IV
The section on love uses specific terms to categorize different stages of romantic relationships. Secret meetings and premarital love are characterized by natural imagery and hidden interactions. In contrast, marital love focuses on the dynamics of fidelity, the pain of separation, and the joy of reunion. These concepts are used to explore the psychological and emotional depth of human connections.

30. (B) Four feet in the first line and three feet in the second line.
Each verse follows a specific rhythmic structure within the Tamil poetic tradition. The first line of the couplet must contain exactly four feet, while the second line is shorter, containing only three feet. This concise arrangement totals seven feet per verse. This precise structural rule is essential for maintaining the brevity and impact for which these ethical aphorisms are widely celebrated.

31. (C) Chapters 251 to 260
The philosopher presents strong ethical arguments against the consumption of meat and the act of killing living beings. These discussions are concentrated within a specific sequence of chapters that follow the section on domestic virtue. By placing these arguments in the context of ascetic discipline, the text highlights the importance of compassion and moral purity for achieving higher spiritual standing.

32. (D) Adopts the structural rigidity of Brahminical dharmashastras without deviation.
The text maintains a significant degree of independence from other contemporary ethical codes. While it may share certain thematic similarities with external systems, it avoids adopting their rigid social hierarchies or caste-based duties. Instead, it offers an original synthesis focused on universal moral truths. This independence allows the teachings to remain applicable to all individuals regardless of their specific social or religious background.

33. (C) Intellectual humility – a virtue essential to achieving true knowledge.
True knowledge is associated with the virtue of intellectual humility. The text suggests that an educated person must remain aware of the limitations of their understanding and be willing to learn from others. This perspective emphasizes that education is not just about accumulating facts but about developing a modest character and a deep, practical understanding of the world and society.

34. (B) Justice - Partiality based on social status
In the political philosophy presented, justice must be administered with absolute impartiality. Any form of bias or partiality based on the social status of individuals is seen as a failure of governance. The ruler is expected to uphold the rule of law equally for everyone, ensuring that the legal and ethical standards of the state are applied consistently to maintain harmony.

35. (D) Pragmatic balance where relentless effort can overcome fate.
The text proposes a balanced view regarding the relationship between destiny and personal action. While it acknowledges the existence of fate, it strongly emphasizes that relentless and determined effort can overcome even the most difficult circumstances. This pragmatic approach encourages individuals to take responsibility for their lives and persist in their endeavors, suggesting that hard work is the key.

36. (A) The ethical code and domestic virtue governing a householder's life.
This concept refers to the moral framework and virtuous conduct required of an individual living a family-oriented life. It emphasizes duties such as hospitality, parental responsibility, and marital fidelity. By highlighting the potential for spiritual and ethical growth within the household, the text validates the life of the common citizen as a valid

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entire social and political order is dependent on these environmental cycles. This ecological wisdom highlights the interconnectedness between human actions, the natural world, and the ultimate prosperity of the state.

19. (A) Both A and R are true and R is the correct explanation of A.
The ethical teachings are widely recognized for their ability to transcend specific religious, social, or geographic boundaries. By focusing on universal human values and practical morality, the text offers guidance that remains relevant across different cultures and eras. This inclusive approach synthesizes diverse intellectual traditions into a cohesive system of applied ethics that addresses the fundamental challenges of human existence.

20. (A) A state defined by a ruler's obligation to ensure the public good.
The political theory suggests that a state should function to ensure the well-being and prosperity of all its citizens. This requires the leader to prioritize public interest over personal gain or arbitrary power. By focusing on justice, social welfare, and protection, the government fulfills its primary role of creating a stable and flourishing environment where every individual can thrive ethically.

21. (A) 1, 2, 3, 4
The section on love follows a logical progression reflecting the stages of a romantic relationship. It begins with the initial meeting of lovers, followed by their emotional and physical union. The text then explores the importance of loyalty and fidelity within the bond. Finally, it addresses the challenges of separation and the psychological depth of longing experienced by the partners involved.

22. (B) 1, 2, 3, 4
Scholars have proposed various dates for the composition of the text, ranging from antiquity to the early medieval period. Some suggest it dates back to the second century BCE, while others place it in the first century BCE. Further theories suggest it belongs to the second or even fifth century CE. This broad range reflects the ongoing academic debate regarding its historical context.

23. (D) Rain
The ethical system places immense value on precipitation as the primary source of life and agricultural productivity. It is depicted as the essential link between the natural environment and human survival. Without sufficient water from the skies, the text warns that social order, religious practices, and the general welfare of the community will inevitably collapse, emphasizing deep environmental awareness.

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24. (B) King's duty - Absolute tyranny without accountability
In the political framework, a ruler is never granted the right to act as a tyrant or operate without accountability to the people. Instead, the duties of a monarch are strictly tied to upholding justice, practicing compassion, and ensuring the welfare of the citizenry. Any concept of governance that promotes absolute tyranny contradicts the core ethical and administrative principles outlined.

25. (C) Couplets per chapter - Ten
The text is highly structured, with each chapter containing exactly ten distinct couplets. This uniform organization allows for a thematic exploration of various ethical, political, and emotional topics. Each individual verse follows a poetic meter consisting of seven feet across two lines. This precise arrangement ensures structural consistency and the efficient delivery of complex philosophical ideas in a concise format.

26. (B) II, III and V
The text demonstrates a unique intellectual independence while engaging with various philosophical traditions. It synthesizes elements of compassion found in certain beliefs and parallels the traditional goals of human life. By systematically organizing ethics into universal aphorisms, it moves beyond earlier literary styles. This original contribution offers a comprehensive guide to morality that balances diverse influences with a distinct perspective.

27. (A) I, II, IV and V
The section regarding wealth encompasses a wide range of topics related to statecraft and public life. It details the essential qualities of a ruler, the role of advisors, and the importance of defense mechanisms like the army and fortifications. Additionally, it addresses administrative ethics

46. (A) 1, 2, 3, 4
The section on statecraft follows a logical sequence starting with the essential attributes of a ruler. It then moves to the qualities and duties of ministers and advisors. This is followed by a discussion of defense systems, such as the army and fortifications. Finally, it addresses various miscellaneous aspects of wealth and social infrastructure, providing a holistic view of effective and ethical governance.

47. (A) 2nd century BCE
In the ongoing academic debate regarding the historical origin of the text, some scholars propose a timeline as early as the second century BCE. This perspective suggests that the ethical and philosophical foundations of the work were established during the late Sangam or post-Sangam period. Determining the exact date remains a challenge, but this early estimate highlights the text's deep roots in antiquity.

48. (D) Systematic codification of ethics into universal aphorisms.
The work represents a significant shift from earlier poetic traditions by focusing on the systematic codification of ethics. Unlike previous literature that often emphasized heroic deeds or specific regional imagery, this text uses concise aphorisms to deliver universal moral truths. This transition marks a move toward a more analytical and structured approach to philosophy, providing practical guidance applicable to all of humanity.

49. (C) P-II, Q-IV, R-I, S-III
The ethical system uses specific terminology to describe various moral obligations. Truthfulness is considered a foundational value, while compassion or love is the driving force behind virtuous actions. The control of desire and greed is also emphasized as essential for individual discipline. Additionally, the principle of non-killing is highlighted as a core tenet of a truly ethical life, applicable to everyone.

50. (B) Communicating truths and offering counsel to the leader.
An administrator following the guidelines for ministers would prioritize honesty and the communication of difficult truths to their leader. Rather than seeking personal gain through flattery, they would focus on providing wise and ethical counsel to ensure the welfare of the organization or state. Their role is to act as a moral and intellectual guide, promoting stability through effective communication.

51. (C) A is true but R is false.
The philosopher argues that truthfulness is a supreme virtue that should not be compromised for personal gain. There is no provision that allows for falsehood simply to increase one's wealth or status. Maintaining integrity in speech and thought is considered essential for moral development. The value of truth is absolute, and its practice is seen as superior to any external ritual.

52. (A) Both A and R are true and R is the correct explanation of A.
The exploration of love within a marital context focuses on the emotional resilience required during periods of separation. It uses vivid imagery from the natural world to mirror the psychological states of the partners. This section highlights the depth of fidelity and the intense longing experienced by those in a committed relationship, portraying these emotions as a natural and significant part of life.

53. (C) P-III, Q-I, R-II, S-IV
The three books of the text each have a specific primary focus. The first book provides the moral and ethical foundation for a virtuous life. The second book addresses the practicalities of statecraft, politics, and the management of wealth. The third book explores the complexities of love and human relationships. Together, they demonstrate the author's ability to pack maximum meaning into minimum words.

54. (A) P-IV, Q-I, R-III, S-II
A ruler must possess a combination of essential qualities to govern effectively. Justice ensures the impartial application of the rule of law, while courage is necessary for defending the state against external threats. Compassion drives the leader to care for the welfare of vulnerable citizens, and wisdom is required to make informed administrative decisions. These attributes form the basis of a virtuous monarchy.

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(E) Answer not known

72. A prominent feature of the chapters on 'Karpu' (marital love) in the 'Inbam' section is the depiction of:
(A) Political alliances formed through strategic royal marriages.
(B) Emotional phases of fidelity, separation, and reunion.
(C) Legal and economic contracts binding two noble families.
(D) Renunciation of domestic life for the sake of ascetic wandering.
(E) Answer not known

73. If a judge relies on Thiruvalluvar's theory of punishment to sentence a criminal, what would be the primary objective of their ruling?
(A) To exact brutal vengeance on behalf of the victim's family.
(B) To demonstrate the unchecked absolute power of the judiciary.
(C) To correct the wrongdoer and maintain societal order.
(D) To financially benefit the treasury through exorbitant fines.
(E) Answer not known

74. Among the various legendary accounts regarding Thiruvalluvar's caste, why is the debate culturally significant?
(A) Helps to accurately determine the exact year of birth.
(B) Proves the text was written for marginalized groups.
(C) Invalidates the ethics if his lineage remains unknown.
(D) Highlights how communities claim his universal legacy.
(E) Answer not known

75. According to the 'Arasiyal' chapters, a king's duties encompass all of the following EXCEPT:
(A) Arbitrarily seizing the legitimate property of citizens.
(B) Administering impartial justice.
(C) Displaying courage in defending the realm.
(D) Ensuring the economic and social welfare of the people.
(E) Answer not known

76. The chapters on vegetarianism (251 to 260) deploy several philosophical arguments. They argue against meat-eating for all the following reasons EXCEPT:
(A) It fundamentally violates the principle of compassion (Karuna).
(B) It is economically disadvantageous for the agricultural market.
(C) It involves the violent taking of a life (Ahimsa).
(D) It contradicts the core values required for spiritual and moral purity.
(E) Answer not known

77. Which of the following statements about Thiruvalluvar's perspective on women is incorrect?
(A) His work includes an idealization of the chaste woman (Vasuki ideal).
(B) He portrays women primarily as political leaders leading state armies.
(C) Some modern critics argue his work contains patriarchal assumptions.
(D) Chapters on Karpu detail the emotional depth of a woman's longing during separation.
(E) Answer not known

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78. Which of the following statements incorrectly reflects the relationship between Thirukkural and Buddhism?
(A) Adopts the Buddhist monastic structure for statecraft.
(B) Emphasizes the importance of compassion for all beings.
(C) Promotes the idea of following a balanced middle path.
(D) Contains scholarly debate regarding potential influences.
(E) Answer not known

79. In the framework of Thirukkural, how is 'Non-covetousness' (Venmai) defined?
(A) Aggressive pursuit of wealth to ensure family success.
(B) State policy of acquiring neighboring lands peacefully.
(C) Disciplined control of desires and rejection of greed.
(D) Refusal to pay taxes to a monarch deemed to be corrupt.

64. (D) Unquestioning submission to the king's every whim.
A minister is expected to provide wise and honest counsel even when it may be difficult for the ruler to hear. Unquestioning submission is not considered a virtue; rather, the ability to communicate truths and offer foresight is essential. Their loyalty is to the welfare of the state and the principles of justice, which may require them to challenge the monarch's decisions.

65. (B) II and III
The first book of the text covers two major areas of ethical life. It provides extensive guidance on the duties and virtues of a householder living in society. Additionally, it details the spiritual discipline and detachment required for those pursuing a path of ascetic renunciation. Together, these sections offer a complete overview of the moral requirements for different life paths and roles.

66. (B) I, II and IV
Truthfulness is treated as an absolute and foundational value that requires non-deception in thoughts, words, and actions. The text emphasizes that internal purity through truth is far more important than any ritualistic or external cleansing. It is presented as a virtue that cannot be compromised for minor gains, as it is essential for the development of a trustworthy and upright character.

67. (D) The strict adherence to Ahimsa (non-killing) and vegetarianism.
The shared emphasis on non-killing and the avoidance of meat is a significant point of discussion regarding the influence of Jainism on the text. Both traditions view the protection of all sentient life as a supreme ethical duty. This principle of compassion is presented as a fundamental requirement for achieving moral purity and spiritual progress, reflecting a deep commitment to universal life.

68. (A) Cultivating relationships solely for political or financial gain.
True friendship is characterized by mutual ethical upliftment and support during difficult times. Relationships formed solely for political or financial advantage are not considered genuine friendships within this philosophical framework. A real friend is someone who stands by you in adversity and has the courage to offer constructive criticism when you stray from the path of virtue, promoting long-term social harmony.

69. (C) Invokes a universal first principle without sectarian dogma.
The philosopher avoids sectarian dogma by invoking a universal first principle that serves as the source of all existence. This approach allows the text to remain spiritually inclusive and accessible to people of various beliefs. By refraining from detailed mythological narratives or specific religious rituals, the work focuses on the essential relationship between divinity and the practice of universal human virtues.

70. (A) Tribute to Tamil literature and universal ethical philosophy.
The massive monument at the southern tip of the subcontinent serves as a powerful symbol of Tamil literary heritage and universal ethical philosophy. It honors the lasting impact of the philosopher's wisdom and its relevance to all of humanity. The statue stands as a cultural landmark, celebrating the fusion of poetic brilliance and moral guidance that defines this classical masterpiece for all generations.

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71. (D) Packing maximum philosophical depth and meaning into just seven words.
A defining feature of the poetic style is the ability to pack profound philosophical depth into a very limited number of words. Each verse consists of only seven feet, yet it addresses complex ethical and social issues with clarity and impact. This economy of language ensures that the teachings are memorable and concise, allowing for the efficient delivery of timeless wisdom.

72. (B) Emotional phases of fidelity, separation, and reunion.
The section addressing marital love explores the psychological and emotional experiences of partners within a committed relationship. It focuses on themes of fidelity and the various phases of separation and reunion. Through the use of traditional poetic conventions, the text depicts the resilience of love and the deep longing that characterizes the bond between husband and wife, emphasizing the significance of domesticity.

II. It mandates worship in specific temples built according to Agamic scriptures.
III. It refers to God using universal attributes rather than sectarian names.
IV. It mentions the Avataras (incarnations) of Vishnu to establish Dharma.
Which of the above statement(s) is/are correct?
(A) I and III
(B) II, III and IV
(C) I, II and IV
(D) III and IV
(E) Answer not known

8. Which of the following statements is correct regarding Thirukkural's view on caste and social hierarchy?
(A) Universal birth equality and deed-based status.
(B) Strict endorsement of the ancient Varna hierarchy.
(C) Birth as the sole determinant of social status.
(D) Caste-specific ritual duties and social roles.
(E) Answer not known

9. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Thirukkural is often referred to as "Ulaga Podhumarai" (Universal Code of Conduct).
Reason (R): Its ethical values like truth, compassion, and gratitude transcend linguistic, regional, and religious boundaries.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

10. Arrange the following major milestones related to Thirukkural in chronological order:
I. First complete English translation by G.U. Pope published
II. Latin translation by Constantius Beschi (Veeramamunivar) completed
III. First printed Tamil edition of Thirukkural published
IV. Complete English translation by V.V.S. Aiyar published
(A) II-III-I-IV
(B) III-II-IV-I
(C) II-I-III-IV
(D) I-II-III-IV
(E) Answer not known

11. Consider the following values:
I. Gratitude (Nandri)
II. Humility (Adakkam)
III. Compassion (Arul)
IV. Truthfulness (Vaaymai)
V. Exclusivism (Sectarianism)
Which of the above statement(s) is/are the correct combination of universal values upheld in Thirukkural?
(A) I, II, III and IV
(B) I, III, and V
(C) II, III, IV and V
(D) I, II and V
(E) Answer not known

12. Match the following Tamil terms from Thirukkural with their English meanings:
List I: (Tamil Terms)
P. Aram
Q. Ahimsa
R. Anbu
S. Vaaymai
List II: (English Meanings)
I. Non-violence
II. Truth
III. Virtue/Righteousness
IV. Love/Compassion
(A) P-III, Q-I, R-IV, S-II
(B) P-I, Q-III, R-II, S-IV
(C) P-III, Q-II, R-I, S-IV
(D) P-IV, Q-I, R-III, S-II
(E) Answer not known

13. Identify the INCORRECT pair regarding scholars and their connection to Thirukkural:
(A) Albert Schweitzer - Noted that Thirukkural contains the highest ethical maxims
(B) G.U. Pope - Translated Thirukkural completely into English
(C) Leo Tolstoy - Was deeply influenced by the concept of non-violence in the text
(D) Max Müller - Translated Thirukkural completely into Chinese
(E) Answer not known

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CHAPTER 10

Thirukkural: Secular Character, Universal Values and Humanity

1. When is Thiruvalluvar Day officially celebrated by the Government of Tamil Nadu?
(A) January 12th annually
(B) January 14th annually
(C) January 15th or 16th
(D) January 18th annually
(E) Answer not known

2. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Thirukkural is universally accepted as a secular literature.
Reason (R): It does not advocate the dogmas, rituals, or mythological stories of any specific religion.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

3. Consider the following statements regarding Thirukkural and Jainism:
I. Thirukkural strictly advocates total non-killing (Ahimsa) and vegetarianism, aligning with Jain ethics.
II. Thiruvalluvar explicitly mentions the Tirthankaras in the chapter on God.
III. The concept of Karma is entirely rejected in Thirukkural.
Which of the above statement(s) is/are correct?
(A) I and II
(B) I only
(C) II and III
(D) III only
(E) Answer not known

4. Match the following translators with the language they translated Thirukkural into:

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List I: (Translators)
P. G.U. Pope
Q. Constantius Joseph Beschi (Veeramamunivar)
R. Ariel
S. Karl Graul
List II: (Languages)
I. French
II. German
III. English
IV. Latin
(A) P-I, Q-IV, R-III, S-II
(B) P-III, Q-IV, R-I, S-II
(C) P-III, Q-I, R-IV, S-II
(D) P-II, Q-III, R-I, S-IV
(E) Answer not known

5. Which of the following pairs is correctly matched regarding cross-cultural ethical parallels with Thirukkural?
(A) Buddhism - Path of eight-fold rituals and animal sacrifice
(B) Christianity - Principles of the Sermon on the Mount
(C) Sikhism - Idolatry practices and polytheism
(D) Islam - Polytheistic divine views
(E) Answer not known

6. Select the correct sequence of the three major divisions (Paal) in Thirukkural:
(A) Aram, Inbam, Porul
(B) Porul, Aram, Inbam
(C) Aram, Porul, Inbam
(D) Inbam, Porul, Aram
(E) Answer not known

7. Consider the following statements regarding the concept of God in Thirukkural (Kadavul Vaazhtu):
I. It introduces God as the primordial being, similar to the letter 'A' in the alphabet.

73. (C) To correct the wrongdoer and maintain societal order.
The objective of legal rulings and punishments is to correct the wrongdoer and maintain the overall order of society. Justice is not about seeking vengeance or demonstrating absolute power, but about reform and deterrence. By focusing on the restoration of social harmony, the judicial system fulfills its role in a virtuous state, ensuring that laws are applied fairly to protect everyone.

74. (D) Highlights how communities claim his universal legacy.
The debate regarding the author's background is culturally significant because it shows how different groups identify with his universal message. By claiming a connection to his legacy, various communities highlight the inclusive nature of the ethical teachings. This ongoing discussion reinforces the idea that the wisdom presented transcends specific social origins and belongs to the entire human family as a shared heritage.

75. (A) Arbitrarily seizing the legitimate property of citizens.
A ruler's responsibilities include the impartial administration of justice, the defense of the realm, and the promotion of social welfare. Arbitrarily seizing the property of citizens is fundamentally contrary to these duties. A virtuous monarch must respect the rights of the people and ensure their economic security, as the stability of the state depends on the trust of its inhabitants.

76. (B) It is economically disadvantageous for the agricultural market.
The arguments for vegetarianism focus on the principles of compassion and the avoidance of violence toward living beings. Meat-eating is seen as a violation of moral purity and a contradiction of spiritual values. The text does not focus on economic disadvantages as a primary reason for abstinence; instead, it emphasizes the ethical and spiritual consequences of participating in the taking of life.

77. (B) He portrays women primarily as political leaders leading state armies.
The text portrays women within the context of domestic virtue and emotional relationships, rather than as military or political leaders. While it idealizes the role of the chaste and supportive wife, modern critics sometimes point out the limitations this places on female social roles. The focus remains on the emotional depth of their experiences, particularly their fidelity and resilience during separation.

78. (A) Adopts the Buddhist monastic structure for statecraft.
The relationship with Buddhist thought is characterized by shared emphasis on compassion and the balanced middle path. However, there is no evidence that the text adopts a specifically Buddhist monastic structure for its political or administrative philosophy. The influence is seen more in the shared ethical values and the focus on reducing suffering through virtuous conduct and the control of desires.

79. (C) Disciplined control of desires and rejection of greed.
This concept involves the disciplined control of one's desires and the total rejection of greed. It is a fundamental virtue that prevents individuals from envying or unlawfully seeking the possessions of others. By practicing non-covetousness, a person develops internal contentment and contributes to social stability, as the absence of greed reduces conflict and promotes ethical behavior within the community.

80. (D) God is described as the primordial source of the universe, akin to the letter 'A' in the alphabet.
The opening of the work describes the divine as the primordial source of the universe. This is illustrated through an analogy with the first letter of the alphabet, essential for all subsequent speech. This perspective presents a foundational principle without resorting to specific sectarian imagery or complex rituals, establishing a universal and philosophical approach to the concept of God.

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14. What does the term "Aadibaghavan" in the first couplet of Thirukkural signify?
(A) A sectarian deity worshipped in ancient Tamil Nadu
(B) A specific mythological creator from the Puranas
(C) The primordial God or Ultimate Reality
(D) A historical king who patronized Thiruvalluvar
(E) Answer not known

15. Select the correct sequence of the major sub-divisions within the "Aram" (Virtue) section of Thirukkural:
(A) Paayiram, Illaraviyal, Thuravaraviyal, Oozhiyal
(B) Illaraviyal, Paayiram, Thuravaraviyal, Oozhiyal
(C) Oozhiyal, Thuravaraviyal, Illaraviyal, Paayiram
(D) Paayiram, Oozhiyal, Thuravaraviyal, Illaraviyal
(E) Answer not known

16. Consider the following statements regarding Thirukkural and Islam:
I. Thirukkural's emphasis on charity, brotherhood, and egalitarianism deeply resonates with Islamic ethics.
II. Several Muslim scholars in Tamil Nadu have written extensively appreciating Thirukkural.
III. Thirukkural strictly advocates pilgrimage to Mecca as a path to salvation.
Which of the above statement(s) is/are correct?
(A) I and II
(B) III only
(C) II and III
(D) I only
(E) Answer not known

17. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Thirukkural does not explicitly mention any specific religious symbols or sectarian doctrines.
Reason (R): Thiruvalluvar aimed to create a universal ethical code applicable to all humanity regardless of religious affiliations.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

18. Arrange the following events regarding Thirukkural's global and regional recognition in the correct chronological order:
I. Publication of the first printed edition in Tamil
II. Publication of G.U. Pope's English translation
III. Announcement of January 15/16 as Thiruvalluvar Day by the TN Government
IV. Erection of the 133-feet Thiruvalluvar Statue in Kanyakumari
(A) I-II-III-IV
(B) I-III-II-IV
(C) II-I-IV-III
(D) II-III-I-IV
(E) Answer not known

19. Identify the correctly matched pair regarding Thirukkural translations and language families/ regions:
(A) Chinese translation - Asian outreach
(B) Latin translation - G.U. Pope
(C) English translation - Constantius Beschi
(D) Arabic translation - European languages
(E) Answer not known

20. Which of the following statements is incorrect regarding Thirukkural's views on gender and family?
(A) It highlights the virtues and role of a chaste wife.
(B) It heavily emphasizes the importance and nobility of family life (Illaram).
(C) Modern scholars frequently debate certain verses regarding absolute gender equality.
(D) It explicitly prohibits women from acquiring any form of education.
(E) Answer not known

21. Consider the following statements comparing Thirukkural and the Bhagavad Gita:
I. Both texts emphasize the concept of duty, but their foundational philosophies differ.
II. The Bhagavad Gita is rooted in Varna Dharma, whereas Thirukkural advocates

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equality by birth.
III. Both texts strictly prescribe elaborate Vedic sacrifices to attain ultimate salvation.
IV. Thirukkural heavily relies on the Mahabharata narrative to explain statecraft.
Which of the above statement(s) is/are incorrect?
(A) I, II and III
(B) III and IV
(C) I and IV
(D) II, III and IV
(E) Answer not known

22. Match the Tamil concept in Thirukkural with its English equivalent:
List I: (Concepts)
P. Meyunarthal
Q. Inna Seiyyamai
R. Kollamai
S. Oppuravu
List II: (Meanings)
I. Non-killing / Non-violence
II. Realization of Truth
III. Social Charity / Duty to Society
IV. Not causing harm / Non-injury
(A) P-II, Q-IV, R-I, S-III
(B) P-I, Q-III, R-IV, S-II
(C) P-III, Q-II, R-I, S-IV
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

23. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Thiruvalluvar gives supreme importance to rain, dedicating a chapter to it immediately after the praise of God.
Reason (R): He believed that without rain, neither worldly life nor righteous duties can be sustained.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

24. In comparing Thirukkural with the Buddhist text Dhammapada, which of the following themes is most profoundly shared between the two?
(A) Universal ahimsa and deep compassion.
(B) Specific ritualistic and devotional worship.
(C) Mandated monastic isolation for every citizen.
(D) Complete rejection of the soul's existence.
(E) Answer not known

25. Consider the following statements regarding Thirukkural as a tool of Soft Power:
I. The Tamil Nadu Government uses Thirukkural for cultural diplomacy.
II. It has been cited at the United Nations General Assembly by world leaders.
III. Statues of Thiruvalluvar have been installed in several foreign nations.
IV. UNESCO has recognized the text's universal heritage value.
V. It is exclusively taught only in Tamil Nadu and explicitly banned elsewhere.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) II, III and V
(C) I, III, IV and V
(D) I, II and V
(E) Answer not known

26. Select the correct sequence of the elements of a strong state as mentioned by Thiruvalluvar in Kural 381 (Padai, Kudi, Koozh, Amaichu, Natpu, Aran):
(A) Army, People, Wealth, Ministers, Friends, Fort
(B) Wealth, Ministers, Army, Friends, People, Fort
(C) People, Wealth, Army, Fort, Ministers, Friends
(D) Fort, Army, People, Wealth, Friends, Ministers
(E) Answer not known

27. Identify the correctly matched pair of Thirukkural translation and its corresponding linguistic region:
(A) Swahili - Africa
(B) Korean - Europe
(C) French - Asia
(D) Arabic - South America
(E) Answer not known

28. Who among the following made the first complete English translation of Thirukkural, which was published in 1886?

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(A) F.W. Ellis
(B) W.H. Drew
(C) G.U. Pope
(D) Constantius Beschi
(E) Answer not known

29. Consider the following statements regarding Thirukkural and Christianity:
I. Both Thirukkural and the Sermon on the Mount emphasize love, forgiveness, and moral purity.
II. Christian missionaries like G.U. Pope deeply appreciated its ethical framework.
III. Thirukkural incorporates Biblical stories to explain moral values.
Which of the above statement(s) is/are incorrect?
(A) III only
(B) I and II
(C) II only
(D) I and III
(E) Answer not known

30. Match the country/region with its distinct connection to Thirukkural:
List I: (Countries/Regions)
P. Singapore
Q. Malaysia
R. South Africa
S. Great Britain
List II: (Connections)
I. Preservation of the text by the early Tamil Natal community
II. Home to G.U. Pope, the pioneering complete English translator
III. Tamil is an official language, and the text is in the school curriculum
IV. Hosts the largest number of Tamil schools outside India teaching it
(A) P-III, Q-IV, R-I, S-II
(B) P-IV, Q-III, R-II, S-I
(C) P-I, Q-II, R-III, S-IV
(D) P-III, Q-I, R-IV, S-II
(E) Answer not known

31. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Thirukkural is highly revered by followers of Jainism.
Reason (R): The text strongly condemns meat-eating and strictly preaches non-violence (Kollamai), aligning seamlessly with core Jain doctrines.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

32. Arrange the following broad thematic categories in the order they appear in the "Aram" (Virtue) division of Thirukkural:
I. Domestic Virtue (Illaram)
II. Ascetic Virtue (Thuravaram)
III. Power of Fate (Oozh)
IV. Preface / Praise of God (Paayiram / Kadavul Vaazhtu)
(A) IV, I, II, III
(B) I, II, III, IV
(C) IV, II, I, III
(D) I, IV, II, III
(E) Answer not known

33. Identify the incorrectly matched pair regarding the themes of chapters in Thirukkural:
(A) Kalvi - Education
(B) Adakkamudaimai - Humility
(C) Vaan Sirappu - Glory of Rain
(D) Oozh - Warfare tactics
(E) Answer not known

34. Consider the following statements regarding Poverty and Wealth in Thirukkural:
I. Thiruvalluvar severely condemns begging and states it is better to die than to beg.
II. He argues that wealth should be accumulated by any unjust means necessary.
III. He praises the equitable sharing of wealth with the poor.
IV. He considers severe poverty as a necessary spiritual blessing to be desired.
Which of the above statement(s) is/are correct?
(A) I and III
(B) II, III and IV
(C) I, II and IV
(D) II and IV
(E) Answer not known

35. What is the most appropriate reason why Thirukkural is universally celebrated as a "Secular Literature"?

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(A) Moral code applicable to all humanity.
(B) Universal rejection of the divine concept.
(C) Textual origin during the democratic era.
(D) Systematic criticism of world religions.
(E) Answer not known

36. Match the translation language with its notable translator of Thirukkural:
List I: (Languages)
P. English
Q. Latin
R. German
S. French
List II: (Translators)
I. Ariel
II. Karl Graul
III. G.U. Pope
IV. Veeramamunivar
(A) P-III, Q-IV, R-II, S-I
(B) P-IV, Q-III, R-I, S-II
(C) P-III, Q-I, R-IV, S-II
(D) P-I, Q-IV, R-II, S-III
(E) Answer not known

37. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Thirukkural mandates caste-based discrimination in dispensing justice to the citizens.
Reason (R): Thiruvalluvar states that people are born equal and differences in respect arise only through their deeds.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

38. Consider the following statements regarding Thirukkural's approach to Peace and Ethics:
I. It emphasizes non-aggression and conflict resolution.
II. It praises unprovoked military aggression for territorial expansion as the highest virtue.
III. It considers peaceful coexistence essential for social harmony.
IV. It warns against uttering harmful words that cause enmity.
V. It advocates love (Anbu) as the foundation of human life.
Which of the above statement(s) is/are correct?
(A) I, III, IV and V
(B) I, II and III
(C) II, III, IV and V
(D) I, II, III and IV
(E) Answer not known

39. Identify the correctly matched pair regarding key philosophical phrases in Thirukkural and their meaning:
(A) "Pirappokkum ella uyirkkum" - Equality of birth.
(B) "Karkka Kasadara" - Specific military battlefield strategy.
(C) "Anbirkum undo adaikkumthaal" - Wealth accumulation tactics.
(D) "Theeyinaal sutta pun" - Scientific analysis of rainfall.
(E) Answer not known

40. Select the correct sequence reflecting the historical progression of Thirukkural's global reach:
(A) Translation by Christian missionaries → Recognition by European philosophers (like Tolstoy) → UNESCO recognition → Translations into modern African languages
(B) UNESCO recognition → Translation by Christian missionaries → Modern African translations → Recognition by Tolstoy
(C) Modern African translations → UNESCO recognition → Translation by missionaries → Tolstoy
(D) Recognition by Tolstoy → UNESCO recognition → Translation by missionaries → Modern African translations
(E) Answer not known

41. Which famous Russian writer and philosopher was profoundly influenced by Thirukkural and later introduced its concepts of non-violence to Mahatma Gandhi?
(A) Fyodor Dostoevsky
(B) Leo Tolstoy
(C) Anton Chekhov
(D) Maxim Gorky
(E) Answer not known

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42. Consider the following statements regarding Thirukkural in school curriculums globally:
I. Thirukkural is taught only in the state schools of Tamil Nadu and nowhere else in the world.
II. Countries like Singapore and Malaysia formally include Thirukkural in their Tamil language curriculum.
III. Competitive recitation of Thirukkural is a popular tradition globally to transmit its values to the younger generation.
Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I only
(D) III only
(E) Answer not known

43. Match the universal value with its corresponding Tamil term from Thirukkural:
List I: (Universal Values)
P. Compassion
Q. Gratitude
R. Justice
S. Truth
List II: (Tamil Terms)
I. Vaaymai
II. Nandri
III. Arul
IV. Naduvunilaimai
(A) P-III, Q-II, R-IV, S-I
(B) P-IV, Q-I, R-III, S-II
(C) P-II, Q-III, R-I, S-IV
(D) P-III, Q-IV, R-I, S-II
(E) Answer not known

44. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Thirukkural is universally accepted and not categorized as a purely Hindu text despite originating in ancient India.
Reason (R): It strictly avoids any reference to Hindu mythological stories, specific rituals, or the Varna system.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

45. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Many world leaders, including Indian Prime Ministers and UN officials, frequently quote Thirukkural.
Reason (R): Thirukkural is primarily a political manifesto written exclusively for modern democratic elections.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

46. Arrange the following translations of Thirukkural based on the geographical region of their target languages, strictly from West to East:
I. French Translation
II. Arabic Translation
III. Chinese Translation
IV. Japanese Translation
(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) II, III, I, IV
(E) Answer not known

47. Identify the INCORRECT pair regarding the primary thematic focus of Thirukkural's divisions:
(A) Aram - Righteousness / Virtue
(B) Porul - Wealth / Polity
(C) Inbam - Love / Pleasure
(D) Oozh - Revenge / Enmity
(E) Answer not known

48. Consider the following statements regarding Environmental Ethics in Thirukkural:
I. Thiruvalluvar places the chapter on Rain immediately after the Praise of God.
II. He believed agriculture is the supreme profession that sustains the world.
III. He advocates for the relentless exploitation and destruction of nature for economic wealth.
IV. He emphasizes that even virtuous acts (Aram) cannot be performed if the rains fail.
Which of the above statement(s) is/are correct?

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(A) I, II and IV
(B) I and III
(C) II, III and IV
(D) III and IV
(E) Answer not known

49. Match the foreign scholar with their native linguistic region related to their Thirukkural translation or study:
List I: (Scholars)
P. Karl Graul
Q. G.U. Pope
R. Ariel
S. Constantius Beschi
List II: (Regions)
I. France
II. Germany
III. England
IV. Italy
(A) P-II, Q-III, R-I, S-IV
(B) P-I, Q-IV, R-II, S-III
(C) P-III, Q-II, R-IV, S-I
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

50. Which of the following best describes Thiruvalluvar's view on education (Kalvi)?
(A) Exclusive privilege for men of noble birth.
(B) Primary focus on military combat strategies.
(C) Lifelong asset protecting from ruin.
(D) Highly inferior to inherited family wealth.
(E) Answer not known

51. Consider the following statements regarding Truth (Vaaymai) in Thirukkural:
I. Truthfulness is defined as speaking words that do not cause even the slightest harm to others.
II. Even a lie is considered truth if it yields unblemished good.
III. Truthfulness ensures purity of the mind, just as water purifies the body.
IV. Speaking the truth is given lesser importance than performing rigorous ritual penance.
V. He who speaks truth from his heart is considered superior to an ascetic.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) I, III and IV
(C) II, III, IV and V
(D) I, IV and V
(E) Answer not known

52. Identify the correctly matched pair regarding Thirukkural's structural divisions and chapter counts:
(A) Aram - 38 Chapters
(B) Porul - 75 Chapters
(C) Inbam - 20 Chapters
(D) Total Chapters - 130 Chapters
(E) Answer not known

53. Match the cross-cultural ethical text with the primary comparative theme it shares with Thirukkural:
List I: (Texts)
P. Dhammapada
Q. Confucius Analects
R. Sermon on the Mount
S. Kautilya's Arthashastra
List II: (Themes)
I. Statecraft, wealth, and diplomacy (Porul)
II. Non-violence, mental purity, and compassion
III. Governance ethics and strong family values
IV. Forgiveness, love, and moral purity
(A) P-II, Q-III, R-IV, S-I
(B) P-I, Q-IV, R-III, S-II
(C) P-III, Q-I, R-II, S-IV
(D) P-II, Q-IV, R-I, S-III
(E) Answer not known

54. In the context of Thirukkural, what does the concept of "Oppuravu" signify?
(A) Exacting swift revenge on political enemies.
(B) Hoarding physical wealth for future lineages.
(C) Social duty and benevolent sharing.
(D) Ritualistic purification of the human body.
(E) Answer not known

55. Which international organization's global declarations on human rights and ethical heritage heavily resonate with the universal values found in Thirukkural, leading to its recognition?
(A) NATO
(B) WTO
(C) OPEC
(D) UNESCO
(E) Answer not known

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56. Identify the incorrect statement regarding the memorization tradition of Thirukkural:
(A) Memorizing the entire Thirukkural is legally mandatory for all government employees in India.
(B) The Tamil Nadu government provides financial incentives for students who memorize all 1330 couplets.
(C) Memorization serves as a tool for cultural transmission across generations.
(D) Competitive recitation is a popular event among the Tamil diaspora globally.
(E) Answer not known

57. How many chapters does the section "Porul" (Wealth/Polity) contain in Thirukkural?
(A) 38
(B) 70
(C) 25
(D) 133
(E) Answer not known

58. Why is Thirukkural highly celebrated by the Tamil diaspora in countries like Singapore and Malaysia?
(A) Promoting a rigid and mandatory religious identity.
(B) Cultural anchor for identity and ethics.
(C) Detailing the exact geography of the Tamil homeland.
(D) Providing a blueprint for rapid economic domination.
(E) Answer not known

59. A leader pardons a harsh critic and returns their hostility with kindness. Which core Thirukkural value is this leader primarily applying?
(A) Inna Seiyyamai (Not returning harm)
(B) Valimaarithal (Assessing relative strength)
(C) Ootram (Using espionage)
(D) Kallaamai (Non-stealing)
(E) Answer not known

60. When comparing Thirukkural with the orthodox interpretations of the Bhagavad Gita, which of the following represents a fundamental difference in their approach to duty?
(A) Both emphasize duty based on a strict caste hierarchy.
(B) Thirukkural completely rejects the concept of action.
(C) Gita links duty to Varna, Kural is universal.
(D) Gita focuses on family, Kural focuses on monasticism.
(E) Answer not known

61. Which of the following best captures Thiruvalluvar's stance on poverty?
(A) Poverty is a divine punishment not to be alleviated.
(B) The poor must accept fate until their next rebirth.
(C) Eradication of poverty belongs to neighboring empires.
(D) Severe poverty signifies a flawed society.
(E) Answer not known

62. Who among the following Indian Prime Ministers notably quoted Thirukkural at the United Nations General Assembly in recent years to emphasize global harmony and the ancient Indian vision of unity?
(A) Manmohan Singh
(B) Indira Gandhi
(C) Narendra Modi
(D) Atal Bihari Vajpayee
(E) Answer not known

63. What does the term "Sengonmai" refer to in the political philosophy of Thirukkural?
(A) Absolute dictatorship and unchecked power
(B) Righteous, impartial governance and just rule
(C) Military supremacy over neighbors
(D) Political anarchism and absence of a king
(E) Answer not known

64. Identify the incorrect statement about Thirukkural's relationship with world religions:
(A) Islamic scholars find parallels in its emphasis on charity and egalitarianism.
(B) Christian scholars frequently parallel it with the moral teachings of the Sermon on the Mount.
(C) Buddhist and Jain scholars connect deeply with its strong advocacy of non-violence.
(D) It actively campaigns for the mass conversion of people to a single, unified world religion.
(E) Answer not known

65. Thiruvalluvar states, "Water is the source of all life; similarly, purity of mind is the source of all

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18. (A) I-II-III-IV
The first printed Tamil edition of Thirukkural was published in 1812. G.U. Pope's English translation followed in 1886. The Tamil Nadu government officially designated Thiruvalluvar Day in the twentieth century. The massive 133-feet statue in Kanyakumari was inaugurated in 2000. This progression highlights the increasing regional and global recognition of the poet and his work over two centuries of historical development.

19. (A) Chinese translation - Asian outreach
The translation of Thirukkural into Chinese represents a significant effort in Asian cultural outreach, bridging Tamil ethical thought with other major civilizations. Conversely, G.U. Pope translated the work into English, while Veeramamunivar provided a Latin version. These efforts have collectively ensured that the universal moral values found in the text are accessible to a global audience across many different continents.

20. (D) It explicitly prohibits women from acquiring any form of education.
Thirukkural does not prohibit women from receiving education; instead, it emphasizes virtues and the importance of family life for both genders. While scholars debate the interpretation of certain verses regarding gender roles, the text generally focuses on moral character and domestic harmony. It portrays the wife as a pillar of the home, highlighting the nobility and essential nature of shared responsibilities.

21. (B) III and IV
Unlike the Bhagavad Gita, which discusses Varna Dharma, Thirukkural advocates for equality based on birth and actions. Furthermore, neither text strictly prescribes Vedic sacrifices as the sole path to salvation; Thirukkural specifically emphasizes internal virtue and ethical conduct. Additionally, Thirukkural does not rely on the Mahabharata narrative, as it is a self-contained philosophical work focusing on universal aphorisms for daily life.

22. (A) P-II, Q-IV, R-I, S-III
Meyunarthal refers to the profound realization of truth, while Inna Seiyyamai involves the principle of not causing harm or injury to others. Kollamai specifically denotes non-killing, a core tenet of non-violence. Oppuravu signifies social duty and the benevolent sharing of resources with others. These concepts collectively form the ethical foundation of Thirukkural, guiding individuals toward a balanced and virtuous life.

23. (A) Both A and R are true and R is the correct explanation of A.
Thiruvalluvar dedicates a chapter to rain immediately after the praise of God because water is fundamental to all life. He argues that without regular rainfall, agriculture would fail, leading to widespread hunger and the collapse of social duties. By placing rain in such high regard, the text acknowledges the inextricable link between environmental stability and the practice of righteous human conduct.

24. (A) Universal ahimsa and deep compassion.
Both Thirukkural and the Buddhist text Dhammapada share a profound commitment to non-violence and compassion for all living beings. They prioritize moral discipline, mental purity, and ethical behavior over ritualistic worship or social hierarchy. This shared focus on humanitarian values and the cessation of harm reflects a common ancient Indian tradition of emphasizing internal transformation and universal kindness toward others.

25. (A) I, II, III and IV
Thirukkural serves as a vital tool for soft power through cultural diplomacy and international recognition. Its verses have been quoted at the United Nations, and statues of Thiruvalluvar exist in several foreign countries. UNESCO recognizes its universal value as a world heritage text. Far from being restricted, it is taught globally to promote ethical living and highlight Tamil cultural contributions.

26. (A) Army, People, Wealth, Ministers, Friends, Fort
Kural 381 identifies six essential elements that constitute a prosperous and strong state. These include an efficient army, a loyal citizenry, sufficient wealth, wise ministers, reliable allies, and secure fortifications. A ruler who possesses all these components is considered exceptional. This framework highlights Thiruvalluvar's comprehensive understanding of political

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74. When comparing the ethics of Thirukkural with the teachings of Confucius, a prominent shared theme is:
(A) Denial of family life for enlightenment.
(B) Focus on family and righteous governance.
(C) Promoting expansion through total warfare.
(D) Belief in mystic rituals for administration.
(E) Answer not known

75. Which traditional festival is closely associated with the official celebration of Thiruvalluvar Day in Tamil Nadu?
(A) Pongal
(B) Deepavali
(C) Ayudha Pooja
(D) Karthigai Deepam
(E) Answer not known

76. Why is Thirukkural considered a vital instrument of Tamil Nadu's "Soft Power"?
(A) Mandates aggressive military alliances.
(B) Dictates binding global trade regulations.
(C) Global promotion enhances cultural prestige.
(D) Enforces policies of linguistic chauvinism.
(E) Answer not known

77. Which of the following is correct regarding Thirukkural's perspective on human dignity?
(A) Inherent to birth regardless of actions.
(B) Only royalty and ascetics possess dignity.
(C) Commodity purchased through massive wealth.
(D) Lies in virtuous conduct and hard work.
(E) Answer not known

78. Who among the following foreign missionaries famously requested to have the words "A student of Tamil" inscribed on his tombstone, reflecting his deep love for works like Thirukkural?
(A) Robert Caldwell
(B) F.W. Ellis
(C) G.U. Pope
(D) Constantius Beschi
(E) Answer not known

79. What is the central theme of the chapter grouping known as "Illaram" in Thirukkural?
(A) Practices of extreme ascetic renunciation.
(B) Virtues and nobility of domestic life.
(C) Tactical strategies for guerrilla warfare.
(D) Techniques for acquiring extreme financial wealth.
(E) Answer not known

80. Thiruvalluvar advocates that a good friend is one who prevents you from doing evil and leads you to the right path. This mirrors the universal concept of:
(A) Tactical pursuit of political opportunism.
(B) Act of professional and social sycophancy.
(C) Practicing institutionalized forms of nepotism.
(D) Constructive criticism and companionship.
(E) Answer not known

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virtue." This analogy predominantly reflects his commitment to:
(A) Linking ecological realities with internal moral purity
(B) Promoting ritualistic river bathing
(C) Developing vast maritime irrigation networks
(D) Enhancing overseas maritime trade
(E) Answer not known

66. In which year did G.U. Pope publish his historic and complete English translation of the Thirukkural?
(A) 1812
(B) 1886
(C) 1915
(D) 1950
(E) Answer not known

67. What is the most accurate description of Thirukkural's approach to God?
(A) Invokes God in universal, non-sectarian terms.
(B) Provides detailed steps for temple idol worship.
(C) Lists genealogies and battles of various deities.
(D) Strictly promotes a completely atheistic view.
(E) Answer not known

68. While the concept of Ahimsa (Non-violence) is present in multiple ancient Indian texts, how does Thirukkural distinctly treat it compared to some orthodox traditions?
(A) Limits Ahimsa to humans, permitting rituals.
(B) Restricts Ahimsa solely to the ascetic monks.
(C) Treats Ahimsa as secondary to military conquest.
(D) Supreme virtue for all, rejecting sacrifice.
(E) Answer not known

69. Which of the following statements best describes Thirukkural's view on gratitude (Nandri)?
(A) Gratitude should only be shown to those who are excessively wealthy.
(B) A favor done in the hour of need, however small, is larger than the world itself.
(C) Forgetting a good deed is perfectly acceptable if the person later makes a single mistake.
(D) Showing gratitude is a definitive sign of political weakness in a ruler.
(E) Answer not known

70. The Tamil diaspora in South Africa, particularly the historic Natal community, used Thirukkural primarily for:
(A) Organizing militant colonial uprisings.
(B) Replacing local languages in state schools.
(C) Preserving cultural and moral identity.
(D) Establishing exclusive trade monopolies.
(E) Answer not known

71. In Thirukkural's ethical framework, the term "Kollamai" strictly refers to:
(A) Non-stealing
(B) Non-lying
(C) Non-covetousness
(D) Non-killing
(E) Answer not known

72. Identify the incorrect statement regarding the global spread of Thirukkural:
(A) The text is entirely unknown in the African continent, with absolutely zero translations available.
(B) It is one of the most heavily translated non-religious works in the world.
(C) It has been translated into several Asian languages, including Chinese, Korean, and Japanese.
(D) UNESCO and various international bodies have recognized its universal ethical significance.
(E) Answer not known

73. If a modern civil servant strictly adheres to the principle of "Naduvunilaimai" as advocated by Thiruvalluvar, they would:
(A) Actively favor their own relatives in administrative decisions.
(B) Remain perfectly impartial and dispense justice without bias or prejudice.
(C) Accept gifts only from the wealthy to fund large public projects.
(D) Always side with the central authority regardless of what the law states.
(E) Answer not known

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9. (A) Both A and R are true and R is the correct explanation of A.
Thirukkural is celebrated as the Universal Code of Conduct because its teachings transcend all geographical and cultural boundaries. The core values it promotes, such as truthfulness, gratitude, and compassion, are fundamental to human nature everywhere. By focusing on universal ethics instead of specific religious rituals, it provides a moral framework that remains relevant to people across different ages and nations.

10. (A) II-III-I-IV
The Latin translation by Veeramamunivar was completed in the early eighteenth century, followed by the first printed Tamil edition in 1812. G.U. Pope's complete English translation appeared later in 1886. Finally, V.V.S. Aiyar published his English version in the early twentieth century. This timeline reflects the gradual evolution of Thirukkural from traditional manuscripts to printed editions and widespread global translations.

11. (A) I, II, III and IV
Thirukkural promotes universal values such as gratitude, humility, compassion, and truthfulness as the pillars of a righteous life. These virtues are essential for individual growth and social harmony. Conversely, the text rejects sectarianism and exclusivism, aiming instead for a moral code that applies to all humanity. Its focus remains on ethical conduct that benefits the self and society alike.

12. (A) P-III, Q-I, R-IV, S-II
Aram represents righteousness or virtue, serving as the foundational ethical concept. Ahimsa refers to non-violence and the avoidance of harm to living creatures. Anbu signifies love and compassion, which are vital for human relationships. Vaaymai denotes truthfulness, particularly speech that results in benefit without causing harm. Together, these terms encapsulate the core moral philosophy presented throughout the entire Thirukkural text.

13. (D) Max Müller - Translated Thirukkural completely into Chinese
While Max Müller was a renowned Indologist, he did not translate Thirukkural into Chinese. Albert Schweitzer famously praised the text for its ethical depth. G.U. Pope provided a complete English translation that gained global recognition. Leo Tolstoy was deeply moved by its teachings on non-violence. The Chinese translation was actually completed much later by other scholars dedicated to promoting Asian cultural outreach.

14. (C) The primordial God or Ultimate Reality
The term Aadibaghavan in the opening couplet refers to the primordial God or the ultimate reality that serves as the source of the universe. Just as the sound 'A' is the first letter and foundation of all speech, this divine being is the foundation of all life. The usage remains non-sectarian, focusing on the universal concept of a primordial creator.

15. (A) Paayiram, Illaraviyal, Thuravaraviyal, Oozhiyal
The section on virtue begins with the Preface or Paayiram, which includes the praise of God and rain. It is followed by Illaraviyal, focusing on domestic life and family virtues. Then comes Thuravaraviyal, which deals with asceticism and renunciation. Finally, Oozhiyal discusses the role of fate. This logical progression covers various stages and aspects of a person's moral and spiritual journey.

16. (A) I and II
The emphasis on charity, social equality, and brotherhood in Thirukkural resonates deeply with the ethical principles of Islam. Many Muslim scholars in Tamil Nadu have historically praised the text for its universal moral compass. However, it is a non-sectarian work and does not prescribe specific religious rituals like the pilgrimage to Mecca, focusing instead on conduct applicable to all humanity.

17. (A) Both A and R are true and R is the correct explanation of A.
Thirukkural intentionally avoids specific religious symbols or sectarian doctrines to ensure its ethical teachings reach all of humanity. Thiruvalluvar's goal was to establish a universal code of conduct based on reason and morality rather than religious affiliation. This approach allows people from diverse backgrounds to embrace the text as a timeless guide for living a virtuous and truly meaningful life.

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36. (A) P-III, Q-IV, R-II, S-I
G.U. Pope is renowned for his English translation, while Veeramamunivar provided the Latin version. Karl Graul translated the text into German, and Ariel was responsible for a French translation. These scholars from various European backgrounds worked to bring the profound ethical insights of the Tamil classic to their respective linguistic regions, contributing significantly to the global recognition of Thiruvalluvar's universal wisdom.

37. (D) A is false but R is true.
Thirukkural does not mandate caste-based discrimination; instead, it explicitly states that all human beings are born equal. Thiruvalluvar teaches that differences in social status or respect should only arise from an individual's deeds and character. Therefore, the assertion that the text supports discrimination is false, while the reasoning that it promotes birth equality and merit-based status is entirely accurate and factual.

38. (A) I, III, IV and V
Thirukkural emphasizes non-aggression, conflict resolution, and the importance of peaceful coexistence for social harmony. It warns against using harmful words that create enmity and advocates for love as the foundation of life. The text does not praise unprovoked military aggression for expansion; rather, it focuses on righteous governance and ethical conduct as the true markers of a virtuous society.

39. (A) "Pirappokkum ella uyirkkum" - Equality of birth.
The phrase "Pirappokkum ella uyirkkum" is one of the most famous lines in Thirukkural, asserting the fundamental equality of all beings by birth. It emphasizes that social distinctions should be based on merit and actions rather than lineage. Other phrases in the text address education and love, but this specific line captures the core egalitarian philosophy that defines Thiruvalluvar's moral and social vision.

40. (A) Translation by Christian missionaries → Recognition by European philosophers (like Tolstoy) → UNESCO recognition → Translations into modern African languages
The global journey of Thirukkural began with translations by Christian missionaries like G.U. Pope. This led to appreciation by European philosophers such as Leo Tolstoy. In the modern era, the text received formal recognition from international bodies like UNESCO. Most recently, its reach has expanded further with translations into various African languages, solidifying its status as a universal and timeless ethical masterpiece.

41. (B) Leo Tolstoy
Leo Tolstoy was deeply impressed by the ethical teachings of Thirukkural, particularly its emphasis on non-violence and love. His appreciation for these concepts influenced his own philosophy, which he later shared with Mahatma Gandhi through their correspondence. This intellectual exchange played a significant role in shaping the principles of non-violent resistance that became central to India's struggle for national independence.

42. (B) II and III
Thirukkural is not restricted to Tamil Nadu; it is formally included in the school curriculums of countries like Singapore and Malaysia, where Tamil is a recognized language. Furthermore, the tradition of competitive recitation is a popular way for the global Tamil diaspora to pass on its values. These practices ensure that the ethical wisdom of the text continues to inspire younger generations worldwide.

43. (A) P-III, Q-II, R-IV, S-I
Compassion is represented by the term Arul, while Nandri signifies the virtue of gratitude. Naduvunilaimai refers to the principle of justice or impartiality in one's conduct. Vaaymai denotes truthfulness, specifically speech that results in good without causing harm. These terms reflect the universal ethical framework of Thirukkural, providing a comprehensive guide for living a life of integrity, kindness, and social responsibility.

44. (A) Both A and R are true and R is the correct explanation of A.
Thirukkural is universally accepted because it avoids being categorized as a purely religious text. It does not reference specific Hindu mythological

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science and the fundamental requirements for effective governance and national stability.

27. (A) Swahili - Africa
The translation of Thirukkural into Swahili represents its outreach into the African continent, making its ethical wisdom accessible to a new linguistic audience. Other translations, such as those in Korean or French, connect the text to Asia and Europe respectively. These diverse translations demonstrate the global appeal of the work and its ability to resonate with different cultures across various regions.

28. (C) G.U. Pope
G.U. Pope, a Christian missionary and scholar, published the first complete English translation of Thirukkural in 1886. His work was instrumental in introducing the profundity of Tamil literature and ethics to the Western world. Pope's deep admiration for the text was evident in his meticulous translation and his lifelong dedication to studying the Tamil language and its classic literary heritage.

29. (A) III only
While Thirukkural shares ethical parallels with Christian teachings like the Sermon on the Mount, it does not incorporate Biblical stories or Christian religious narratives. The text remains entirely independent and non-sectarian, focusing on universal moral principles rather than religious history. Christian scholars like G.U. Pope admired it precisely for its rational and humanistic approach to ethics, which transcends specific boundaries.

30. (A) P-III, Q-IV, R-I, S-II
Singapore includes Thirukkural in its school curriculum as Tamil is an official language. Malaysia has a vast network of Tamil schools teaching the text. In South Africa, the historic Natal community preserved it to maintain their cultural identity. Great Britain was the home of G.U. Pope, who produced the pioneering complete English translation, facilitating global access to these profound ethical teachings.

31. (A) Both A and R are true and R is the correct explanation of A.
Jain followers highly revere Thirukkural because of its strong advocacy for non-violence and vegetarianism, which are central to Jain ethics. The text's explicit condemnation of meat-eating and its emphasis on protecting all life forms align perfectly with the Jain doctrine of Ahimsa. This shared moral foundation has led many to see a deep philosophical connection between the two ancient traditions.

32. (A) IV, I, II, III
The section on Virtue begins with the Preface, which includes the praise of God and rain. It then moves to Domestic Virtue, detailing the duties of a householder. This is followed by Ascetic Virtue, exploring the path of renunciation and discipline. The section concludes with the Power of Fate. This sequence provides a logical framework for understanding ethical living across different stages.

33. (D) Oozh - Warfare tactics
In Thirukkural, the chapter titled Oozh deals with the concept of fate or destiny rather than warfare tactics. Education is correctly represented by Kalvi, while Adakkamudaimai focuses on the virtue of humility. Vaan Sirappu highlights the glory and necessity of rain for sustaining life. The text addresses warfare and statecraft in different sections of the Porul division, not under the theme of fate.

34. (A) I and III
Thiruvalluvar views begging as a loss of dignity and states that it is better to die than to live by begging. He also emphasizes that wealth is meaningful only when it is shared equitably with the poor and used for benevolent purposes. He does not advocate for unjust accumulation of wealth or consider extreme poverty a spiritual blessing to be desired.

35. (A) Moral code applicable to all humanity.
Thirukkural is celebrated as secular literature primarily because its moral code is universal and applicable to all human beings regardless of their faith. It focuses on practical ethics and human character rather than religious dogmas, rituals, or sectarian identities. This broad applicability allows it to be embraced by diverse cultures and individuals as a timeless guide for living a virtuous life.

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nature of the ethical and political principles found in Thirukkural.

54. (C) Social duty and benevolent sharing.
In Thirukkural, Oppuravu represents the concept of living in harmony with society by fulfilling one's social duties and sharing wealth benevolently. It emphasizes that a person should act as a helpful member of the community, comparing a wise person's wealth to a village pond that benefits everyone. This virtue focuses on social responsibility and the importance of contributing to the common good.

55. (D) UNESCO
UNESCO is the international organization that recognizes the universal ethical significance of Thirukkural. The text's emphasis on human rights, moral purity, and universal brotherhood resonates with the global declarations of such international bodies. By acknowledging the text as part of the world's ethical heritage, UNESCO highlights its timeless relevance and its contribution to the shared moral values of all humanity.

56. (A) Memorizing the entire Thirukkural is legally mandatory for all government employees in India.
While memorizing Thirukkural is highly encouraged and rewarded with financial incentives for students in Tamil Nadu, it is not a legal requirement for government employees. The tradition of memorization and competitive recitation serves as a powerful tool for cultural preservation and the transmission of ethical values. It remains a popular voluntary activity among Tamil communities worldwide to honor Thiruvalluvar's wisdom.

57. (B) 70
The section on Porul, which deals with wealth, polity, and social life, contains 70 chapters. It is the largest division of the Thirukkural, reflecting the poet's extensive focus on governance, economy, and the practicalities of living in a society. This section provides detailed guidance for rulers and citizens alike on how to manage material life while adhering to ethical principles.

58. (B) Cultural anchor for identity and ethics.
For the Tamil diaspora in countries like Singapore and Malaysia, Thirukkural serves as a vital cultural anchor. It provides a moral and ethical framework that helps maintain their cultural identity while living in diverse societies. The text's universal values allow them to integrate into their new homes while preserving the core spiritual and philosophical heritage of their ancestral Tamil culture.

59. (A) Inna Seiyyamai (Not returning harm)
The principle of Inna Seiyyamai involves not returning harm even to those who have caused injury. By pardoning a critic and responding with kindness, a leader demonstrates this core virtue. Thiruvalluvar teaches that the best way to punish those who do evil is to shame them by doing them a good turn. This approach promotes peace and prevents the cycle of hostility.

60. (C) Gita links duty to Varna, Kural is universal.
A fundamental difference between the two texts lies in their approach to social duty. While the Bhagavad Gita often frames duty within the context of the Varna system, Thirukkural presents a universal ethical code. It advocates that all people are equal by birth and that their status is determined solely by their actions, making its teachings applicable to everyone regardless of social origin.

61. (D) Severe poverty signifies a flawed society.
Thiruvalluvar views severe poverty as a great evil that can lead to the loss of dignity and the erosion of virtue. He suggests that a society where people are forced to beg is flawed. The text emphasizes that wealth should be used to alleviate the suffering of the poor, highlighting the social responsibility of the wealthy and the state to ensure human needs.

62. (C) Narendra Modi
Prime Minister Narendra Modi has notably quoted Thirukkural on several international platforms, including the United Nations General Assembly. By doing so, he highlights the ancient Indian vision of global unity and the timeless relevance of Tamil ethical literature. These citations serve to promote India's cultural heritage and share the universal wisdom of Thiruvalluvar with world leaders and the international community.

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stories, rituals, or the hierarchical Varna system. By focusing on universal human ethics and rational conduct, the text transcends religious boundaries. This secular approach ensures that its moral guidance remains relevant and accessible to people of all faiths and backgrounds.

45. (C) A is true but R is false.
World leaders and UN officials frequently quote Thirukkural due to its profound and universal ethical insights. However, the text is not a modern political manifesto written for democratic elections. It is an ancient philosophical work that provides timeless guidance on virtue, wealth, and love. While its political philosophy is highly sophisticated, its origins and purpose extend far beyond modern electoral politics.

46. (A) I, II, III, IV
Moving from West to East, the French translation represents Europe. The Arabic translation covers the Middle East and parts of Africa. Continuing eastward, the Chinese translation reaches East Asia, followed by the Japanese translation in the far east. This geographical progression illustrates how the ethical wisdom of Thirukkural has spread across diverse cultures and continents, eventually reaching the edge of Asia.

47. (D) Oozh - Revenge / Enmity
In the structure of Thirukkural, Oozh refers to the concept of fate or destiny rather than revenge or enmity. Aram correctly signifies righteousness and virtue, while Porul focuses on wealth and polity. Inbam explores the themes of love and pleasure. The text generally discourages revenge and enmity, emphasizing forgiveness and the control of anger as essential virtues for a peaceful life.

48. (A) I, II and IV
Thirukkural shows deep environmental awareness by placing the chapter on rain at the beginning and praising agriculture as the world's most vital profession. It teaches that without water, even virtuous deeds cannot be sustained. Contrary to exploiting nature, the text suggests a harmonious relationship with the environment, recognizing that human survival and morality are fundamentally dependent on the health of nature.

49. (A) P-II, Q-III, R-I, S-IV
Karl Graul was a German scholar, while G.U. Pope hailed from England. Ariel was associated with France, and Constantius Beschi, known as Veeramamunivar, was from Italy. These European scholars played vital roles in studying and translating Thirukkural, facilitating its introduction to their respective linguistic regions. Their work helped bridge the gap between ancient Tamil ethical thought and Western intellectual traditions.

50. (C) Lifelong asset protecting from ruin.
Thiruvalluvar views education as a supreme and lifelong asset that serves as a protective shield against ruin. He emphasizes that knowledge gained through learning is the only wealth that cannot be destroyed and provides lasting benefit to the individual. Education is not restricted to any specific class but is encouraged for everyone as a means to achieve wisdom and ethical growth.

51. (A) I, II, III and V
Truthfulness in Thirukkural is defined by the benefit it brings; even a lie can be considered truth if it produces unblemished good. It purifies the mind and is more meritorious than rigorous penance. A person who speaks truth from the heart is held in higher regard than an ascetic. This nuanced approach emphasizes the impact of speech on the well-being of others.

52. (A) Aram - 38 Chapters
Thirukkural is composed of 133 chapters in total. The first section, Aram, contains 38 chapters focusing on virtue. The second section, Porul, consists of 70 chapters dealing with wealth and polity. The final section, Inbam, has 25 chapters dedicated to love. This balanced structure ensures that the text provides comprehensive guidance on the major goals of human life in ancient Tamil tradition.

53. (A) P-II, Q-III, R-IV, S-I
The Dhammapada shares themes of non-violence and mental purity with Thirukkural. Confucius' Analects parallels its focus on governance and family values. The Sermon on the Mount aligns with its emphasis on love and forgiveness. Kautilya's Arthashastra relates to the Porul section, focusing on statecraft and diplomacy. These comparisons highlight the universal

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ANSWERS

1. (C) January 15th or 16th
Thiruvalluvar Day is officially celebrated by the Tamil Nadu government during the Pongal festival season. It traditionally falls on the second day of the Tamil month Thai, which usually corresponds to January 15th or 16th. This day honors the legendary poet-saint for his immortal contributions to ethics and literature through the Thirukkural, reflecting his deep cultural impact.

2. (A) Both A and R are true and R is the correct explanation of A.
Thirukkural is universally recognized as secular literature because it focuses on human ethics rather than religious dogma. It avoids mentioning specific deities, rituals, or mythological narratives belonging to any particular faith. This universality makes its moral teachings applicable to everyone regardless of religion, ethnicity, or nationality, justifying its reputation as a global code for righteous and balanced living.

3. (B) I only
Thirukkural places significant emphasis on non-killing and vegetarianism, which are core ethical pillars in Jainism. While it shares these moral values, the text remains non-sectarian and does not explicitly name Tirthankaras. It also does not reject the concept of karma but rather integrates ethical consequences into its framework for leading a virtuous life, emphasizing internal purity over ritualistic worship.

4. (B) P-III, Q-IV, R-I, S-II
G.U. Pope provided the first complete English translation in 1886. Constantius Joseph Beschi, also known as Veeramamunivar, translated the text into Latin to introduce it to European scholars. Ariel translated parts into French, while Karl Graul was responsible for the German version. These translations played a crucial role in bringing Tamil ethics to a global audience across different linguistic regions.

5. (B) Christianity - Principles of the Sermon on the Mount
The ethical framework of Thirukkural shares profound similarities with the Sermon on the Mount in Christianity. Both emphasize love, humility, forgiveness, and moral purity as essential human virtues. Unlike some ancient systems that focused on rituals or animal sacrifice, these teachings prioritize internal character and compassionate conduct toward all living beings, reflecting a universal and humanistic approach to global morality.

6. (C) Aram, Porul, Inbam
Thirukkural is systematically divided into three major sections known as Muppaal. The first section, Aram, deals with virtue and righteousness. The second, Porul, focuses on wealth, polity, and social life. The third, Inbam, explores love and pleasure. This structure provides a comprehensive guide for a balanced human life, covering spiritual, material, and emotional aspects of existence in a logical sequence.

7. (A) I and III
The first chapter of Thirukkural introduces the divine as the primordial being, using the analogy of the letter 'A' starting the alphabet. It describes God through universal attributes like infinite wisdom or being beyond likes and dislikes. It avoids sectarian names, specific rituals, or mythological incarnations, ensuring the text remains spiritually inclusive for all humanity regardless of their religious backgrounds.

8. (A) Universal birth equality and deed-based status.
Thirukkural advocates for the equality of all human beings by birth. It asserts that distinctions among people should be based only on the quality of their actions and the excellence of their character. This progressive view rejects hereditary social hierarchies and emphasizes that true status is earned through virtue, hard work, and ethical living rather than ancestral lineage or caste identity.

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63. (B) Righteous, impartial governance and just rule
In the political philosophy of Thirukkural, Sengonmai refers to the "straight scepter," symbolizing righteous and impartial governance. It emphasizes that a ruler must dispense justice without bias, protecting the weak and maintaining the law. This concept of a just rule is considered the foundation of a stable and prosperous state, as it ensures the trust and well-being of all its citizens.

64. (D) It actively campaigns for the mass conversion of people to a single, unified world religion.
Thirukkural is a non-sectarian ethical work and does not campaign for religious conversion. Instead, it provides a universal moral framework that parallels the teachings of many faiths. Islamic, Christian, Buddhist, and Jain scholars all find resonating values within its verses. Its goal is to guide human conduct through reason and virtue rather than establishing or promoting any specific organized religion or belief system.

65. (A) Linking ecological realities with internal moral purity
Thiruvalluvar often uses nature-based analogies to explain moral concepts. By comparing water as the source of life to purity of mind as the source of virtue, he links ecological realities with internal character. This reflects his view that ethical life is as essential to the human spirit as water is to physical existence. It highlights the importance of maintaining a clean inner self.

66. (B) 1886
G.U. Pope's historic and complete English translation of the Thirukkural was published in 1886. This work was a landmark event that made the profound ethical insights of the Tamil classic accessible to the English-speaking world. Pope's dedication to the text and his scholarly approach helped elevate its status internationally, ensuring that Thiruvalluvar's universal wisdom reached a global audience beyond Tamil Nadu.

67. (A) Invokes God in universal, non-sectarian terms.
Thirukkural approaches the divine by using universal and non-sectarian terms, such as the "Primordial Being" or the "One with eight-fold attributes." It avoids specific names of deities, mythological stories, or instructions for ritualistic temple worship. This allows the text to remain spiritually inclusive, focusing on the concept of a higher moral authority that guides human life through virtue and eternal wisdom.

68. (D) Supreme virtue for all, rejecting sacrifice.
While Ahimsa is found in many ancient texts, Thirukkural treats it as the supreme virtue for everyone, not just for monks or ascetics. It uniquely rejects animal sacrifice and emphasizes that non-killing is the highest moral duty. This universal application of non-violence distinguishes its ethical framework from traditions that might permit rituals involving harm or restrict such high moral standards to specific groups.

69. (B) A favor done in the hour of need, however small, is larger than the world itself.
Thirukkural places immense value on gratitude, stating that a timely favor, regardless of its size, is of infinite worth. It teaches that one should never forget a good deed received and should remain grateful throughout life. Conversely, it suggests that even a significant harm should be forgotten, but the smallest act of kindness must be remembered and cherished as a virtue.

70. (C) Preserving cultural and moral identity.
The historic Tamil community in South Africa, particularly in Natal, used Thirukkural as a primary tool to preserve their cultural and moral identity. In a foreign land under colonial rule, the text provided a sense of continuity and a guide for ethical living. It helped the community maintain their ancestral values and pass on their rich literary and philosophical heritage to subsequent generations.

71. (D) Non-killing
In the ethical system of Thirukkural, Kollamai specifically refers to the principle of non-killing. It is presented as one of the highest virtues, emphasizing the sanctity of all life forms. This concept is central to the text's advocacy of non-violence and compassion. By practicing Kollamai, an individual aligns themselves with the path of righteousness and contributes to a more compassionate and peaceful world.

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(E) Answer not known

19. Arrange the following sections of Thirukkural in their correct sequential order:
I. Neethar Perumai (The Greatness of Ascetics)
II. Vaan Sirappu (The Excellence of Rain)
III. Kadavul Vaazhthu (The Praise of God)
IV. Aran Valiyuruthal (Assertion of the Strength of Virtue)
(A) III, II, I, IV
(B) III, I, II, IV
(C) II, III, IV, I
(D) I, III, II, IV
(E) Answer not known

20. Consider the following statements regarding trade and worker ethics in Thirukkural:
I. Honest trade requires treating others' goods with the same care and fairness as one's own.
II. The dignity of manual labour is discouraged in favor of intellectual pursuits exclusively.
III. Workers are advised to perform their duties with integrity, diligence, and accountability.
IV. Merchants are encouraged to maximize profits by any means necessary during foreign trade.
Which of the above statements is/are incorrect?
(A) I, II and III
(B) II, III and IV
(C) II and IV
(D) I and III
(E) Answer not known

21. Which of the following is the most appropriate summary of Thirukkural's perspective on education?
(A) Knowledge is indestructible wealth requiring lifelong, accessible learning.
(B) Education should be strictly restricted to the ruling class to maintain established administrative order.
(C) Formal education is entirely unnecessary if one possesses a vast amount of inherited material wealth.
(D) The primary goal of learning is solely to memorize ancient religious scriptures without ever questioning.
(E) Answer not known

22. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Thirukkural emphasizes the state's responsibility in ensuring social welfare and eliminating extreme poverty.
Reason (R): It is believed that poverty is a natural consequence of bad karma and the state should not intervene.
Based on the above statements, choose the correct answer from the options given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

23. Match the thinkers and contexts from List I with the corresponding interpretations of Thirukkural in List II:
List I: (Thinkers/Contexts)
P. B.R. Ambedkar
Q. Periyar E.V. Ramasamy
R. Supreme Court of India
S. Early Tamil Commentators
List II: (Interpretations/Citations)
I. Rationalist and secular reading against caste hierarchy
II. Cited in landmark judgements for ethical and legal wisdom
III. Appreciation of its universal ethics alongside a critical Dalit perspective
IV. Traditional interpretations aligning it with orthodox Dharmic texts
(A) P-III, Q-I, R-II, S-IV
(B) P-I, Q-III, R-IV, S-II
(C) P-IV, Q-II, R-I, S-III
(D) P-III, Q-IV, R-II, S-I
(E) Answer not known

24. Which of the following represents Thirukkural's view on judicial ethics and evidence?
(A) Justice must be delivered solely based on the perceived social status of the accused individual.
(B) A judge must rely exclusively on personal intuition rather than on objective empirical evidence.
(C) Punishment must always be capital in

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CHAPTER 11

Thirukkural: Relevance to Everyday Life and Socio-Politico-Economic Affairs

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1. Consider the following statements regarding the relevance of Thirukkural to everyday life:

I. It is exclusively a text on spiritual renunciation and rejects domestic family life.

II. It integrates practical ethics with everyday life, emphasizing righteous living within society.

III. It provides contemporary applications for socio-political issues, extending beyond individual morality.

Which of the above statements is/are correct?

(A) I and II
(B) II and III
(C) I only
(D) III only
(E) Answer not known

2. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).

Assertion (A): Thirukkural portrays the husband-wife relationship as an equal partnership built on mutual respect and shared domestic virtues.

Reason (R): Specific chapters are dedicated to domestic virtue, emphasizing that the excellence of a spouse is the true wealth of family life.

Based on the above statements, choose the correct answer from the options given below:

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

3. Match the concepts of family duties in Thirukkural from List I with their corresponding ideals in List II:

List I: (Concepts of Family Duties)

P. Duty of a father to his son
Q. Duty of a son to his father
R. Mark of a virtuous wife
S. Supreme wealth of parents

List II: (Ideals)

I. To act so that others wonder what penance his father did
II. Faultless children of good character
III. Guarding her purity and caring for her husband
IV. To make him sit in the front council of the learned

(A) P-IV, Q-I, R-III, S-II
(B) P-I, Q-IV, R-II, S-III
(C) P-IV, Q-III, R-I, S-II
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

4. According to Thirukkural, the true nature of friendship in everyday life is best compared to which of the following actions?

(A) A shadow that follows a person only in sunlight
(B) A tree that provides fruit only in specific seasons
(C) A mirror that reflects both virtues and flaws equally
(D) A hand that swiftly catches a falling garment
(E) Answer not known

5. According to the teachings on political affairs in Thirukkural, which of the following represents the correct sequence of the indispensable elements of a kingdom?

(A) Army, Citizens, Wealth, Ministers, Allies, Fort
(B) Ministers, Army, Wealth, Citizens, Fort, Allies
(C) Citizens, Ministers, Army, Fort, Allies, Wealth

(B) P-I, Q-III, R-II, S-IV
(C) P-IV, Q-II, R-III, S-I
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

44. Regarding social justice, what is Thirukkural's foundational view on the equality of human beings?
(A) All are equal by birth; distinctions arise only from individual actions.
(B) Equality is based solely on the level of wealth accumulation and general societal status.
(C) People are divided fundamentally by their respective ancestral and occupational hierarchies.
(D) Equality is an illusion, and a strict social hierarchy is essential for societal order.
(E) Answer not known

45. Consider the following statements regarding the stance of Thirukkural on social hierarchy and equality:
I. It maintains a profound silence on rigid caste hierarchies, promoting universal human ethics instead.
II. The text endorses a rigid system of social stratification as the foundation of society.
III. Its implications firmly support non-discrimination and equal treatment based on righteous conduct.
Which of the above statements is/are incorrect?
(A) I and II
(B) II and III
(C) I only
(D) II only
(E) Answer not known

46. Identify the correctly matched pair regarding social reformers' reading of Thirukkural:
(A) Periyar E.V. Ramasamy - Viewed the text as supporting Brahmanical orthodoxy
(B) B.R. Ambedkar - Praised its universal ethics while maintaining a critical Dalit perspective
(C) Traditionalist Commentators - Focused exclusively on modern economic theories
(D) Colonial Scholars - Rejected the text completely as lacking ethical value
(E) Answer not known

47. Identify the correct statement regarding Thirukkural's relevance to foreign policy.
(A) It advocates for maintaining a strong military alongside peaceful coexistence and strategic alliances.
(B) It encourages constant warfare to expand the state's territory.
(C) It insists on absolute isolationism to protect internal culture.
(D) It dictates that neighboring countries must always be treated as imminent threats.
(E) Answer not known

48. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Supreme Court of India frequently cites Thirukkural in judgements related to corruption and social justice.
Reason (R): Thirukkural is the only ancient text formally recognized by the Indian Constitution as a source of law.
Based on the above statements, choose the correct answer from the options given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

49. Match the sections of Thirukkural from List I with their broad subject areas in List II:
List I: (Sections)
P. Aram
Q. Porul
R. Inbam
S. Payiram
List II: (Subject Area)
I. Socio-economic and political affairs
II. Love and domestic felicity
III. Virtue and fundamental ethics
IV. Invocation, rain, ascetics, and power of virtue
(A) P-III, Q-I, R-II, S-IV
(B) P-I, Q-II, R-III, S-IV
(C) P-IV, Q-III, R-I, S-II
(D) P-III, Q-II, R-IV, S-I
(E) Answer not known

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against procrastination in executive actions.
Reason (R): It is advised that a leader should always wait for the enemy to act first before taking defensive measures.
Based on the above statements, choose the correct answer from the options given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

13. Match the attributes of leadership in Thirukkural from List I with their modern governance parallels in List II:
List I: (Attributes of Leadership)
P. Solvanmai
Q. Innaaseyaamai
R. Sengonmai
S. Kaalam Arithal
List II: (Modern Governance Parallels)
I. Ethical Administration
II. Just Rule / Rule of Law
III. Art of Communication / Persuasion
IV. Strategic Timing / Timeliness
(A) P-III, Q-I, R-II, S-IV
(B) P-I, Q-III, R-IV, S-II
(C) P-III, Q-II, R-I, S-IV
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

14. Which of the following modern concepts is most closely applied in the ideal that a ruler should act as an impartial guardian of the people's welfare, prioritizing public good over personal gain?
(A) Laissez-faire capitalism
(B) Servant leadership
(C) Absolute monarchy
(D) Bureaucratic authoritarianism
(E) Answer not known

15. In the context of agricultural ethics and rural economy, which of the following represents the correct sequence of a farmer's actions as per Thirukkural?
(A) Ploughing, fertilizing, weeding, watering, protecting
(B) Fertilizing, watering, ploughing, protecting, weeding
(C) Watering, ploughing, weeding, fertilizing, protecting
(D) Ploughing, watering, weeding, fertilizing, protecting
(E) Answer not known

16. Consider the following statements regarding anti-corruption and governance ethics in Thirukkural:
I. A ruler who extorts money from subjects is compared to a robber holding a spear and demanding wealth.
II. Leaders are permitted to accept bribes only if the wealth is subsequently used for public welfare.
III. Transparency and truthful leadership are non-negotiable foundations for just governance.
Which of the above statements is/are correct?
(A) I and II
(B) I and III
(C) II only
(D) III only
(E) Answer not known

17. Identify the correctly matched pair regarding the views on taxation and economy in Thirukkural:
(A) Ethical Earning - Identifying wealth that is accumulated through systemic deceit and hoarding
(B) Proportionate Justice - Punishing offenders severely to generate high levels of state revenue
(C) Resource Conservation - Exploiting available resources fully for immediate and rapid economic growth
(D) Fair Taxation - Collecting revenue like a bee extracting nectar without hurting the flower
(E) Answer not known

18. Regarding the excellence of rain as described in Thirukkural, what can be inferred about its stance on environmental policy?
(A) Industrial growth must be prioritized over water conservation to eradicate poverty.
(B) Water is viewed merely as a secondary resource compared to agricultural land.
(C) Rain is life's fundamental basis, ensuring agricultural and economic stability.
(D) Human intellect can easily substitute natural rain through artificial means.

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72. (A) The text is entirely unknown in the African continent, with absolutely zero translations available.
The statement that Thirukkural is unknown in Africa is incorrect, as it has been translated into African languages like Swahili. The work is actually one of the most widely translated non-religious texts in the world, with versions in numerous Asian and European languages. Organizations like UNESCO have recognized its global significance, ensuring that its universal ethical message reaches people across all world continents.

73. (B) Remain perfectly impartial and dispense justice without bias or prejudice.
A modern civil servant following Naduvunilaimai would act with complete impartiality, ensuring that decisions are made without bias toward family, friends, or any particular social group. This virtue of "neutrality" or "equity" requires one to be like a balanced set of scales, dispensing justice fairly. It is considered an essential quality for anyone in a position of authority to maintain social trust.

74. (B) Focus on family and righteous governance.
Both Thirukkural and the teachings of Confucius emphasize the importance of the family unit as the foundation of a stable society. They share a focus on righteous governance, where the ethics of the ruler and the harmony of the domestic life are inextricably linked. This common approach prioritizes social order, respect for elders, and the practice of virtue in personal and public life.

75. (A) Pongal
Thiruvalluvar Day is celebrated in Tamil Nadu as part of the Pongal festival festivities. It usually falls on the day after Mattu Pongal, serving as a time to honor the great poet and his immortal work. This association with a major harvest festival highlights the deep cultural roots of the text and its integration into the social and spiritual life of the Tamils.

76. (C) Global promotion enhances cultural prestige.
Thirukkural acts as an instrument of soft power because its global promotion enhances the cultural prestige of Tamil Nadu and its heritage. By sharing its universal ethical values with the world, the state projects a positive and intellectually rich image. This cultural diplomacy fosters international respect and appreciation, building bridges between diverse nations through a shared commitment to the timeless wisdom of Thiruvalluvar.

77. (D) Lies in virtuous conduct and hard work.
According to Thirukkural, true human dignity is not an inherent trait of birth or a result of wealth; rather, it is earned through virtuous conduct and diligent work. The text asserts that excellence belongs to those who live righteously and contribute positively to society. This view democratizes the concept of honor, making it accessible to anyone who chooses to lead a moral life.

78. (C) G.U. Pope
G.U. Pope, the missionary who translated Thirukkural into English, famously expressed his deep love for the Tamil language by requesting that his tombstone identify him as "a student of Tamil." His scholarly work and personal devotion to Tamil literature helped bring global attention to the depth and beauty of the language. This request symbolizes his lifelong commitment to understanding and promoting Tamil wisdom.

79. (B) Virtues and nobility of domestic life.
The section known as Illaram focuses on the virtues and nobility of domestic life. It details the duties of a householder, including hospitality, the raising of virtuous children, and the practice of charity. Thiruvalluvar argues that a life lived righteously within the family is as noble as the path of an ascetic, emphasizing that true virtue can be achieved through daily responsibilities.

80. (D) Constructive criticism and companionship.
Thiruvalluvar defines a true friend as someone who offers constructive criticism, pulling one away from evil and guiding them toward the right path. This mirrors the universal concept of genuine companionship based on mutual growth and ethical accountability. A good friend is not a sycophant but someone who provides support and correction when needed, ensuring that both individuals strive toward a virtuous life.

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nature, regardless of the relative severity of the crime.
(D) Impartial investigation and proportionate punishment constitute the essence of true justice.
(E) Answer not known

25. Select the correct sequence of essential qualifications for an ambassador in international relations according to Thirukkural.
(A) Wealth, physical strength, ruthlessness
(B) Loyalty, knowledge, art of persuasive speech
(C) Deceit, military background, royal blood
(D) Submissiveness, foreign citizenship, wealth
(E) Answer not known

26. Consider the following statements regarding the Supreme Court of India's citations of Thirukkural in legal contexts:
I. The Supreme Court has never cited Thirukkural, as it is considered purely a regional religious text.
II. Thirukkural has been referenced in landmark judgements to emphasize administrative transparency and ethical governance.
III. Legal wisdom from Thirukkural is often invoked to support arguments on impartial justice and human rights.
IV. Citations of Thirukkural in Indian courts are strictly prohibited under the Evidence Act.
V. Thirukkural is treated as a document providing enduring wisdom for modern constitutional values.
Which of the above statements is/are incorrect?
(A) I, II, III and V
(B) II, III, IV and V
(C) I, III and V
(D) I, IV and V
(E) Answer not known

27. Identify the incorrectly matched pair regarding Thirukkural as a living document:
(A) Universal applicability - Relevance across different cultures and eras
(B) Contemporary relevance - Providing solutions for modern day political and social issues
(C) Enduring wisdom - Timeless ethical guidelines that remain functionally viable
(D) Adaptation - Strict refusal to apply verses to modern technological and economic contexts
(E) Answer not known

28. Identify the correct statement regarding Thirukkural's perspective on family life.
(A) A righteous domestic life is superior to an ascetic life that lacks genuine virtue.
(B) Family life is considered a distraction from achieving true spiritual greatness.
(C) Raising children is the sole responsibility of the state, not the parents.
(D) Domestic ethics entirely ignore the concept of filial piety.
(E) Answer not known

29. Arrange the following components of testing a potential friend or ally in the sequence emphasized in Thirukkural:
I. Examining their associates
II. Evaluating their birth and lineage values
III. Assessing their character and virtues
IV. Identifying their flaws and faults
(A) III, II, IV, I
(B) I, II, III, IV
(C) II, III, I, IV
(D) III, IV, II, I
(E) Answer not known

30. Consider the following statements regarding Thirukkural on hospitality:
I. Welcoming guests with a cheerful face is considered more important than the quality of food served.
II. Hospitality should be completely monetized to improve the domestic economy.
III. The concept of welcoming guests finds a strong ethical parallel in the principle of 'Atithi Devo Bhava'.
Which of the above statements is/are incorrect?
(A) I and III
(B) II and III
(C) I only
(D) II only
(E) Answer not known

31. Identify the incorrect statement regarding health and wellness wisdom in Thirukkural.
(A) Physical health is entirely determined by fate and diet plays no role.

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(D) Fort, Wealth, Citizens, Army, Ministers, Allies
(E) Answer not known

6. Consider the following statements regarding the ethics of hospitality and food in Thirukkural:
I. Even the nectar of immortality should not be consumed alone if a guest is waiting.
II. Animal sacrifice is advocated to honor highly respected guests.
III. An ungracious host is compared to the Anicham flower which withers when merely smelled.
IV. Hospitality is restricted solely to one's immediate relatives and community members.
Which of the above statements is/are incorrect?
(A) I, II and IV
(B) II, III and IV
(C) II and IV
(D) I and III
(E) Answer not known

7. Identify the correctly matched pair regarding the concepts of mental health and ethics in Thirukkural:
(A) Vegulaamai - Avoidance of anger
(B) Poraiyudaimai - Diligence and hard work
(C) Innaaseyaamai - Moderation in eating
(D) Kooda Ozhukkam - Lifelong learning
(E) Answer not known

8. Identify the correct statement regarding anger management as prescribed in Thirukkural.
(A) Anger is strongly encouraged when it is specifically directed toward external enemies or persistent wrongdoers.
(B) Restraining one's anger in situations where one possesses no social or political power is the highest virtue.
(C) Manifesting occasional anger is a vital tool for maintaining discipline and order in family life.
(D) Anger acts as one's greatest enemy by destroying both facial happiness and the heart's internal joy.
(E) Answer not known

9. Arrange the following stages of wealth management in the correct sequence as prescribed by Thirukkural:
I. Protecting the accumulated wealth
II. Acquiring or earning wealth
III. Distributing wealth for righteous purposes
IV. Collecting and accumulating the earned wealth
(A) II, IV, I, III
(B) I, II, IV, III
(C) II, I, IV, III
(D) IV, II, I, III
(E) Answer not known

10. Consider the following statements regarding charity and poverty in Thirukkural:
I. Giving to the poor without expecting any return is the only true charity.
II. The text distinguishes between material poverty and poverty of spirit, emphasizing the latter is worse.
III. The wealthy have a social responsibility to share their wealth to maintain a balanced society.
IV. Begging is acceptable if one's circumstances are genuinely desperate.
V. True charity involves compassionate giving that uplifts the dignity of the receiver.
Which of the above statements is/are correct?
(A) I, II, III and V
(B) II, III, IV and V
(C) I, III and IV
(D) II, IV and V
(E) Answer not known

11. Identify the incorrect statement regarding workplace ethics and diligence in Thirukkural.
(A) Success ethics heavily rely on unyielding effort, which can overcome even fate.
(B) Timeliness and action orientation are essential for achieving professional objectives.
(C) Integrity and truthful conduct in one's profession are considered superior to mere intelligence.
(D) Procrastination and forgetfulness are highlighted as key virtues of an administrator.
(E) Answer not known

12. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Thirukkural strictly warns

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38. From the emphasis on "truthful leadership and openness" in Thirukkural, what can be inferred about transparency in governance?
(A) Transparency is a modern democratic invention that was completely absent in classical texts.
(B) Rulers should always maintain absolute secrecy in every action to preserve state power.
(C) An open administration naturally gains the trust and prosperity of all citizens.
(D) Transparency is only necessary when a ruler is facing a significant internal rebellion.
(E) Answer not known

39. Arrange the following steps of justice delivery in the logical sequence derived from the judicial ethics of Thirukkural:
I. Administering proportionate punishment
II. Conducting an impartial investigation
III. Establishing the occurrence of a crime
IV. Ensuring deterrence and rehabilitation
(A) III, II, I, IV
(B) II, III, I, IV
(C) III, I, II, IV
(D) II, I, III, IV
(E) Answer not known

40. Consider the following statements regarding economic affairs in Thirukkural:
I. The production of wealth is encouraged as a means to achieve ethical and righteous ends.
II. Equitable distribution of resources is crucial to prevent societal collapse.
III. The text advocates a purely socialist economy with absolute state ownership of all property.
IV. Agriculture is placed at the pinnacle of economic activities, supporting all other professions.
V. Ethical economy strictly prohibits amassing wealth through fraud or exploitation.
Which of the above statements is/are correct?
(A) I, II, III and V
(B) I, II, IV and V
(C) II, III, IV and V
(D) I, III, IV and V
(E) Answer not known

41. Which of the following is the most appropriate interpretation of Thirukkural's integration of rain, agriculture, and ecology?
(A) Ecology should be manipulated continuously for short-term agricultural maximization goals.
(B) All life and economic prosperity depend on ecological balance and the water cycle.
(C) Rain is a fundamentally unpredictable force, making all agricultural planning impossible.
(D) Modern technological advancements will eventually render rainfall irrelevant to food production.
(E) Answer not known

42. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Thirukkural stresses that a merchant must protect others' goods equally as their own to achieve true prosperity.
Reason (R): Fair dealing and absolute honesty are considered the foundational ethics of sustainable trade.
Based on the above statements, choose the correct answer from the options given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

43. Match the educational concepts in Thirukkural from List I with their modern parallels in List II:
List I: (Educational Concepts)
P. Kalvi (Learning)
Q. Kallamai (Ignorance)
R. Kelvi (Learning by listening)
S. Arivudaimai (Wisdom)
List II: (Modern Parallels)
I. Continuous skill acquisition and expert consultation
II. Human capital development and lifelong education
III. Critical thinking and practical application of knowledge
IV. Intellectual poverty and societal liability
(A) P-II, Q-IV, R-I, S-III

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(B) Moderation in eating is prescribed as the key to a disease-free life.
(C) Medicine is unnecessary if one eats only after the previous meal is digested.
(D) Overeating and ignoring dietary limits are cited as the primary causes of physical ailments.
(E) Answer not known

32. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Thirukkural advises individuals to completely eliminate all forms of anger for a peaceful life.
Reason (R): It is suggested that anger is a productive emotion that helps in swift administrative decision-making.
Based on the above statements, choose the correct answer from the options given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

33. Match the concepts of wealth and happiness from List I with the corresponding perspective in Thirukkural from List II:
List I: (Concepts of Wealth and Happiness)
P. Ethical Earning
Q. Unethical Wealth
R. Joy through Virtue
S. Contentment
List II: (Perspective)
I. Provides sustainable and fulfilled life
II. Brings lasting happiness and societal respect
III. Disappears quickly and causes ultimate ruin
IV. The ultimate mental wealth that prevents greed
(A) P-II, Q-III, R-I, S-IV
(B) P-I, Q-IV, R-II, S-III
(C) P-III, Q-I, R-IV, S-II
(D) P-IV, Q-II, R-III, S-I
(E) Answer not known

34. In the context of business ethics, how does the concept of Dharmic wealth in Thirukkural apply to modern corporate social responsibility (CSR)?
(A) Wealth should be hoarded to ensure corporate survival during economic downturns.
(B) Corporations must focus exclusively on shareholder profits, leaving charity to the state.
(C) Ethical earning must be coupled with philanthropic distribution to benefit society.
(D) CSR is a penalty for unethical business practices and should be minimized.
(E) Answer not known

35. According to Thirukkural, which of the following represents the correct sequence of taking executive action?
(A) Execution, Evaluation, Thought
(B) Thought, Evaluation, Execution
(C) Evaluation, Execution, Thought
(D) Thought, Execution, Evaluation
(E) Answer not known

36. Consider the following statements regarding leadership and accountability in Thirukkural:
I. A leader must be accessible, speak gently, and possess unyielding courage.
II. Accountability to the public is an optional virtue for a powerful king.
III. A ruler who fails to protect subjects will see their wealth and kingdom perish.
IV. Servant leadership is reflected in the idea that the ruler works for the people's welfare.
Which of the above statements is/are correct?
(A) I, II and III
(B) II, III and IV
(C) I, III and IV
(D) I, II and IV
(E) Answer not known

37. Identify the incorrectly matched pair regarding political affairs in Thirukkural:
(A) Sengonmai - Unjust rule characterized by heavy taxation
(B) Innaaseyaamai - Good governance without oppressing subjects
(C) Amaichu - The crucial role of intelligent and loyal ministers
(D) Aran - Fortifications necessary for national defense
(E) Answer not known

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50. Consider the following statements regarding the husband-wife relationship in Thirukkural:
I. Mutual respect and partnership are absent; the husband is portrayed as a dictator.
II. Chapters on domestic virtue highlight that a harmonious marriage leads to societal stability.
III. A virtuous life partner is described as the greatest blessing one can attain.
IV. Women are advised to participate solely in public affairs, abandoning domestic duties.
Which of the above statements is/are incorrect?
(A) I, II and IV
(B) I, III and IV
(C) I and IV
(D) II and III
(E) Answer not known

51. Identify the incorrect statement regarding parental and filial duties in Thirukkural.
(A) A father's primary duty is to ensure his child receives excellent education and social standing.
(B) Children must financially support the state before caring for their aged parents.
(C) Generational responsibility is a core theme in domestic ethics.
(D) Children owe a debt of gratitude to their parents, expressed through virtuous living that brings honor to the family.
(E) Answer not known

52. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Thirukkural reserves its strongest condemnation for the sin of ingratitude.
Reason (R): Ingratitude is considered a minor character flaw that can be easily remedied by future good deeds.
Based on the above statements, choose the correct answer from the options given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

53. Match the everyday ethics in Thirukkural from List I with their key characteristics in List II:
List I: (Everyday Ethics)
P. Fair-weather friends
Q. Hospitality
R. Ingratitude
S. Moderation in eating
List II: (Key Characteristics)
I. Destroys the possibility of any moral redemption
II. Prevents physical ailments and ensures wellness
III. Welcoming guests with utmost warmth
IV. Abandon a person during times of adversity
(A) P-IV, Q-III, R-I, S-II
(B) P-I, Q-II, R-III, S-IV
(C) P-IV, Q-I, R-II, S-III
(D) P-III, Q-IV, R-I, S-II
(E) Answer not known

54. Consider the following statements regarding mental health and patience in Thirukkural:
I. Equanimity and emotional wellbeing are closely linked to the practice of patience.
II. Tolerance is portrayed as a weakness that enemies will exploit.
III. Mental strength is achieved by bearing insults calmly, much like the earth bears those who dig it.
IV. Seeking immediate revenge for emotional pain is prescribed for mental closure.
V. Patience is a virtue that brings greater glory than ascetic fasting.
Which of the above statements is/are incorrect?
(A) I, II, III and V
(B) II, III, IV and V
(C) II and IV
(D) I and III
(E) Answer not known

55. Identify the incorrectly matched pair regarding the ethics of wealth in Thirukkural:
(A) Dharmic wealth - Wealth acquired through political corruption and exploitation
(B) Earning ethically - Gathering wealth through righteous means
(C) Using wisely - Distributing wealth for charity and family welfare
(D) Avoiding greed - Refraining from coveting others' possessions
(E) Answer not known

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56. How does the concept of 'Diligence' or 'Possession of Energy' in Thirukkural apply to modern human resources?
(A) It encourages passive reliance on innate talent rather than active skill development.
(B) It promotes manipulating peers to achieve swift promotions.
(C) It implies that effort is futile against systemic organizational structures.
(D) Hard work and enthusiasm are considered the only true, lasting assets for professionals.
(E) Answer not known

57. In the context of good governance, what does the principle of 'Innaaseyaamai' fundamentally refer to?
(A) Imposing high tariffs on imported goods
(B) The ethical principle of avoiding harm in all administrative actions
(C) Expanding the kingdom's territory aggressively
(D) The compulsory military conscription of all adult citizens
(E) Answer not known

58. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Thirukkural supports the idea that a ruler should never punish wrongdoers, adhering strictly to absolute non-violence.
Reason (R): The text's punishment theory emphasizes deterrence, proportionate justice, and the elimination of elements harmful to society.
Based on the above statements, choose the correct answer from the options given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

59. Match the economic actions in Thirukkural from List I with the underlying ethics in List II:
List I: (Economic Actions)
P. Iyatral (Generation)
Q. Eettal (Collection)
R. Kaathal (Protection)
S. Vaguthal (Distribution)
List II: (Underlying Ethics)
I. Proper planning and fair distribution of state funds
II. Ethical production and generation of resources
III. Safeguarding public wealth from corruption
IV. Consolidating revenues without oppressing the public
(A) P-II, Q-IV, R-III, S-I
(B) P-I, Q-II, R-III, S-IV
(C) P-III, Q-I, R-IV, S-II
(D) P-II, Q-III, R-IV, S-I
(E) Answer not known

60. Identify the correctly matched pair regarding agricultural ethics and water conservation in Thirukkural:
(A) Vaan Sirappu - The supreme necessity of rain for life and moral order
(B) Uzhavu - The promotion of industrial factories over farming
(C) Neerindri Amaiyaathu - Water is irrelevant to societal ethics
(D) Food production - A minor profession heavily dependent on merchants
(E) Answer not known

61. Based on the principles linking resource use, agriculture, and future generations in Thirukkural, what is the implied stance on sustainable development?
(A) Resources are infinite and can be utilized without ethical constraints.
(B) Sustainable practices are part of the focus on ecological balance and prosperity.
(C) Sustainable development is an anti-economic concept that hinders wealth accumulation.
(D) Environmental conservation is the sole responsibility of ascetics, not householders.
(E) Answer not known

62. Identify the correct statement regarding the perspective on labour and work ethics in Thirukkural.
(A) Manual labour is deemed inferior to administrative duties.
(B) Honest labour is upheld as superior to state begging or total dependency.
(C) Workers are encouraged to frequently

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change professions to maximize income.
(D) Honesty is deemed unnecessary if the labour is physically demanding.
(E) Answer not known

63. Identify the incorrectly matched pair regarding education policy in Thirukkural:
(A) Lifelong learning - Learning ceases once formal youth education ends
(B) Knowledge as wealth - It cannot be stolen or destroyed
(C) Access to education - A universal necessity for human enlightenment
(D) Human capital - Education directly enhances personal and societal value
(E) Answer not known

64. Which of the following is the most appropriate reflection of Thirukkural's approach to social welfare and poverty?
(A) The state must leave the poor to rely entirely on private charity.
(B) Social welfare programs induce laziness and must be strictly avoided by rulers.
(C) A just ruler must ensure compassionate safety nets to prevent state failure.
(D) The poor should migrate to other kingdoms to reduce the state's economic burden.
(E) Answer not known

65. Identify the incorrect statement regarding the view on social justice in Thirukkural.
(A) All lives are equal by birth.
(B) Greatness is determined by one's distinct ethical actions, not by lineage.
(C) Its rational foundation supports modern concepts of non-discrimination and fairness.
(D) The text explicitly prescribes strict untouchability and hierarchical segregation.
(E) Answer not known

66. For which of the following characteristics did Periyar E.V. Ramasamy highly celebrate Thirukkural?
(A) Its mythological references and divine origin stories
(B) Its endorsement of traditional ritualistic practices
(C) Its rationalist approach, secular nature, and rejection of caste hierarchy
(D) Its complex, inaccessible poetic meter meant only for scholars
(E) Answer not known

67. How does the concept of alliances and diplomacy in Thirukkural apply to modern international relations?
(A) It dictates forming alliances solely based on shared religious beliefs.
(B) It focuses on strategic wisdom and selecting true allies while avoiding deceit.
(C) It supports surrendering state sovereignty to a stronger neighbor to avoid war.
(D) It advises leaders to break international treaties whenever economically beneficial.
(E) Answer not known

68. What can be inferred from the citation of Thirukkural by the Supreme Court of India?
(A) It is legally binding on all subordinate courts as statutory law.
(B) The Court uses it exclusively for resolving regional disputes.
(C) It is utilized solely for its literary beauty, devoid of legal relevance.
(D) Its maxims provide a moral compass for interpreting justice and governance.
(E) Answer not known

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69. Identify the correct statement regarding Thirukkural as a living document.
(A) Its wisdom is contextually adaptable to solve modern socio-political challenges.
(B) It is a frozen artifact of ancient history with no practical utility for the modern youth.
(C) Interpretation in modern legal or economic contexts is strictly forbidden.
(D) Its relevance is limited to literary studies and linguistic research.
(E) Answer not known

70. Which of the following best encapsulates why Thirukkural maintains its relevance to everyday life across millennia?
(A) It provides specific instructions for archaic technological processes.
(B) It focuses strictly on dogmatic religious ceremonies.
(C) It distills complex human psychology and universal ethics into practical, secular maxims.

18. (C) Rain is life's fundamental basis, ensuring agricultural and economic stability.
Environmental policy is rooted in the recognition that natural resources like rain are indispensable for all forms of life. Rain is the primary force that sustains agriculture, prevents famine, and maintains economic stability across the kingdom. Without this fundamental ecological support, both individual survival and societal progress are impossible, making water conservation and environmental awareness essential for a prosperous future.

19. (A) III, II, I, IV
The structural arrangement of the text follows a philosophical hierarchy starting with the praise of the divine. This is followed by the celebration of rain as a vital life force and the acknowledgment of the greatness of those who renounce worldly desires. The sequence concludes with a strong assertion of the power of virtue, establishing the ethical foundation for all conduct.

20. (C) II and IV
Ethical trade and labor require integrity and a deep sense of responsibility toward others. Honest merchants must care for others' goods as their own, while workers must perform duties with accountability. Claims that manual labor is discouraged or that maximizing profit through any means is acceptable are incorrect. Instead, the text upholds the dignity of all honest work and fair commercial dealings.

21. (A) Knowledge is indestructible wealth requiring lifelong, accessible learning.
Education is viewed as the ultimate form of wealth because it can never be stolen or destroyed by external forces. It is a lifelong process that should be accessible to everyone, regardless of their social or economic background. True learning empowers individuals to discern truth and act virtuously, providing a permanent asset that far outweighs the value of any material possessions.

22. (C) A is true but R is false.
The state holds a fundamental responsibility to ensure social welfare and to actively work toward the elimination of extreme poverty. The notion that poverty is an unchangeable result of fate that justifies state inaction is entirely rejected. Effective governance involves creating compassionate safety nets and economic opportunities that uplift the vulnerable, ensuring that every citizen can live a life of dignity.

23. (A) P-III, Q-I, R-II, S-IV
Various thinkers and institutions have interpreted the text through different lenses to address contemporary social and legal issues. While some focus on rationalist and secular readings to challenge caste hierarchies, others cite its wisdom in legal judgments. The text is celebrated for its universal ethics, providing a moral compass that remains relevant for social reformers, legal scholars, and traditionalists alike.

24. (D) Impartial investigation and proportionate punishment constitute the essence of true justice.
Judicial ethics are founded on the principles of impartiality and fairness in every legal proceeding. A just system requires a thorough investigation of facts and the delivery of punishments that are strictly proportionate to the crime committed. By avoiding bias and personal intuition, the judiciary ensures that the rule of law prevails, maintaining public trust and preserving the integrity of the state.

25. (B) Loyalty, knowledge, art of persuasive speech
An ambassador must possess a specific set of qualifications to effectively represent their state in international relations. Absolute loyalty to the sovereign and deep knowledge of political affairs are essential foundations. Additionally, the art of persuasive speech is necessary to negotiate successfully and maintain peaceful alliances, ensuring that the interests of the kingdom are protected through diplomacy rather than conflict.

26. (D) I, IV and V
The Supreme Court of India has historically referenced the text to support arguments on ethical governance and human rights. Statements claiming that the court never cites it or that such citations are prohibited are factually incorrect. Instead, the legal system views these ancient maxims as enduring sources of wisdom that can help interpret modern constitutional values and promote administrative transparency.

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hands of officials
(D) Frequent manipulation of judicial evidence to secure state convictions
(E) Answer not known

79. What can be inferred about the responsibility towards future generations from the chapters on resource use in Thirukkural?
(A) Sustainable water conservation and farming ensure viability for posterity.
(B) Current generations should exhaust natural resources to accelerate industrialization.
(C) Future generations are expected to rely solely on artificial synthetic food production.
(D) Ethical resource management is only relevant during times of severe drought.
(E) Answer not known

80. Which of the following is the most appropriate summary of Thirukkural's view on ethical administration and corruption?
(A) Corruption is an inevitable byproduct of governance and should be tolerated.
(B) Ethical administration restricts economic growth by strictly limiting taxation.
(C) Corrupt administration is compared to organized robbery and leads to state downfall.
(D) Administrators may accept bribes if the funds are redirected to state coffers.
(E) Answer not known

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36. (C) I, III and IV
A successful leader must be accessible to the public and possess the courage to make difficult decisions for the common good. Accountability is never optional, as a ruler who fails to protect their subjects will eventually face the loss of their wealth and kingdom. This model of leadership emphasizes serving the people's welfare, creating a state where trust and mutual respect flourish.

37. (A) Sengonmai - Unjust rule characterized by heavy taxation
In political affairs, the term Sengonmai correctly refers to a just and righteous rule rather than an oppressive one. An unjust government that imposes heavy taxation and harms its subjects is the opposite of this ideal. Proper governance requires intelligent ministers and strong fortifications, but the core remains the ethical conduct of the leader who ensures the protection and prosperity of all.

38. (C) An open administration naturally gains the trust and prosperity of all citizens.
Transparency is an essential element of effective governance that fosters trust between the ruler and the ruled. An open administration that values truth and accountability allows citizens to feel secure and engaged in the state's progress. This environment of openness prevents corruption and ensures that the government's actions are always aligned with the genuine needs and welfare of the entire public.

39. (A) III, II, I, IV
The delivery of justice follows a logical path that begins with establishing that a crime has actually occurred. This is followed by an impartial investigation to uncover the facts without bias. Once the truth is known, the judge must administer a proportionate punishment that fits the crime. The final goal is to ensure that the justice served acts as a deterrent and promotes rehabilitation.

40. (B) I, II, IV and V
Economic affairs are governed by the principle that wealth should be produced for righteous and ethical ends. Agriculture is placed at the pinnacle of all economic activities because it supports the entire population. To prevent societal collapse, resources must be distributed equitably, and the state must strictly prohibit any form of wealth accumulation through fraudulent or exploitative practices against its citizens.

41. (B) All life and economic prosperity depend on ecological balance and the water cycle.
The integration of rain and agriculture highlights a deep understanding of ecological interdependence. All life and economic success are fundamentally tied to the natural water cycle and environmental balance. Rather than trying to manipulate nature for short-term gains, society must respect these ecological limits. Maintaining this balance ensures long-term food security and the continued prosperity of both human and natural communities.

42. (A) Both A and R are true and R is the correct explanation of A.
Successful and sustainable trade is built on a foundation of absolute honesty and fair dealing. A merchant who protects others' goods with the same care as their own ensures long-term prosperity through the building of trust. This ethical approach creates a reliable marketplace where all participants can thrive, demonstrating that integrity is the most valuable asset in any commercial or business endeavor.

43. (A) P-II, Q-IV, R-I, S-III
Education is viewed as a multifaceted process that includes formal learning, listening to experts, and the practical application of wisdom. It is a critical tool for human capital development that continues throughout an individual's life. In contrast, ignorance is seen as a form of intellectual poverty that hinders both personal growth and the overall progress of society, making constant learning a necessity.

44. (A) All are equal by birth; distinctions arise only from individual actions.
A foundational view of social justice is that all human beings are born equal, regardless of their background. Any distinctions or levels of greatness between people arise solely from their individual ethical actions and the quality of their conduct. This perspective rejects any form of inherited hierarchy, emphasizing that one's worth is defined by their commitment to virtue and their contributions to society.

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9. (A) II, IV, I, III
Wealth management follows a logical progression that begins with earning resources through righteous and ethical means. Once acquired, these resources must be collected and securely protected from loss or corruption. The final and most significant stage is the purposeful distribution of this wealth for charitable causes and social welfare, ensuring that economic success serves the greater good of society.

10. (A) I, II, III and V
True charity is defined as giving to the needy without any expectation of return, prioritizing the dignity of the receiver. While material lack is challenging, the poverty of spirit is considered far more detrimental to an individual's character. The wealthy bear a social responsibility to share resources, as compassionate giving is essential for maintaining balance and uplifting the vulnerable.

11. (D) Procrastination and forgetfulness are highlighted as key virtues of an administrator.
Workplace ethics demand constant diligence, as unyielding effort is the only way to overcome obstacles and achieve success. Contrary to the incorrect statement, procrastination and forgetfulness are viewed as destructive flaws rather than virtues. Effective administration requires timely action and a high level of accountability, where integrity and truthful conduct are valued more than mere intellectual or strategic capability.

12. (C) A is true but R is false.
Executive actions must be carried out with speed and precision to ensure the success of any administrative endeavor. While the text strictly warns against procrastination, it does not suggest that a leader should always wait for an enemy to act first. Strategic initiative is often required, making the idea of passive waiting a false representation of effective and proactive leadership.

13. (A) P-III, Q-I, R-II, S-IV
Leadership attributes map directly onto modern governance principles, emphasizing the importance of diverse administrative skills. Effective communication and persuasion are essential for leadership, alongside just rule and the rule of law. Furthermore, ethical administration and strategic timing are necessary components that ensure a government remains responsive, efficient, and respected while managing the complex needs of its various citizens.

14. (B) Servant leadership
The ideal ruler acts as an impartial guardian who prioritizes the welfare of the people over any personal gain or ego. This concept aligns perfectly with modern servant leadership, where power is viewed as a responsibility to serve others. By focusing on public good and empathetic governance, a leader creates a prosperous and stable society built on trust and ethical foundations.

15. (A) Ploughing, fertilizing, weeding, watering, protecting
Agricultural ethics emphasize a disciplined and systematic approach to farming as the backbone of the economy. The process begins with thorough ploughing, followed by the application of fertilizers to enrich the soil. Success then depends on diligent weeding, consistent watering, and constant protection of the crops. This methodical sequence ensures food security and supports the livelihoods of all other professions.

16. (B) I and III
Governance ethics strictly forbid any form of extortion or corruption, comparing oppressive rulers to violent robbers. Transparency and truthful leadership are considered non-negotiable foundations for a just state. There is no justification for accepting bribes, even under the guise of public welfare. Ethical leaders must earn the trust of their subjects through integrity and the fair treatment of wealth.

17. (D) Fair taxation - Collecting revenue like a bee extracting nectar without hurting the flower
An ethical economy relies on a taxation system that generates state revenue without causing hardship to the people. This is compared to a bee gathering nectar, where the source remains unharmed and productive. Such a balanced approach ensures that the state can fund its responsibilities while allowing citizens and businesses to thrive without the burden of excessive or unjust financial demands.

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(D) It is heavily enforced by state legislation mandating its daily recitation.
(E) Answer not known

71. Identify the incorrect statement regarding marriage and domestic ethics in Thirukkural.
(A) The text promotes polygamy as a symbol of domestic prosperity and male dominance.
(B) The foundation of family life is love and virtue.
(C) A household filled with love and hospitality achieves the highest spiritual grace.
(D) A life partner possessing excellent character is described as an unparalleled jewel.
(E) Answer not known

72. In Thirukkural, the concept of filial piety is most powerfully demonstrated by:
(A) Inheriting and expanding the family's material wealth exclusively.
(B) Blindly obeying parents even when they command unethical actions.
(C) Forsaking domestic life to pray for the parents' salvation.
(D) Living virtuously so that the public praises one's parents.
(E) Answer not known

73. Applying the ethics on friendship from Thirukkural to modern social bonds, which behavior is heavily warned against?
(A) Forgiving a friend's minor mistakes in private
(B) Smiling outwardly while harboring deceit and malice within
(C) Offering constructive criticism to a friend heading towards ruin
(D) Rushing to aid a friend without being explicitly asked
(E) Answer not known

74. From the chapters advocating non-killing and compassionate living in Thirukkural, which contemporary concept can be most closely inferred?
(A) Modern intensive factory farming for economic growth
(B) The necessity of wildlife culling for urban expansion
(C) Advocacy for animal rights and compassionate coexistence with living beings
(D) The irrelevance of dietary choices to personal morality
(E) Answer not known

75. Identify the correct statement regarding the relationship between happiness and virtue in Thirukkural.
(A) Happiness obtained through unethical wealth is superior and permanent.
(B) Happiness is separated entirely from ethical conduct, viewing them as unrelated.
(C) Ascetic suffering is the only path; happiness must be completely shunned.
(D) True and lasting joy can only be derived through a life of virtue.
(E) Answer not known

76. Which of the following is the most appropriate application of the principle of 'means and ends' from Thirukkural in modern business ethics?
(A) Wealth generated through unethical means will bring sorrow and must be discarded.
(B) Achieving a monopoly through predatory pricing is justified if it leads to corporate stability.
(C) Environmental exploitation is acceptable as long as it funds philanthropic activities.
(D) The end goal of high profits justifies the exploitation of temporary workers.
(E) Answer not known

77. Identify the incorrect statement regarding the concept of servant leadership in Thirukkural.
(A) A ruler is essentially described as a protector and servant of the public good.
(B) The ruler must exercise absolute tyranny to ensure citizens remain obedient and fearful.
(C) Accountability to the citizens is a cornerstone of administrative ethics.
(D) A ruler's greatness lies in swift justice, accessibility, and empathetic listening.
(E) Answer not known

78. Applying the governance ethics of Thirukkural, which feature is indispensable for a successful government?
(A) A secretive administrative structure
(B) Responsive governance addressing grievances and ensuring equitable justice
(C) Unchecked concentration of wealth in the

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27. (D) Adaptation - Strict refusal to apply verses to modern technological and economic contexts
The living nature of the document is defined by its ability to remain relevant across different cultures and technological eras. The claim that there is a strict refusal to apply these verses to modern contexts is incorrect, as the text is frequently used to solve contemporary problems. Its universal guidelines remain functionally viable, providing ethical solutions for modern political and social challenges.

28. (A) A righteous domestic life is superior to an ascetic life that lacks genuine virtue.
Domestic life is presented as a noble path where individuals can achieve spiritual and moral greatness through virtuous conduct. A householder who lives righteously and fulfills their social duties is considered superior to an ascetic who lacks true virtue. This perspective emphasizes that ethical behavior within the family and community is the most effective way to contribute to a stable society.

29. (A) III, II, IV, I
Selecting a reliable ally involves a careful and systematic evaluation process to ensure long-term stability. One must first assess their character and virtues, followed by an examination of their birth and lineage values. Identifying potential flaws and faults is the next step, concluded by observing the nature of their associates. This thorough vetting prevents the formation of harmful or deceptive relationships.

30. (D) II only
Hospitality is a core domestic virtue that emphasizes the warmth of the welcome over the material value of the meal. The idea that hospitality should be monetized is entirely contrary to these ethical teachings. Welcoming guests with a cheerful face and genuine kindness creates strong social bonds and reflects a high level of moral character within the household and the community.

31. (A) Physical health is entirely determined by fate and diet plays no role.
Health and wellness are primarily managed through self-discipline and proper dietary habits. The incorrect statement claiming that fate determines health while diet plays no role is rejected. Instead, moderation in eating and waiting for previous meals to digest are prescribed as the keys to a disease-free life. Overeating and ignoring natural bodily signals are identified as the main causes of illness.

32. (D) A is false but R is true.
While total emotional control is often encouraged, the assertion that an individual must eliminate all forms of anger is not always practical in administrative roles. The reasoning suggests that a controlled form of anger can sometimes be a productive tool in decision-making and maintaining discipline. This nuanced view acknowledges that emotions, when managed correctly, can serve functional purposes in complex leadership environments.

33. (A) P-II, Q-III, R-I, S-II
Happiness is intrinsically linked to the ethical acquisition and use of wealth. Resources earned through righteous means bring lasting respect and sustainable joy, whereas unethical wealth causes quick ruin and ultimate sorrow. Contentment is described as the ultimate mental wealth that prevents greed, ensuring that an individual can lead a fulfilled life while remaining dedicated to the welfare of others.

34. (C) Ethical earning must be coupled with philanthropic distribution to benefit society.
Modern corporate social responsibility finds a strong parallel in the concept of Dharmic wealth. Business success must be built on a foundation of ethical earning, where profits are acquired without deceit or exploitation. Furthermore, this wealth should be shared through philanthropic distribution to support social causes, ensuring that the corporation contributes positively to the development and stability of the entire society.

35. (B) Thought, Evaluation, Execution
Executive actions require a disciplined process to ensure they are successful and ethical. Every task should begin with careful thought, followed by a thorough evaluation of the potential consequences and required resources. Only after this rigorous mental preparation should the final execution take place. This sequence prevents impulsive decisions and ensures that every action taken by a leader is deliberate and effective.

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ANSWERS

1. (B) II and III
The text emphasizes righteous living within society by integrating practical ethics into everyday life rather than promoting absolute renunciation. It offers contemporary applications for socio-political issues, extending beyond individual morality to influence community welfare. This approach ensures its relevance remains steadfast for individuals navigating modern societal complexities through a foundation of secular wisdom and ethical responsibility.

2. (A) Both A and R are true and R is the correct explanation of A.
The assertion highlights that the relationship between spouses is an equal partnership rooted in mutual respect and shared virtues. This is supported by dedicated chapters on domestic virtue, which argue that a spouse's excellence constitutes the true wealth of family life. These shared values and reciprocal duties ensure that domestic harmony remains a central pillar of societal stability.

3. (A) P-IV, Q-I, R-III, S-II
Family duties are clearly defined as reciprocal obligations between generations to maintain social order and honor. A father must educate his son for leadership, while a son must live so virtuously that his father's efforts are praised. Similarly, a wife's purity and the presence of characterful children are established as the highest forms of domestic wealth and success.

4. (D) A hand that swiftly catches a falling garment
True friendship is characterized by immediate and instinctive action during times of distress or sudden misfortune. Just as a hand moves without hesitation to catch a slipping garment, a sincere friend acts instantly to support another without waiting for a request. This comparison illustrates the deep level of empathy and constant readiness required to sustain meaningful and reliable human bonds.

5. (A) Army, Citizens, Wealth, Ministers, Allies, Fort
A successful state requires a systematic arrangement of specific components to ensure stability and prosperity for its people. The essential sequence begins with a strong military and loyal citizens, followed by accumulated wealth and capable ministers. Adding secure fortifications and reliable external allies completes the structural foundation necessary for maintaining a sovereign and ethically governed kingdom in any historical era.

6. (C) II and IV
Ethical hospitality focuses on universal warmth and selfless sharing, even if one possesses rare sustenance like the nectar of immortality. Contrary to incorrect claims, the text does not advocate for animal sacrifice or limit hospitality to immediate relatives. Instead, it promotes a broad spirit of welcome that transcends community boundaries and rejects any form of violence toward living beings.

7. (A) Vegulaamai - Avoidance of anger
Mental health and ethics are deeply intertwined through the practice of self-restraint and emotional control. The term Vegulaamai specifically refers to the avoidance of anger, which is essential for maintaining internal peace and social harmony. By mastering one's temper, an individual prevents destructive actions and fosters a stable environment conducive to ethical living and successful interpersonal relationships.

8. (D) Anger acts as one's greatest enemy by destroying both facial happiness and the heart's internal joy.
Anger management is vital because the emotion functions as a self-destructive force that harms the individual more than the intended target. It erases natural facial serenity and poisons internal contentment, making it the primary obstacle to achieving a fulfilled life. Restraining this impulse is necessary to preserve one's own happiness and to maintain peaceful interactions within the wider community.

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45. (D) II only
The text promotes universal human ethics and maintains a profound silence on rigid social hierarchies. Any endorsement of a strict system of stratification is entirely absent from the work. Instead, it supports non-discrimination and the equal treatment of all individuals based on their righteous conduct. This rational approach provides a foundation for modern concepts of equality and fairness within a diverse and changing society.

46. (B) B.R. Ambedkar - Praised its universal ethics while maintaining a critical Dalit perspective
Social reformers have engaged with the text in various ways, often highlighting its potential for promoting equality. B.R. Ambedkar appreciated the universal ethics presented in the verses while maintaining a critical perspective relevant to the Dalit experience. This engagement shows how the text's wisdom can be used to challenge social injustices and support the development of a more equitable and inclusive society.

47. (A) It advocates for maintaining a strong military alongside peaceful coexistence and strategic alliances.
Foreign policy should be a balanced mix of strength and diplomacy to ensure national security. A state must maintain a capable military for defense while simultaneously pursuing peaceful coexistence and forming strategic alliances. This approach avoids unnecessary conflict and promotes stability. Strategic wisdom in selecting allies and the use of persuasive diplomacy are key to protecting the kingdom's interests in the international arena.

48. (C) A is true but R is false.
While the Supreme Court of India frequently cites the text for its ethical and moral wisdom, it is not formally recognized as a statutory source of law by the Constitution. The citations serve as a moral compass for interpreting justice, especially in cases concerning corruption and human rights. This usage demonstrates the text's enduring influence on the country's legal and ethical framework.

49. (A) P-III, Q-I, R-II, S-IV
The work is organized into broad sections that cover the essential aspects of human existence. It begins with fundamental ethics and virtue, moving into the complexities of socio-economic and political affairs. The final section explores love and domestic happiness. An introductory part sets the stage by discussing the divine, the importance of rain, and the power of virtue, providing a comprehensive ethical guide.

50. (C) I and IV
Domestic ethics are built on the foundation of mutual respect and partnership between spouses. A harmonious marriage is seen as a key factor in achieving societal stability, with a virtuous partner described as a great blessing. Incorrect claims suggesting a dictatorial husband or the abandonment of domestic duties are rejected. Instead, the household thrives through love, shared responsibilities, and a commitment to virtuous living.

51. (B) Children must financially support the state before caring for their aged parents.
Parental and filial duties are centered on generational responsibility and the building of family honor. A father's primary task is to provide his children with an excellent education, while children owe a debt of gratitude to their parents. The claim that children should prioritize state financial support over caring for their parents is incorrect. True filial piety is expressed through living a virtuous and honorable life.

52. (C) A is true but R is false.
Ingratitude is considered one of the most severe moral failings, as it destroys the possibility of redemption for any other good deeds. The text reserves its strongest condemnation for this act, viewing it as a fundamental breach of ethical conduct. It is not a minor flaw that can be easily remedied, but a significant character defect that undermines the very basis of human relationships and social trust.

53. (A) P-IV, Q-III, R-I, S-II
Everyday ethics are illustrated through various characteristics that define human character and relationships. Fair-weather friends are warned against as they abandon others during times of adversity. Hospitality involves welcoming guests with genuine warmth, while ingratitude is seen as an irredeemable moral failure. Additionally, moderation in eating is highlighted as a practical

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27. Read the following statements regarding the Vedaranyam March:
I. It was spearheaded by C. Rajagopalachari in Tamil Nadu.
II. The marchers travelled from Tiruchirappalli to the coastal town of Vedaranyam.
III. It was launched in 1930 as part of the Non-Cooperation Movement.
IV. It was heavily supported by Tamil journalism which helped spread nationalist ideas.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, III and IV
(C) II and III
(D) I and IV
(E) Answer not known

28. Which of the following statements best describes the 'Subaltern perspective' in the historiography of the Tamil Nadu freedom struggle?
(A) Focus on administrative policies of the British Governors-General.
(B) Analysis of the struggle through early European trade treaties.
(C) Focus on the role and resistance of marginalized groups and peasants.
(D) Highlight of diplomatic negotiations between the Company and French.
(E) Answer not known

29. Where was Veerapandiya Kattabomman publicly executed by the British in 1799?
(A) Madurai
(B) Panchalankurichi
(C) Sankagiri
(D) Kayathar
(E) Answer not known

30. Match the items in List I with the corresponding items in List II:
List I: (Historiography Perspective)
P. Nationalist Perspective
Q. Subaltern Perspective
R. Marxist Perspective
S. Colonial Perspective
List II: (Focus)
I. Focuses on economic exploitation and class struggle
II. Justifies British rule as a necessary civilizing mission
III. Emphasizes the role of the common people and indigenous tribes
IV. Highlights the patriotic sacrifices of prominent state leaders
(A) P-IV, Q-III, R-I, S-II
(B) P-III, Q-IV, R-II, S-I
(C) P-I, Q-II, R-III, S-IV
(D) P-IV, Q-I, R-III, S-II
(E) Answer not known

31. Read the following Assertion (A) and Reason (R) and choose the correct option:
Assertion (A): Velu Nachiyar successfully reconquered the Sivaganga estate from the British forces.
Reason (R): She employed effective guerrilla warfare tactics and formed a crucial military alliance with the Nawab of Arcot.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

32. Read the following statements regarding the causes of the Vellore Mutiny:
I. The introduction of a new turban resembling a European hat.
II. The strict prohibition on wearing caste marks on the forehead while in uniform.
III. The sudden reduction in the salaries of the British commanding officers.
IV. The explicit order to shave off beards and uniformly trim mustaches.
V. The mandatory usage of leather cockades suspected to be made from animal skin.
Which of the above statement(s) is/are correct?
(A) I, II, IV and V
(B) II, III and V
(C) I, II, III and IV
(D) I, III and IV
(E) Answer not known

33. Which of the following pairs regarding early press resistance in Tamil Nadu is incorrectly matched?
(A) Tamil press - Apolitical and exclusively pro-British
(B) G. Subramania Iyer - The Hindu
(C) Swadesamitran - Colonial Censorship

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62. (B) Honest labour is upheld as superior to state begging or total dependency.
The dignity of work is a central theme, where honest labor is considered far superior to any form of dependency or begging. Every profession that is performed with integrity contributes to the welfare of society. This perspective encourages individuals to be self-reliant and diligent in their chosen fields. By valuing all forms of honest work, the text promotes a strong and accountable workforce for the kingdom.

63. (A) Lifelong learning - Learning ceases once formal youth education ends
Education is an ongoing process that does not end with formal schooling. The idea that learning ceases after youth is an incorrect interpretation of these educational values. Instead, knowledge is seen as an indestructible wealth that should be pursued throughout one's life. Access to education is a universal necessity, as it enhances human capital and empowers individuals to contribute more effectively to the progress of society.

64. (C) A just ruler must ensure compassionate safety nets to prevent state failure.
A just administration must provide compassionate safety nets for the poor to ensure social stability and prevent state failure. Leaving the vulnerable to rely solely on private charity is not enough; the ruler must take active responsibility for the welfare of all citizens. By addressing poverty through effective social programs, the state creates a more equitable society where every individual has the chance to live with dignity.

65. (D) The text explicitly prescribes strict untouchability and hierarchical segregation.
The view on social justice is based on the fundamental equality of all people by birth. Greatness is earned through ethical actions rather than lineage or background. Any claims that the text prescribes untouchability or strict hierarchical segregation are entirely false. Its rational foundation supports modern ideals of non-discrimination, emphasizing that a person's worth is defined by their conduct and their commitment to the principles of virtue.

66. (C) Its rationalist approach, secular nature, and rejection of caste hierarchy
Periyar celebrated the text because of its rationalist foundations and its secular nature, which offered a path away from religious dogmatism. Its rejection of caste hierarchy and focus on universal human ethics aligned with his own mission for social reform. This interpretation highlights the work's potential as a tool for challenging traditional social structures and promoting a more logical and equitable approach to life.

67. (B) It focuses on strategic wisdom and selecting true allies while avoiding deceit.
In modern international relations, the principles of diplomacy are applied through strategic wisdom and the careful selection of allies. Leaders must distinguish between true partners and those who may be deceptive. This approach ensures that alliances are built on trust and shared interests rather than temporary convenience. By focusing on loyalty and ethical negotiations, a state can protect its sovereignty and maintain peace in the global arena.

68. (D) Its maxims provide a moral compass for interpreting justice and governance.
When the Supreme Court of India cites these maxims, it uses them as a moral compass to help interpret the values of justice and ethical governance. While not statutory law, these principles offer profound insights that can guide legal reasoning in complex cases. This practice demonstrates the enduring relevance of the text's wisdom in shaping the ethical foundations of the modern judicial system and administrative policies.

69. (A) Its wisdom is contextually adaptable to solve modern socio-political challenges.
The document remains a living text because its wisdom is contextually adaptable to the challenges of the modern world. Whether in politics, economics, or social relations, its universal guidelines offer practical solutions that remain functionally viable today. This flexibility allows each generation to interpret and apply these ethical teachings in ways that address their specific contemporary issues while remaining true to the core principles.

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a new, permanent independent dynasty in Sivaganga with the help of the French East India Company.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

14. Read the following statements regarding early resistance in Tamil Nadu:

I. The early resistance was heavily driven by the political vacuum following the decline of the Nayak kingdoms.
II. The Polygar Wars were among the earliest expressions of anti-colonial armed struggle in South India.
III. The early uprisings were strictly localized and entirely lacked any mutual support networks.
IV. Puli Thevar pioneered the early resistance in the Tirunelveli region.
V. The early tribal and polygar leaders were largely successful in permanently expelling the British.

Which of the above statement(s) is/are correct?

(A) I, II and IV
(B) I, II, IV and V
(C) I, III and V
(D) II, III, IV and V
(E) Answer not known

15. Which of the following pairs of community resistance and their primary region is incorrectly matched?

(A) Kallar community - Madurai district
(B) Moplah community - Kanyakumari coast
(C) Irula community - Forested hills region
(D) Kurumba community - Western Ghats tracts
(E) Answer not known

16. Arrange the following historical executions by the British in Tamil Nadu in chronological order:

1. Veerapandiya Kattabomman
2. Marudu Pandiyar Brothers
3. Dheeran Chinnamalai

(A) 1, 2, 3
(B) 2, 1, 3
(C) 1, 3, 2
(D) 3, 1, 2
(E) Answer not known

17. The British colonial government enacted the Criminal Tribes Act in Tamil Nadu primarily to suppress which type of resistance?

(A) The defiance and traditional autonomy of specific local communities like the Kallars.
(B) The intellectual resistance led by urban journalists and the educated elite.
(C) The maritime trade monopoly maintained by residual Portuguese forces.
(D) The coordinated sepoy mutinies occurring within the East India Company's native army.
(E) Answer not known

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18. Who among the following was deeply associated with 'Swadesamitran', an early Tamil newspaper that actively fostered political awakening and nationalism?

(A) C. Rajagopalachari
(B) E.V. Ramasamy
(C) G. Subramania Iyer
(D) V.O. Chidambaram Pillai
(E) Answer not known

19. Which of the following accurately describes the political landscape of Tamil Nadu just before the consolidation of British power?

(A) Fragmented Nayakdoms and Palayams following the decline of the Vijayanagara Empire.
(B) A highly centralized empire ruled directly from Delhi with no regional autonomy.
(C) Completely controlled by the Maratha Empire with no independent local chieftains.
(D) Universally ruled by the Dutch East India Company which eliminated all native kings.
(E) Answer not known

20. Read the following statements regarding Veerapandiya Kattabomman:

I. He was the prominent Polygar of Panchalankurichi.
II. He decisively defeated the British at the Battle of Kayathar and permanently reclaimed his fort.
III. His negotiations with the British Collector at Tirunelveli broke down, escalating into

78. (B) Responsive governance addressing grievances and ensuring equitable justice
A successful government must be responsive to the needs of its people and ensure that justice is delivered fairly to everyone. This involves creating channels for addressing grievances and maintaining transparency in all administrative actions. By prioritizing the welfare of the public and avoiding the concentration of wealth in the hands of a few, the government ensures a stable and prosperous society where all citizens can thrive and contribute.

79. (A) Sustainable water conservation and farming ensure viability for posterity.
Responsibility toward future generations is expressed through the sustainable management of essential natural resources like water and soil. By practicing conservation and ethical farming today, society ensures that those who come after will have the resources they need to survive and prosper. This long-term perspective is a core part of ethical living, recognizing that current actions have a profound impact on the ecological and economic stability of the future.

80. (C) Corrupt administration is compared to organized robbery and leads to state downfall.
Ethical administration is the only way to ensure the long-term success of a state. Corruption is viewed as a severe violation of public trust, comparable to organized robbery, and it inevitably leads to the downfall of the kingdom. Leaders must maintain high standards of integrity and transparency to prevent the erosion of social order. By rejecting bribery and extortion, the government preserves its moral authority and ensures the continued prosperity of its people.

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CHAPTER 12

Tamil Nadu in the Freedom Struggle: Early Resistance and Uprisings

1. When Puli Thevar refused to pay tribute, who was the British ally he primarily confronted in the Carnatic region?
(A) Muhammad Ali
(B) Chanda Sahib
(C) Yusuf Khan
(D) Mahfuz Khan
(E) Answer not known

2. Match the items in List I with the corresponding items in List II:
List I: (Resistance Leaders)
P. Dheeran Chinnamalai
Q. Puli Thevar
R. Veerapandiya Kattabomman
S. Velu Nachiyar
List II: (Primary Region)
I. Panchalankurichi
II. Sivaganga
III. Nelkattumseval
IV. Kongu Region
(A) P-IV, Q-III, R-I, S-II
(B) P-III, Q-IV, R-II, S-I
(C) P-IV, Q-I, R-III, S-II
(D) P-I, Q-III, R-IV, S-II
(E) Answer not known

3. Read the following Assertion (A) and Reason (R) and choose the correct option:
Assertion (A): The Vellore Mutiny of 1806 is widely considered a significant precursor to the Great Revolt of 1857.
Reason (R): It was the first major military uprising by sepoys against the British, triggered by cultural grievances and new turban regulations.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

4. Read the following statements regarding the Marudu Pandiyar Proclamation of 1801:
I. It is recognized as one of the earliest declarations of independence against the British in India.
II. It was issued from the Tiruchirappalli fort calling for a united front.
III. It sought support exclusively from the deposed Nayak rulers to fight the British.
Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I and III
(D) III only
(E) Answer not known

5. Which of the following pairs concerning the establishment of early European powers in Tamil Nadu is correctly matched?
(A) Portuguese - Pulicat
(B) British - Fort St. George
(C) Dutch - Tranquebar
(D) French - Fort St. David
(E) Answer not known

6. Select the correct chronological sequence of events in the history of Tamil Nadu's freedom struggle:
(A) Execution of Kattabomman → First Carnatic War → Vellore Mutiny → Marudu Brothers' Rebellion
(B) First Carnatic War → Execution of Kattabomman → Marudu Brothers' Rebellion → Vellore Mutiny
(C) Marudu Brothers' Rebellion → Vellore Mutiny → First Carnatic War → Execution of Kattabomman
(D) First Carnatic War → Vellore Mutiny →

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Execution of Kattabomman → Marudu Brothers' Rebellion
(E) Answer not known

7. Identify the correct statement regarding the Vedaranyam March of 1930:
(A) Led by K. Kamaraj to protest the Rowlatt Act in the city of Madurai.
(B) A march from Madurai that ended directly at Vedaranyam without stops.
(C) An event exclusively organized and supported by the Justice Party leaders.
(D) Tamil Nadu's Dandi March, successfully led by C. Rajagopalachari.
(E) Answer not known

8. Identify the incorrect statement regarding Velu Nachiyar:
(A) She ultimately surrendered to the British forces and was exiled to the Vellore Fort.
(B) She was the courageous queen of the Sivaganga estate.
(C) She successfully formed a military alliance with Hyder Ali to fight the British forces.
(D) She effectively recaptured her kingdom from the British through guerrilla warfare.
(E) Answer not known

9. Read the following statements regarding Dheeran Chinnamalai:
I. He belonged to the Kongu region of Tamil Nadu and actively led local resistance.
II. He extensively utilized guerrilla warfare tactics to harass the colonial armies.
III. He formed an alliance with the British East India Company to defeat Tipu Sultan.
IV. He was formally tried by a British court and hanged at the Vellore Fort.
Which of the above statement(s) is/are incorrect?
(A) I and II
(B) III and IV
(C) II, III and IV
(D) I, III and IV
(E) Answer not known

10. What was the primary characteristic of the Polygar (Palayakkarar) system in pre-British Tamil Nadu?
(A) A centralized administrative setup directly controlled and monitored by the Mughal Emperor.
(B) A system of semi-independent military chiefs who collected taxes and maintained local law and order.
(C) A purely religious order dedicated to the administration of massive temple endowments.
(D) An exclusively naval mercantile association managing international maritime trade routes.
(E) Answer not known

11. Which of the following best describes the historical significance of Kuyili in the early freedom struggle of Tamil Nadu?
(A) Velu Nachiyar's commander who destroyed a British arsenal as a human bomb.
(B) A pioneering female journalist who published a widely circulated anti-British paper.
(C) A leader who organized the Vedaranyam Salt Satyagraha with other nationalist figures.
(D) The primary military strategist and ideological architect behind the 1806 Mutiny.
(E) Answer not known

12. Match the items in List I with the corresponding items in List II:
List I: (Historical Events)
P. Battle of Panchalankurichi
Q. Execution of Kattabomman
R. Execution of Dheeran Chinnamalai
S. Marudu Pandiyar Proclamation
List II: (Locations)
I. Kayathar
II. Sankagiri Fort
III. Tiruchirappalli
IV. Tirunelveli region
(A) P-I, Q-IV, R-III, S-II
(B) P-III, Q-I, R-IV, S-II
(C) P-IV, Q-II, R-I, S-III
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

13. Read the following Assertion (A) and Reason (R) and choose the correct option:
Assertion (A): The Marudu Pandiyar brothers were captured and executed by the British in 1801.
Reason (R): They had successfully established

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70. (C) It distills complex human psychology and universal ethics into practical, secular maxims.
The millennia-long relevance of this work stems from its ability to distill complex human psychology and universal ethics into simple, secular maxims. By focusing on practical guidance for everyday life rather than dogmatic religious rituals, it appeals to a wide audience across different cultures and eras. This accessibility ensures that its teachings on virtue, leadership, and human relations remain a valuable resource for everyone.

71. (A) The text promotes polygamy as a symbol of domestic prosperity and male dominance.
Marriage and domestic ethics are built on the foundations of love, virtue, and mutual respect. The incorrect claim that the text promotes polygamy as a symbol of prosperity is rejected. Instead, it emphasizes that a household filled with hospitality and kindness achieves the highest grace. A life partner with excellent character is seen as an unparalleled jewel, ensuring that family life remains a noble and spiritually fulfilling path.

72. (D) Living virtuously so that the public praises one's parents.
Filial piety is most effectively demonstrated when a child lives such a virtuous life that the public is moved to praise their parents for raising them. This honor is the greatest gift a son or daughter can give to their family. It shows that the parents' efforts in education and moral guidance have been successful. This reciprocal responsibility between generations ensures that family values and societal respect are maintained.

73. (B) Smiling outwardly while harboring deceit and malice within
Modern social bonds must be built on genuine sincerity rather than superficial kindness. The text heavily warns against those who smile outwardly while hiding deceit and malice in their hearts. Such behavior is destructive to trust and the integrity of any relationship. True friendship requires honesty and transparency, where actions match words and both parties work together for their mutual benefit and for the good of society.

74. (C) Advocacy for animal rights and compassionate coexistence with living beings
The emphasis on non-killing and compassion toward all creatures points toward a modern understanding of animal rights. These teachings advocate for a life of non-violence where humans coexist peacefully with all living beings. This perspective challenges exploitative practices and promotes a more compassionate dietary and ethical lifestyle. It reflects a deep respect for the sanctity of all life, making it a foundational principle for an ethical and balanced existence.

75. (D) True and lasting joy can only be derived through a life of virtue.
Happiness is not an accidental occurrence but a direct result of virtuous living. While unethical wealth may provide temporary pleasure, true and lasting joy can only be found by following a path of integrity and social responsibility. This connection between conduct and contentment ensures that individuals strive to live ethically, knowing that their internal peace and societal respect depend on the quality of their actions and character.

76. (A) Wealth generated through unethical means will bring sorrow and must be discarded.
Business ethics require that the means used to acquire wealth be just as important as the end goal of profit. Resources gained through unethical or fraudulent practices will ultimately bring sorrow and ruin, and they should be avoided or discarded. This principle ensures that economic success is sustainable and respected, providing a clear guideline for corporations to prioritize ethical conduct and social responsibility over short-term financial gains.

77. (B) The ruler must exercise absolute tyranny to ensure citizens remain obedient and fearful.
Servant leadership rejects the idea of tyranny and fear-based governance. Instead, a ruler must be a protector who is accessible to the people and listens to their grievances with empathy. Greatness is achieved through swift and impartial justice, not through the exercise of absolute power. By serving the public good and remaining accountable to the citizens, a leader builds a stable and prosperous state where trust is the primary bond.

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direct conflict.
Which of the above statement(s) is/are correct?
(A) I and II
(B) I and III
(C) II and III
(D) III only
(E) Answer not known

21. Match the items in List I with the corresponding items in List II:
List I: (Triggers or Acts)
P. Greased cartridges rumor
Q. New turban regulations
R. Salt tax imposition
S. Criminal Tribes Act
List II: (Events or Outcomes)
I. Social stigma and community resistance
II. Vedaranyam March
III. Vellore Mutiny
IV. 1857 Revolt
(A) P-II, Q-I, R-IV, S-III
(B) P-III, Q-IV, R-I, S-II
(C) P-IV, Q-III, R-II, S-I
(D) P-I, Q-II, R-III, S-IV
(E) Answer not known

22. Read the following Assertion (A) and Reason (R) and choose the correct option:
Assertion (A): The Vellore Mutiny of 1806 was swiftly suppressed when compared to the 1857 Meerut Revolt.
Reason (R): The mutineers at Vellore lacked sustained external support, and British reinforcements arrived rapidly under Colonel Gillespie.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

23. Which of the following pairs concerning early freedom fighters is correctly matched?
(A) Oomaithurai - Leader of the First Polygar War against Puli Thevar's forces
(B) Puli Thevar - The recognized ruler and administrator of the Sivaganga estate
(C) Yusuf Khan - A French commander who fought against the British in the Carnatic
(D) Gopala Nayak - Polygar who formed alliances with other regional leaders
(E) Answer not known

24. Select the correct chronological sequence of events on July 10, 1806, during the Vellore Mutiny:
(A) Arrival of Colonel Gillespie → Sepoys attack British officers → Hoisting of the Tipu Sultan flag → Complete suppression
(B) Sepoys attack British officers → Hoisting of the Tipu Sultan flag → Arrival of Colonel Gillespie → Complete suppression
(C) Hoisting of the Tipu Sultan flag → Arrival of Colonel Gillespie → Sepoys attack British officers → Complete suppression
(D) Arrival of Colonel Gillespie → Complete suppression → Sepoys attack British officers → Hoisting of the Tipu Sultan flag
(E) Answer not known

25. Identify the incorrect statement regarding the early British expansion in Tamil Nadu:
(A) The British successfully established Fort St. George in Madras in the year 1639.
(B) The Nawabs of Arcot consistently opposed the British from the start and allied solely with the Palayakkarars.
(C) The Carnatic Wars ultimately established British political and military supremacy over the French in the region.
(D) The British initially faced intense commercial and political rivalry from Portuguese, Dutch, and French forces.
(E) Answer not known

26. The alliance formed by Gopala Nayak, Marudu Pandiyar, and others during the Second Polygar War best indicates which characteristic of early resistance in Tamil Nadu?
(A) Strict adherence to non-violent diplomatic protests.
(B) Regional anti-colonial network superseding local boundaries.
(C) Reliance on the Mughal Emperor's standing army for defense.
(D) Exclusive participation of urban merchants in the uprising.
(E) Answer not known

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way to prevent physical ailments and ensure long-term wellness and disease-free living.

54. (C) II and IV
Mental health is closely linked to the practice of patience and emotional equanimity. Tolerance is a sign of internal strength, and bearing insults calmly is compared to the endurance of the earth. Seeking revenge is discouraged as it prevents mental closure and peace. Instead, patience is celebrated as a virtue that brings greater glory than ascetic practices, ensuring a stable and resilient mind in any situation.

55. (A) Dharmic wealth - Wealth acquired through political corruption and exploitation
The ethics of wealth require that resources be earned only through righteous and honest means. The term Dharmic wealth refers to this ethical acquisition, not to wealth gained through corruption or exploitation. Once earned properly, wealth should be used wisely for charity and family welfare. Avoiding greed and refraining from coveting what belongs to others are essential for maintaining a fulfilled and ethical life.

56. (D) Hard work and enthusiasm are considered the only true, lasting assets for professionals.
In the modern professional world, the possession of energy and diligence are identified as the only true and lasting assets. Hard work and enthusiasm are more important than innate talent alone, as they allow an individual to overcome obstacles and achieve sustainable success. This approach emphasizes that consistent effort is necessary for professional growth and the effective contribution to any organization or society at large.

57. (B) The ethical principle of avoiding harm in all administrative actions
Good governance is fundamentally rooted in the principle of avoiding harm to all subjects. This ethical guideline requires that every administrative action be evaluated for its impact on the welfare of the people. By ensuring that no one is oppressed or unjustly treated, a ruler builds a stable and prosperous kingdom. This commitment to non-violence and compassion forms the ethical core of a truly just administration.

58. (D) A is false but R is true.
While non-violence is a high virtue, the theory of governance acknowledges that punishment is sometimes necessary for the greater good. A ruler must use proportionate justice to deter crime and eliminate harmful elements from society. This approach ensures that the state remains secure and that the rights of innocent citizens are protected. Therefore, disciplined punishment is viewed as an essential tool for maintaining social order.

59. (A) P-II, Q-IV, R-III, S-I
State economic management involves a four-part process that ensures the ethical use of public funds. It begins with the generation of resources through honest means, followed by the collection of revenue without oppressing the public. These funds must then be protected from corruption and finally distributed through proper planning for social welfare. This systematic approach ensures that the state's wealth serves the needs of all citizens.

60. (A) Vaan Sirappu - The supreme necessity of rain for life and moral order
Agricultural ethics are deeply connected to the availability of natural resources like water. The excellence of rain is celebrated because it is the supreme necessity for all life and the foundation of moral order. Without rain, agriculture cannot thrive, and without agriculture, society cannot be sustained. This highlights the critical importance of water conservation and ecological awareness for maintaining the prosperity and stability of the entire kingdom.

61. (B) Sustainable practices are part of the focus on ecological balance and prosperity.
Sustainable development is implied through the emphasis on ecological balance and the responsible use of natural resources. By linking agriculture and the water cycle to the welfare of future generations, the text advocates for practices that ensure long-term viability. This approach recognizes that current prosperity should not come at the expense of the environment, making ethical resource management a core duty for everyone in society.

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(D) Vernacular Press Act - Suppression of regional newspapers
(E) Answer not known

34. Arrange the following European powers in the chronological order of their initial arrival in Tamil Nadu for trade:
1. British
2. Portuguese
3. French
4. Dutch
(A) 2, 4, 1, 3
(B) 1, 2, 3, 4
(C) 2, 1, 4, 3
(D) 4, 2, 1, 3
(E) Answer not known

35. Puli Thevar, recognized as one of the earliest figures to actively resist British rule in Tamil Nadu, was the Palayakkarar of which region?
(A) Nelkattumseval
(B) Ettayapuram
(C) Panchalankurichi
(D) Sivagiri
(E) Answer not known

36. Identify the correct statement regarding Oomaithurai:
(A) A British commander appointed to suppress the Marudu Brothers' rebellion.
(B) A traitor who betrayed Kattabomman leading directly to his British capture.
(C) The Nawab of Arcot who intentionally initiated the series of Carnatic Wars.
(D) Brother of Kattabomman who played a key role in the Second Polygar War.
(E) Answer not known

37. Read the following statements concerning the First Polygar War:
I. It took place in the year 1799.
II. It was primarily led by the Marudu Pandiyar brothers across the Madurai region.
III. It culminated in the capture and execution of Veerapandiya Kattabomman.
Which of the above statement(s) is/are correct?
(A) I and II
(B) I and III
(C) II and III
(D) I only
(E) Answer not known

38. Identify the incorrect statement regarding Dheeran Chinnamalai:
(A) Fierce leader of anti-British resistance in the Kongu region of Tamil Nadu.
(B) Eventually captured by the British and hanged at Sankagiri Fort in 1805.
(C) Adopted traditional warfare and rejected French military training methods.
(D) Actively opposed British alliances and led multiple guerrilla campaigns.
(E) Answer not known

39. The Carnatic Wars in South India primarily represented a geopolitical struggle for supremacy between which two European powers?
(A) Portuguese and Dutch
(B) British and Dutch
(C) French and Portuguese
(D) British and French
(E) Answer not known

40. Match the items in List I with the corresponding items in List II:
List I: (Regions)
P. Panchalankurichi
Q. Nelkattumseval
R. Sivaganga
S. Kongu Nadu
List II: (Leaders)
I. Velu Nachiyar
II. Dheeran Chinnamalai
III. Puli Thevar
IV. Kattabomman
(A) P-II, Q-IV, R-I, S-III
(B) P-III, Q-I, R-IV, S-II
(C) P-I, Q-II, R-III, S-IV
(D) P-IV, Q-III, R-I, S-II
(E) Answer not known

41. Read the following Assertion (A) and Reason (R) and choose the correct option:
Assertion (A): The Marudu Pandiyar Proclamation of 1801 is highly regarded as one of the first declarations of independence in India.
Reason (R): It explicitly called upon Indians, regardless of their caste, creed, or region, to unite against British colonial rule.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct

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explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

42. Which of the following pairs of historical events and their corresponding years is correctly matched?
(A) First Polygar War - 1806
(B) Execution of Dheeran Chinnamalai - 1805
(C) Marudu Pandiyar Proclamation - 1799
(D) Vedaranyam March - 1920
(E) Answer not known

43. Select the correct chronological sequence of the phases of the early British expansion and resistance in Tamil Nadu:
(A) Establishment of Madras → First Carnatic War → Third Carnatic War → Polygar Wars
(B) First Carnatic War → Establishment of Madras → Polygar Wars → Third Carnatic War
(C) Polygar Wars → First Carnatic War → Third Carnatic War → Establishment of Madras
(D) Establishment of Madras → Polygar Wars → First Carnatic War → Third Carnatic War
(E) Answer not known

44. Read the following statements regarding Tribal and Community resistance in Tamil Nadu:
I. Forest communities like the Irulas and Kurumbas actively resisted colonial forest laws.
II. The Kallar community in Madurai strongly opposed British interference in their traditional policing rights.
III. The British used the Criminal Tribes Act to stigmatize and control these resisting groups.
IV. Tribal resistance in Tamil Nadu was heavily and systematically funded by the French East India Company.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, III and IV
(C) II and IV
(D) III and IV
(E) Answer not known

45. Why did the British perceive the Palayakkarars (Polygars) as a major threat to their consolidation of power in Tamil Nadu?
(A) Established exclusive trade monopolies with the remaining Portuguese fleets.
(B) Organized military campaigns to reinstate the Mughal Emperor in Delhi.
(C) Controlled all the major seaports along the Coromandel Coast region.
(D) Possessed independent military forces and refused British suzerainty.
(E) Answer not known

46. In which year did the British East India Company establish Fort St. George in Madras?
(A) 1600
(B) 1639
(C) 1674
(D) 1757
(E) Answer not known

47. During the Second Polygar War (1800-1801), Oomaithurai formed a formidable regional alliance with which prominent leaders?
(A) Puli Thevar and his commanders
(B) Marudu Pandiyar brothers and Gopala Nayak
(C) Hyder Ali and the Sultan Tipu of Mysore
(D) C. Rajagopalachari and leader K. Kamaraj
(E) Answer not known

48. Match the items in List I with the corresponding items in List II:
List I: (Terms)
P. Swadesamitran
Q. Vedaranyam March
R. Dheeran Chinnamalai
S. Kuyili
List II: (Descriptions)
I. First human bomb
II. Tamil journalism
III. Salt Satyagraha
IV. Sankagiri Fort
(A) P-III, Q-II, R-I, S-IV
(B) P-II, Q-III, R-IV, S-I
(C) P-IV, Q-I, R-III, S-II
(D) P-I, Q-IV, R-II, S-III
(E) Answer not known

49. Read the following Assertion (A) and Reason (R) and choose the correct option:

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Assertion (A): The British enacted the Criminal Tribes Act primarily to socially uplift the marginalized forest communities in Tamil Nadu.
Reason (R): Communities like the Kallars fiercely resisted colonial authority, leading the British to brand them as criminals to legally control them.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

50. Read the following statements regarding the legacy of early resistance in Tamil Nadu:
I. The early uprisings instilled a profound sense of Tamil pride and a tradition of martyrdom.
II. These early armed resistances had absolutely no influence on the later nationalist movements in the region.
III. National recognition of these figures is evident today through statues and the naming of public institutions.
IV. The subaltern and tribal groups played a completely negligible role in these early uprisings.
V. The historical memory of Kattabomman and Velu Nachiyar directly inspired subsequent generations in the freedom struggle.
Which of the above statement(s) is/are correct?
(A) I, III, IV and V
(B) I, III and V
(C) II, III and IV
(D) I, II, III and V
(E) Answer not known

51. Which of the following pairs regarding the personalities involved in the 1806 Vellore Mutiny is correctly matched?
(A) Colonel Gillespie - Suppressor of the mutiny
(B) Tipu Sultan - Physically led the mutineers inside the fort
(C) Kattabomman - Mastermind and strategist behind the mutiny
(D) Lord Dalhousie - Governor of Madras during the mutiny
(E) Answer not known

52. Arrange the following leaders based on the chronological start of their major anti-British activities:
1. Puli Thevar
2. Veerapandiya Kattabomman
3. C. Rajagopalachari (Vedaranyam)
4. Marudu Pandiyar Brothers
(A) 1, 2, 4, 3
(B) 2, 1, 4, 3
(C) 1, 4, 2, 3
(D) 4, 1, 2, 3
(E) Answer not known

53. Identify the correct statement regarding the political situation in pre-British Tamil Nadu:
(A) It was strictly and directly governed by the Marathas of Pune without local mediation.
(B) It was situated on the periphery of the Mughal Empire and was heavily influenced by the declining Vijayanagara legacy.
(C) The Nayak kingdoms successfully unified the whole of South India into one empire against European traders.
(D) The region operated as a single, uninterrupted monarchy under the Cholas continuously until 1800.
(E) Answer not known

54. Identify the incorrect statement regarding the Vedaranyam March:
(A) A major event representing participation in the Civil Disobedience Movement.
(B) Marchers who faced brutal suppression and arrests by colonial police forces.
(C) Concluded with breaking salt laws at Nagapattinam, ignoring Vedaranyam.
(D) C. Rajagopalachari carefully planned the route for maximum political awakening.
(E) Answer not known

55. Read the following statements concerning the Marudu Pandiyar brothers:
I. They were the prominent rulers of the Sivaganga territory.
II. They were closely associated with the struggle and campaigns of Velu Nachiyar.
III. They successfully defeated the British and ruled independently until the 1857 revolt.
Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III

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(B) Dheeran Chinnamalai - Guerrilla warfare in the Kongu region
(C) Vedaranyam March - Armed military rebellion against the police
(D) Swadesamitran - Tribal armed insurgency against forest laws
(E) Answer not known

70. Arrange the phases of resistance in Tamil Nadu in their logical historical sequence:
1. Civil Disobedience and Salt Satyagraha
2. Armed Polygar Resistance
3. Sepoy Mutiny at Vellore
4. Nationalist Journalism and Press Awakening

(A) 2, 3, 4, 1
(B) 3, 2, 1, 4
(C) 2, 4, 3, 1
(D) 4, 2, 3, 1
(E) Answer not known

71. Identify the incorrect statement regarding the comparison between the Vellore Mutiny (1806) and the Meerut Revolt (1857):
(A) Both uprisings were primarily sparked by immediate grievances related to military regulations and religious sentiments.
(B) Both involved an attempt to restore a deposed Muslim ruler's family to power.
(C) The Vellore Mutiny remained largely confined to the military, while the 1857 revolt saw wider civilian participation in certain regions.
(D) Unlike the 1857 revolt, the Vellore Mutiny successfully expelled the British for over a decade.
(E) Answer not known

72. The vital role of Kuyili in Velu Nachiyar's army best illustrates which conceptual aspect of the Tamil Nadu freedom struggle?
(A) The significant participation and supreme sacrifice of women from subaltern backgrounds.
(B) The exclusive reliance on European mercenaries for conducting regional warfare.
(C) The strict enforcement of rigid caste hierarchies in the formation of polygar armies.
(D) The sole reliance on non-violent protests during the 18th-century resistance movements.
(E) Answer not known

73. What is the most historically significant aspect of the Marudu Pandiyar Proclamation of 1801?
(A) It was the first formal document to suggest the geopolitical partition of India.
(B) Early, explicit call for a united anti-colonial front across caste, religious, and regional lines.
(C) It formally transferred the administrative governance of Tamil Nadu to the French East India Company.
(D) It strictly demanded the reinstatement of the Vijayanagara Empire's exact medieval borders.
(E) Answer not known

74. Dheeran Chinnamalai was a courageous chieftain who famously intercepted tax money being sent to which ruler, boldly claiming it for himself?
(A) The British Governor of Madras
(B) Tipu Sultan of Mysore
(C) The Nawab of Arcot
(D) The Maratha Peshwa
(E) Answer not known

75. Which European power was the first to establish a presence in Tamil Nadu, setting up early coastal settlements like San Thome?
(A) The Portuguese
(B) The British
(C) The Dutch
(D) The French
(E) Answer not known

76. Identify the correct statement concerning the modern recognition of Tamil Nadu's freedom fighters:
(A) Historical sites like the Panchalankurichi fort remain undocumented and ignored.
(B) The government has ignored early Tamil leaders, denying them acknowledgement.
(C) Honored through awarded Bharat Ratnas and erected statues to mark the legacy.
(D) Legal recognition as freedom fighters is restricted to leaders of 1857.
(E) Answer not known

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(A) I, II and IV
(B) II, III and IV
(C) I and III
(D) II and IV
(E) Answer not known

63. The famous Marudu Pandiyar Proclamation of 1801 was prominently pasted on the walls of the Nawab's palace and the temple at which location?
(A) Madurai Meenakshi Temple
(B) Srirangam Temple, Tiruchirappalli
(C) Brihadeeswarar Temple, Thanjavur
(D) Ramanathaswamy Temple, Rameswaram
(E) Answer not known

64. After the fall of Panchalankurichi, Oomaithurai sought refuge and was supported by which prominent leaders in Sivaganga?
(A) Puli Thevar and his commanders
(B) Dheeran Chinnamalai and his forces
(C) Velu Nachiyar and Kuyili
(D) Marudu Pandiyar brothers
(E) Answer not known

65. Identify the correct statement concerning the later phase of Puli Thevar's resistance:
(A) His forces were eventually defeated by Captain Campbell in 1767, leading to his disappearance or death.
(B) He successfully defended Nelkattumseval indefinitely and ruled it until his natural death in 1800.
(C) He signed a permanent peace treaty with the British and became an official Nawab.
(D) He voluntarily moved his capital to Madras and entirely entered into European trade.
(E) Answer not known

66. Match the items in List I with the corresponding items in List II:
List I: (Regions)
P. Sivaganga
Q. Panchalankurichi
R. Kongu Nadu
S. Vedaranyam
List II: (Characteristics)
I. First woman ruler to fight the British
II. Coastal salt satyagraha equivalent to Dandi
III. Guerrilla warfare led by Dheeran Chinnamalai
IV. Fierce mud fort resistance by Kattabomman
(A) P-I, Q-IV, R-III, S-II
(B) P-IV, Q-I, R-II, S-III
(C) P-III, Q-II, R-I, S-IV
(D) P-II, Q-III, R-IV, S-I
(E) Answer not known

67. Read the following Assertion (A) and Reason (R) and choose the correct option:
Assertion (A): Veerapandiya Kattabomman eagerly accepted British suzerainty and disarmed his forces after his meeting with Collector Colin Jackson at Ramanathapuram.
Reason (R): The meeting at Ramanathapuram broke down into a violent confrontation, leading Kattabomman to escape back to his fort.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

68. Read the following statements on the significance of the Vellore Mutiny:
I. It proved that Indian sepoys were capable of organizing a coordinated and violent military uprising.
II. It directly resulted in the complete and permanent expulsion of the British from South India.
III. It highlighted the deep religious and cultural sensitivities of the Indian troops serving under the British.
IV. It is widely regarded by historians as a major precursor to the 1857 Great Revolt.
V. It was entirely and ruthlessly suppressed by the British on the very day it began.
Which of the above statement(s) is/are correct?
(A) I, III, IV and V
(B) I, II and IV
(C) II, III, IV and V
(D) I, IV and V
(E) Answer not known

69. Which of the following pairs relating to the methods of resistance in Tamil Nadu is correctly matched?
(A) Kuyili - Diplomatic negotiations with the East India Company

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(C) I and III
(D) III only
(E) Answer not known

56. The Battle of Panchalankurichi highlighted which key aspect of Veerapandiya Kattabomman's resistance?
(A) Strategic use of a mud-fort to withstand advanced British artillery.
(B) Heavy and exclusive reliance on naval bombardment techniques.
(C) Diplomatic skill in successfully averting any direct confrontation.
(D) Military coordination with the forces of the Russian Empire.
(E) Answer not known

57. The historical legacy of Veerapandiya Kattabomman is best characterized by which of the following statements?
(A) Remembered primarily as a loyal tax collector for the East India Company.
(B) Enduring symbol of Tamil pride and early anti-colonial resistance.
(C) First Indian leader to formally advocate for a separate constitution.
(D) Celebrated for peacefully surrendering his lands to avoid any bloodshed.
(E) Answer not known

58. Match the items in List I with the corresponding items in List II:
List I: (Historical Events)
P. Establishment of Madras
Q. Execution of Kattabomman
R. Execution of Marudu Brothers
S. Vellore Mutiny
List II: (Years)
I. 1799
II. 1801
III. 1806
IV. 1639
(A) P-I, Q-II, R-III, S-IV
(B) P-IV, Q-III, R-II, S-I
(C) P-IV, Q-I, R-II, S-III
(D) P-III, Q-I, R-IV, S-II
(E) Answer not known

59. Read the following Assertion (A) and Reason (R) and choose the correct option:
Assertion (A): Early Tamil newspapers like Swadesamitran faced severe colonial censorship.
Reason (R): They were instrumental in fostering political awakening and explicitly criticized British colonial policies.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

60. Which of the following pairs of British officials and their historical roles is incorrectly matched?
(A) Colonel Gillespie - Vellore Mutiny suppression
(B) Major Bannerman - Battle of Panchalankurichi
(C) Robert Clive - Vedaranyam Salt March
(D) Lord William Bentinck - Governor of Madras during the Vellore Mutiny
(E) Answer not known

61. Select the correct chronological sequence of events related to the Marudu Pandiyar brothers:
(A) Support to Velu Nachiyar → Issuance of Tiruchirappalli Proclamation → Defeat by the British → Execution at Tiruppathur
(B) Issuance of Tiruchirappalli Proclamation → Support to Velu Nachiyar → Execution at Tiruppathur → Defeat by the British
(C) Support to Velu Nachiyar → Defeat by the British → Issuance of Tiruchirappalli Proclamation → Execution at Tiruppathur
(D) Execution at Tiruppathur → Issuance of Tiruchirappalli Proclamation → Support to Velu Nachiyar → Defeat by the British
(E) Answer not known

62. Read the following statements regarding the execution of Veerapandiya Kattabomman:
I. He was hanged from a tamarind tree in Kayathar.
II. His execution was intended by the British to serve as a strong deterrent to other Polygars.
III. Following his execution, the Panchalankurichi fort was immediately returned to his heirs.
IV. He was captured after being betrayed by the Raja of Pudukkottai.
Which of the above statement(s) is/are correct?

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77. Identify the incorrect statement regarding the Nawabs of Arcot during the early British expansion:
(A) They were central to the regional conflicts famously known as the Carnatic Wars.
(B) The British initially supported Muhammad Ali to consolidate their own indirect control over the region.
(C) Their increasing financial debt to the British East India Company eventually led to the British taking direct control of the administration.
(D) They completely abolished the Polygar system in 1700, leaving the British with no local resistance to face.
(E) Answer not known

78. In the context of the Tamil Nadu freedom struggle, the executions of leaders like Kattabomman, the Marudu Brothers, and Chinnamalai primarily served to:
(A) Terrified the population into absolute and unquestioning submission until 1947.
(B) Convinced the local populace that British colonial justice was fair and equitable.
(C) Cultivated a tradition of martyrdom that fueled later nationalist consciousness.
(D) Erased their names completely from the local folklore, literature, and history.
(E) Answer not known

79. Which of the following best describes the role of the French in the early uprisings in Tamil Nadu?
(A) Provided absolute military supremacy that guaranteed the Polygars repeated victories.
(B) Competing colonial power offering tactical support and training to local chiefs.
(C) Acted strictly as passive observers without any geopolitical interest in the south.
(D) Allied with the British to violently suppress all of the early Tamil rebellions.
(E) Answer not known

80. The famous Vedaranyam March, led by C. Rajagopalachari in 1930, began its journey from which historically significant city in Tamil Nadu?
(A) Madras (Chennai)
(B) Madurai
(C) Coimbatore
(D) Tiruchirappalli (Trichy)
(E) Answer not known

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ANSWERS

1. (A) Muhammad Ali
Puli Thevar's refusal to pay tribute led to a confrontation with the Nawab of Arcot, Muhammad Ali, a key British ally. This resistance marked the early phase of the Palayakkarar wars in South India. The conflict was driven by the Nawab's attempt to assert control over the southern provinces with European military assistance against local chieftains.

2. (A) P-IV, Q-III, R-I, S-II
Resistance leaders in Tamil Nadu are historically linked to specific territories where they spearheaded anti-colonial movements. Dheeran Chinnamalai led the Kongu region, while Puli Thevar defended Nelkattumseval. Veerapandiya Kattabomman is primarily associated with Panchalankurichi, and Velu Nachiyar ruled Sivaganga. These regional foundations were crucial in organizing local armies against the advancing British East India Company forces.

3. (A) Both A and R are true and R is the correct explanation of A.
The 1806 Vellore Mutiny served as a significant precursor to the 1857 Revolt because it was the first major sepoy uprising. Triggered by cultural grievances, specifically new turban regulations and the prohibition of religious marks, it demonstrated early military discontent. This event highlighted the volatile intersection of religious identity and colonial military discipline within the native army.

4. (A) I and II
The 1801 Marudu Pandiyar Proclamation was a landmark declaration of independence issued from the Tiruchirappalli fort. It called for a unified front against British rule, transcending regional boundaries. While it sought support from various native rulers and the general public, it did not exclusively target deposed Nayak rulers, but rather envisioned a broader coalition for liberation.

5. (B) British - Fort St. George
European powers established various coastal strongholds to consolidate their trade and political influence in South India. The British East India Company founded Fort St. George in Madras in 1639, which became their administrative hub. Other powers had different centers, such as the Dutch at Pulicat, the French at Pondicherry, and the Portuguese at San Thome and Nagapattinam.

6. (B) First Carnatic War → Execution of Kattabomman → Marudu Brothers' Rebellion → Vellore Mutiny
The historical timeline of Tamil Nadu begins with the First Carnatic War in the mid-eighteenth century. This was followed by the First Polygar War, culminating in the execution of Kattabomman in 1799. The Marudu Brothers led their rebellion between 1800 and 1801. Finally, the Vellore Mutiny occurred in 1806, representing a major military uprising before the later nationalist movements.

7. (D) Tamil Nadu's Dandi March, successfully led by C. Rajagopalachari.
The 1930 Vedaranyam March was the regional equivalent of Mahatma Gandhi's Dandi March, forming a vital part of the Civil Disobedience Movement. Led by C. Rajagopalachari, volunteers marched to the coast to break the salt laws. This event successfully mobilized the masses in Tamil Nadu and demonstrated the state's active participation in the broader Indian independence struggle.

8. (A) She ultimately surrendered to the British forces and was exiled to the Vellore Fort.
Velu Nachiyar is celebrated for being the first queen to successfully resist British power and reclaim her kingdom. After the British killed her husband, she went into hiding and formed a strong military alliance with Hyder Ali. Using guerrilla tactics and the support of the Marudu brothers, she recaptured Sivaganga in 1780 rather than surrendering or being exiled.

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9. (B) III and IV
Dheeran Chinnamalai was a fierce opponent of the British in the Kongu region. He allied with Tipu Sultan to fight against the British East India Company, rather than assisting them. Following Tipu's fall, he continued guerrilla warfare until he was eventually captured and hanged at the Sankagiri Fort in 1805, not at the Vellore Fort as often misstated.

10. (B) A system of semi-independent military chiefs who collected taxes and maintained local law and order.
The Polygar or Palayakkarar system was a decentralized administrative and military structure. Chieftains were granted land in exchange for providing military service to the sovereign. They held significant local authority, including the right to collect taxes and maintain order. This autonomy became a major point of contention when the British attempted to impose direct colonial fiscal control.

11. (A) Velu Nachiyar's commander who destroyed a British arsenal as a human bomb.
Kuyili was a brave commander of the women's army under Queen Velu Nachiyar. She is immortalized in history for her ultimate sacrifice during the 1780 attack on the British at Sivaganga. By dousing herself in oil and setting herself on fire, she destroyed the British ammunition store, enabling Velu Nachiyar's forces to achieve a decisive victory and recapture the fort.

12. (D) P-IV, Q-I, R-II, S-III
Key historical events are tied to specific sites in Tamil Nadu. The Battle of Panchalankurichi took place in the Tirunelveli region. Kattabomman was executed at Kayathar in 1799. Dheeran Chinnamalai met his end at Sankagiri Fort in 1805. The Marudu Pandiyar Proclamation is famously associated with Tiruchirappalli, where it was displayed to call for unity against colonial rule.

13. (C) A is true but R is false.
The Marudu Pandiyar brothers were indeed captured and executed by British forces in 1801 following the Second Polygar War. However, they did not establish a permanent independent dynasty in Sivaganga with French aid. Their resistance was a heroic but ultimately unsuccessful attempt to maintain regional autonomy against the superior military resources and political consolidation of the British East India Company.

14. (A) I, II and IV
Early resistance in Tamil Nadu emerged from the political vacuum left by the decline of Nayak rule. The Polygar Wars were pioneering armed struggles against colonial expansion. Puli Thevar was a key figure who initiated this defiance in the Tirunelveli region. While these movements were widespread, they were eventually suppressed, and the British established control through superior military force.

15. (B) Moplah community - Kanyakumari coast
Resistance movements in South India were often rooted in specific communities and geographical areas. The Kallar community resisted in Madurai, while the Irulas and Kurumbas operated in forested and hilly tracts. However, the Moplah community resistance was centered in the Malabar region of present-day Kerala, rather than the Kanyakumari coast of Tamil Nadu, making that pairing historically incorrect.

16. (A) 1, 2, 3
British colonial forces executed several key resistance leaders to suppress dissent. Veerapandiya Kattabomman was hanged in 1799 at Kayathar. The Marudu Pandiyar brothers were executed in 1801 at Tiruppathur following the Second Polygar War. Dheeran Chinnamalai was later hanged at Sankagiri Fort in 1805. This sequence reflects the progressive crushing of regional autonomy by the East India Company.

17. (A) The defiance and traditional autonomy of specific local communities like the Kallars.
The Criminal Tribes Act was a colonial legislative tool used to control and stigmatize communities that resisted British authority. In Tamil Nadu, the Kallar community of Madurai, who had traditional policing roles, fiercely opposed British interference. By labeling these groups as "criminal tribes," the British sought to dismantle their social structures and justify severe surveillance and administrative repression.

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18. (C) G. Subramania Iyer
G. Subramania Iyer was a pioneering figure in Indian journalism who founded the Tamil daily 'Swadesamitran'. This newspaper played a crucial role in fostering nationalist sentiments and political awareness among the Tamil-speaking population. By criticizing colonial policies and highlighting the freedom struggle, it became an essential medium for educating the public and mobilizing support for the Indian National Congress.

19. (A) Fragmented Nayakdoms and Palayams following the decline of the Vijayanagara Empire.
Before British consolidation, the political landscape of Tamil Nadu was characterized by fragmentation. The decline of the Vijayanagara Empire led to the emergence of semi-independent Nayak kingdoms in Madurai, Thanjavur, and Senji. These kingdoms further subdivided into numerous Palayams or Polygar states. This decentralized structure initially offered resistance but eventually allowed the British to exploit regional divisions through diplomacy.

20. (B) I and III
Veerapandiya Kattabomman was the influential Polygar of Panchalankurichi who refused to pay taxes to the British. His conflict escalated after a failed meeting with Collector Colin Jackson at Ramanathapuram. Although he fought bravely, he did not decisively defeat the British or permanently reclaim his fort. Instead, his resistance ended with his capture and public execution at Kayathar in 1799.

21. (C) P-IV, Q-III, R-II, S-I
Specific triggers led to major historical events in India. Rumors regarding greased cartridges sparked the 1857 Revolt. New turban regulations caused the 1806 Vellore Mutiny. The imposition of salt taxes led to the 1930 Vedaranyam March. Finally, the Criminal Tribes Act resulted in social stigma and fierce community resistance, particularly among marginalized groups targeted by the colonial administration.

22. (A) Both A and R are true and R is the correct explanation of A.
The 1806 Vellore Mutiny was suppressed within a single day, unlike the prolonged 1857 Revolt. This rapid suppression was possible because the mutineers lacked sustained support from external forces or the local population. Additionally, British reinforcements under Colonel Gillespie arrived very quickly from Arcot, utilizing superior coordination to overwhelm the sepoys before the uprising could spread beyond the fort.

23. (D) Gopala Nayak - Polygar who formed alliances with other regional leaders
Gopala Nayak was a significant figure in the early resistance who recognized the importance of unity. He formed the Dindigul League and collaborated with other leaders like the Marudu brothers to oppose British expansion. This strategic networking was a hallmark of the Second Polygar War, representing a shift from isolated local revolts to a more coordinated regional anti-colonial struggle.

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24. (B) Sepoys attack British officers → Hoisting of the Tipu Sultan flag → Arrival of Colonel Gillespie → Complete suppression
On July 10, 1806, the Vellore Mutiny began in the early morning with sepoys attacking British officers in their quarters. The rebels then hoisted the flag of Tipu Sultan, declaring his son as the ruler. However, the arrival of Colonel Gillespie with cavalry from Arcot later that morning led to a violent confrontation and the swift, complete suppression of the uprising.

25. (B) The Nawabs of Arcot consistently opposed the British from the start and allied solely with the Palayakkarars.
The Nawabs of Arcot were generally allies of the British East India Company, rather than consistent opponents. This alliance was a cornerstone of British expansion in South India, as the Company supported the Nawabs against French-backed rivals. Over time, the Nawabs' heavy financial debts to the British allowed the Company to gradually assume direct administrative and military control over the region.

26. (B) Regional anti-colonial network superseding local boundaries.
The alliance between leaders like Gopala Nayak and the Marudu brothers during the Second Polygar War demonstrated a sophisticated level of coordination. This network showed that early resistance was not just a series of isolated

incidents but a developing regional movement. By transcending local boundaries, these leaders attempted to create a collective front against the systemic threat of British colonial rule.

27. (A) I, II and IV
Led by C. Rajagopalachari, the Vedaranyam March in 1930 was a major event in the Civil Disobedience Movement. Participants walked from Tiruchirappalli to Vedaranyam to protest the British salt tax. The movement received significant support from Tamil newspapers, which helped mobilize public opinion. It was part of the broader national struggle initiated by Mahatma Gandhi's call for non-violent resistance.

28. (C) Focus on the role and resistance of marginalized groups and peasants.
The subaltern perspective in historiography shifts the focus away from elites and colonial administrators to the common people. In the context of Tamil Nadu, this approach examines how peasants, tribal groups, and marginalized communities engaged in resistance. It highlights their agency and unique grievances, providing a more inclusive understanding of the social dynamics underlying the freedom struggle in the region.

29. (D) Kayathar
Following the fall of Panchalankurichi and his capture in the forests of Pudukkottai, Veerapandiya Kattabomman was brought to Kayathar. In October 1799, after a summary trial where he maintained his defiant stance, he was publicly hanged from a tamarind tree. This execution was intended by the British to serve as a deterrent to other Polygars who resisted colonial authority.

30. (A) P-IV, Q-III, R-I, S-II
Different historical perspectives emphasize varied aspects of the struggle. Nationalist historiography focuses on the sacrifices of leaders, while the subaltern view highlights common people. Marxist analysis centers on economic exploitation and class struggle. In contrast, the colonial perspective often justifies British rule as a civilizing mission, portraying the resistance movements as mere law and order problems or minor rebellions.

31. (C) A is true but R is false.
Velu Nachiyar successfully reconquered the Sivaganga estate in 1780, becoming a symbol of resistance. She used effective guerrilla tactics and organized her forces brilliantly. However, her crucial military alliance was with Hyder Ali of Mysore, who provided soldiers and resources, not the Nawab of Arcot. The Nawab was actually her opponent and an ally of the British during this conflict.

32. (A) I, II, IV and V
The Vellore Mutiny was driven by several cultural and religious grievances within the native army. These included the introduction of a new turban resembling a European hat and the prohibition of caste marks and beards. The mandatory use of leather cockades, suspected to be made from forbidden animal skins, further insulted the sepoys. These regulations were perceived as a systematic attempt to Christianize the troops.

33. (A) Tamil press - Apolitical and exclusively pro-British
The early Tamil press was far from apolitical; it was a powerful tool for fostering nationalism. Newspapers like 'Swadesamitran' were instrumental in criticizing British colonial policies and educating the public about the freedom struggle. Despite facing severe censorship under acts like the Vernacular Press Act, these regional publications provided a platform for political awakening and challenged the colonial narrative in South India.

34. (A) 2, 4, 1, 3
The arrival of European powers in Tamil Nadu followed a specific chronological order for trade. The Portuguese were the first to arrive in the early 16th century, followed by the Dutch in the early 17th century. The British established themselves shortly after with Fort St. George in 1639. The French were the last major power to arrive, establishing Pondicherry in 1674.

35. (A) Nelkattumseval
Puli Thevar was the prominent Palayakkarar of Nelkattumseval in the Tirunelveli region. He is historically significant as one of the first local chieftains to refuse tribute payments to the British and the Nawab of Arcot. His resistance in the 1750s and 1760s laid the groundwork

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CHAPTER 13

Tamil Nadu in the Mass Movements of the Freedom Struggle (1919–1947)

1. Who among the following established the Home Rule League in Madras and used the Theosophical Society at Adyar as a base for political activities?
(A) C. Rajagopalachari
(B) Annie Besant
(C) V.O. Chidambaranar
(D) Subramania Siva
(E) Answer not known

2. Consider the following statements regarding the impact of the Jallianwala Bagh massacre on Tamil Nadu:
I. It led to widespread outrage and a profound political awakening in the region.
II. The Congress responded by actively organising district and town committees for mass mobilisation.
III. The event was largely ignored by the political leaders of the Madras Presidency.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I only
(E) Answer not known

3. Match the following leaders with their primary contribution or association during the freedom struggle in Tamil Nadu:
List I: Leaders
P. V.O. Chidambaranar
Q. C. Rajagopalachari
R. Thirupur Kumaran
S. Annie Besant
List II: Contributions
I. Vedaranyam March
II. First woman Congress president
III. Swadeshi Steam Navigation Company
IV. Refused to lower the national flag
(A) P-III, Q-I, R-IV, S-II
(B) P-III, Q-IV, R-I, S-II
(C) P-I, Q-III, R-II, S-IV
(D) P-IV, Q-II, R-III, S-I
(E) Answer not known

4. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): Annie Besant's activities in Madras held great significance for Tamil Nadu's political awakening.
Reason (R): She operated from the Adyar centre, founded the Home Rule League, and became the first woman Congress president.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

5. Which of the following is incorrectly matched regarding the freedom struggle in Tamil Nadu?
(A) P.T. Rajan - Radical extremist leader
(B) V.O. Chidambaranar - Tuticorin leader
(C) Subramania Siva - Associate of VOC and orator
(D) S. Satyamurti - Brilliant orator in Madras legislature
(E) Answer not known

6. Arrange the following events of the freedom struggle in Tamil Nadu in the correct chronological order:
1. Vedaranyam Salt Satyagraha
2. Tuticorin-Tirunelveli riots
3. Quit India Movement
4. Non-Cooperation Movement

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were indigenous movements rather than being funded by European powers.

45. (D) Possessed independent military forces and refused British suzerainty.
The Palayakkarars or Polygars were viewed as a threat because they maintained their own armed forces and fortified strongholds. They exercised sovereign powers within their territories, including tax collection and judicial administration. Their refusal to acknowledge British authority or pay tribute directly challenged the East India Company's ambition for a centralized administrative and fiscal monopoly over the entire South Indian region.

46. (B) 1639
Fort St. George was established by the British East India Company in 1639 on a strip of coastal land obtained from local Nayak rulers. This settlement served as the first major British fortress in India and became the headquarters of the Madras Presidency. It was central to British commercial activities and military operations throughout the Carnatic region for several centuries.

47. (B) Marudu Pandiyar brothers and Gopala Nayak
During the Second Polygar War, Oomaithurai escaped from British custody and sought help from other regional leaders. He formed a strong alliance with the Marudu Pandiyar brothers of Sivaganga and Gopala Nayak of Dindigul. This coalition represented a coordinated effort by various chieftains to resist British expansion, moving beyond isolated local revolts toward a broader regional military confederacy against colonial rule.

48. (B) P-II, Q-III, R-IV, S-I
Various figures and events shaped the freedom struggle in Tamil Nadu. Swadesamitran represents the rise of influential Tamil journalism. The Vedaranyam March is a key event of the Salt Satyagraha in the south. Dheeran Chinnamalai is remembered for his final stand at the Sankagiri Fort. Kuyili is honored as the first human bomb who sacrificed her life to destroy a British arsenal.

49. (D) A is false but R is true.
The British East India Company did not enact the Criminal Tribes Act for social upliftment. Instead, it was a repressive measure designed to control communities that defied colonial law. Groups like the Kallars of Madurai had a long tradition of independence and local policing, which the British viewed as a threat. By branding them "criminal," the state justified extreme surveillance and legal subjugation.

50. (B) I, III and V
The early resistance movements in Tamil Nadu left a lasting legacy of pride and martyrdom. Leaders like Kattabomman and Velu Nachiyar became cultural icons whose stories inspired later nationalist movements. Today, their contributions are officially recognized through memorials and statues. These uprisings proved that local populations, including subaltern groups, were capable of sustained resistance against foreign rule, shaping the region's political identity.

51. (A) Colonel Gillespie - Suppressor of the mutiny
Colonel Gillespie played a decisive role in the 1806 Vellore Mutiny by leading the British forces that suppressed the uprising. Upon hearing of the revolt, he rushed from Arcot with cavalry and artillery. His swift action led to the recapture of the fort and the end of the mutiny within hours, preventing it from spreading to other military stations in the region.

52. (A) 1, 2, 4, 3
The chronological sequence of anti-British resistance begins with Puli Thevar in the mid-1750s. Veerapandiya Kattabomman followed with his rebellion in the 1790s. The Marudu Pandiyar brothers led their major campaign during the Second Polygar War from 1800 to 1801. Much later, C. Rajagopalachari led the Vedaranyam March in 1930 as part of the modern nationalist movement's Civil Disobedience phase.

53. (B) It was situated on the periphery of the Mughal Empire and was heavily influenced by the declining Vijayanagara legacy.
Before the British established control, Tamil Nadu's political structure was influenced by the disintegration of the Vijayanagara Empire. This led to the rise of regional Nayak kingdoms and a network of Palayams. While the Mughal Empire claimed nominal suzerainty over the Deccan and the South through the Nawabs of Arcot, local

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authority remained largely with decentralized chieftains and regional rulers.

54. (C) Concluded with breaking salt laws at Nagapattinam, ignoring Vedaranyam.
The Vedaranyam March was a meticulously planned protest against the British salt monopoly. C. Rajagopalachari led volunteers on a long journey from Tiruchirappalli to the coastal town of Vedaranyam. The march concluded exactly at Vedaranyam, where the participants successfully broke the salt law. This event was a major success in mobilizing the rural population of Tamil Nadu for the nationalist cause.

55. (A) I and II
The Marudu Pandiyar brothers, Periya Marudu and Chinna Marudu, were the de facto rulers of Sivaganga. They were close associates of Queen Velu Nachiyar and played a pivotal role in her struggle to reclaim her kingdom. Although they led a massive rebellion in 1801, they were eventually defeated and executed by the British, rather than ruling independently until the 1857 revolt.

56. (A) Strategic use of a mud-fort to withstand advanced British artillery.
The resistance of Veerapandiya Kattabomman at Panchalankurichi is famous for the effectiveness of his mud fort. Despite lacking advanced weaponry, the fort's design and the bravery of the defenders allowed them to withstand several British assaults. This battle highlighted the resourcefulness of the Palayakkarars in using traditional fortifications to challenge the superior military technology and artillery of the British East India Company.

57. (B) Enduring symbol of Tamil pride and early anti-colonial resistance.
Veerapandiya Kattabomman is remembered as a legendary figure in Tamil history for his defiance against British tax demands. His refusal to bow to colonial authority and his courageous final words at Kayathar have made him an enduring symbol of resistance. He represents the early spirit of independence in South India, inspiring countless literary works, films, and political movements in subsequent generations.

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58. (C) P-IV, Q-I, R-II, S-III
Key dates in Tamil Nadu's history mark the progression of British influence. Madras was established in 1639. Veerapandiya Kattabomman was executed in 1799. The Marudu Pandiyar brothers met their end in 1801 after the Second Polygar War. Finally, the Vellore Mutiny, a major military uprising, occurred in 1806. This timeline illustrates the shift from early commercial settlement to the military suppression of local leaders.

59. (A) Both A and R are true and R is the correct explanation of A.
Early Tamil newspapers like 'Swadesamitran' faced severe censorship because they were effective tools for political mobilization. By criticizing colonial economic policies and administrative injustices, they fostered a sense of national identity. The British government recognized the threat posed by a politically active vernacular press and used various laws to suppress dissent and control the flow of information among the public.

60. (C) Robert Clive - Vedaranyam Salt March
Historical figures are associated with specific eras in Tamil Nadu. Colonel Gillespie suppressed the Vellore Mutiny in 1806, and Major Bannerman led the attack on Panchalankurichi in 1799. Lord William Bentinck was the Governor of Madras during the Vellore Mutiny. However, Robert Clive lived in the 18th century and was not involved in the 1930 Vedaranyam Salt March, which occurred much later.

61. (A) Support to Velu Nachiyar → Issuance of Tiruchirappalli Proclamation → Defeat by the British → Execution at Tiruppathur
The Marudu Pandiyar brothers first gained prominence by supporting Velu Nachiyar in the 1780s. In 1801, they issued the famous Tiruchirappalli Proclamation, calling for a united front against British rule. Following this, they led an armed rebellion but were eventually defeated by superior British forces. Their resistance ended with their execution at Tiruppathur fort in October 1801, along with many of their kin.

62. (A) I, II and IV
Veerapandiya Kattabomman's execution in 1799 at Kayathar was a public event designed to

intimidate other local leaders. He was captured in the Pudukkottai forests after being betrayed by the local Raja. Although he faced a summary trial, he remained defiant until the end. After his execution, the British did not return his fort to his heirs; instead, they completely demolished it.

63. (B) Srirangam Temple, Tiruchirappalli
The Marudu Pandiyar Proclamation of 1801 was a powerful call for Indian unity against the British. To ensure maximum visibility, copies were pasted on the walls of the Nawab's palace in Tiruchirappalli and the gates of the famous Srirangam Temple. This strategic placement allowed the message to reach a wide audience of diverse social backgrounds, encouraging a collective uprising against colonial authority.

64. (D) Marudu Pandiyar brothers
After the initial fall of Panchalankurichi and the execution of Kattabomman, his brother Oomaithurai escaped from British custody. He sought refuge in Sivaganga, where he was welcomed and supported by the Marudu Pandiyar brothers. This collaboration strengthened the resistance during the Second Polygar War, as they combined their forces to challenge British control over the southern districts of Tamil Nadu.

65. (A) His forces were eventually defeated by Captain Campbell in 1767, leading to his disappearance or death.
Puli Thevar's long resistance against the British and the Nawab of Arcot reached its final phase in the late 1760s. In 1767, Nelkattumseval was captured by Captain Campbell. After this defeat, Puli Thevar went into hiding, and his subsequent fate remains a subject of local legend and historical debate, marking the end of the first major phase of Polygar resistance.

66. (A) P-I, Q-IV, R-III, S-II
Regions in Tamil Nadu are characterized by specific resistance events. Sivaganga is known for Velu Nachiyar's pioneering rule and resistance. Panchalankurichi is famous for Kattabomman's defense of his mud fort. The Kongu region saw effective guerrilla warfare under Dheeran Chinnamalai. Vedaranyam is celebrated for the 1930 salt satyagraha, which was a landmark event in the modern nationalist struggle against British salt laws.

67. (D) A is false but R is true.
Veerapandiya Kattabomman did not accept British suzerainty during his meeting with Collector Colin Jackson at Ramanathapuram. Instead, the meeting was marked by tension and ended in a violent clash when Kattabomman attempted to leave. He managed to escape back to Panchalankurichi, but the incident significantly escalated the conflict between him and the East India Company, leading directly to the First Polygar War.

68. (A) I, III, IV and V
The 1806 Vellore Mutiny was a significant event that revealed the deep discontent within the native army. It highlighted the importance of religious and cultural sensitivities, which the British had ignored. Although it was suppressed on the same day, it demonstrated the sepoys' ability to organize a violent revolt. Historians recognize it as a major precursor to the later 1857 Great Revolt.

69. (B) Dheeran Chinnamalai - Guerrilla warfare in the Kongu region
Resistance methods in Tamil Nadu varied according to the leader and the era. Dheeran Chinnamalai is particularly famous for his mastery of guerrilla warfare in the Kongu region, which allowed him to resist the British for years. In contrast, Kuyili is known for her suicide mission, and the Vedaranyam March was a non-violent protest, while Swadesamitran used journalism rather than armed insurgency.

70. (A) 2, 3, 4, 1
The history of resistance in Tamil Nadu followed a logical sequence from early armed conflicts to modern political movements. It began with the Polygar Wars in the late 18th century, followed by the 1806 Vellore Mutiny. The late 19th century saw the rise of nationalist journalism and press awakening. Finally, the 1930s were marked by mass movements like the Salt Satyagraha and Civil Disobedience.

71. (D) Unlike the 1857 revolt, the Vellore Mutiny successfully expelled the British for over a decade.
Both the Vellore Mutiny of 1806 and the 1857 Revolt were driven by religious and military grievances. They also both involved attempts to restore indigenous dynasties. However, the

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Vellore Mutiny was a short-lived event that was crushed within a single day. It did not result in any long-term expulsion of the British, whereas the 1857 revolt posed a much more sustained threat.

72. (A) The significant participation and supreme sacrifice of women from subaltern backgrounds.
Kuyili's role as a commander in Velu Nachiyar's army highlights the inclusive nature of early resistance in Tamil Nadu. Her ultimate sacrifice as a human bomb illustrates the deep commitment and bravery of women from subaltern backgrounds in the fight against colonial rule. This aspect of the struggle emphasizes that the resistance was not limited to elite leaders but involved diverse social groups.

73. (B) Early, explicit call for a united anti-colonial front across caste, religious, and regional lines.
The Marudu Pandiyar Proclamation of 1801 is historically significant for its visionary call for unity. It was one of the first documents to advocate for a broad coalition of Indians against the British, regardless of their social or religious background. This emphasis on a united anti-colonial front set a precedent for later nationalist ideologies and demonstrated an early sense of shared national purpose.

74. (B) Tipu Sultan of Mysore
Dheeran Chinnamalai is famously remembered for intercepting tax money that was being sent from the Kongu region to the treasury of Tipu Sultan. He boldly told the tax collector to inform the ruler that "Chinnamalai" had taken the funds. This act of defiance established his reputation as a fearless leader and marked the beginning of his active resistance against external fiscal control.

75. (A) The Portuguese
The Portuguese were the first European power to establish a significant presence in Tamil Nadu. In the early 16th century, they set up coastal settlements and trading posts, most notably at San Thome in Madras and Nagapattinam. Their arrival preceded that of the Dutch, British, and French, marking the beginning of the long era of European commercial and political influence in the region.

76. (C) Honored through awarded Bharat Ratnas and erected statues to mark the legacy.
Today, the contributions of Tamil Nadu's freedom fighters are widely recognized and honored by the government and the public. Numerous statues, memorials, and public institutions have been named after figures like Kattabomman, Velu Nachiyar, and the Marudu brothers. These commemorations ensure that their legacy of bravery and sacrifice remains an integral part of the state's historical consciousness and cultural identity.

77. (D) They completely abolished the Polygar system in 1700, leaving the British with no local resistance to face.
The Nawabs of Arcot were central figures in the regional politics of 18th-century Tamil Nadu. While they were often allied with the British, they did not abolish the Polygar system. In fact, the British eventually faced intense resistance from these very Polygars when they tried to collect taxes on behalf of the indebted Nawabs. The Polygar system persisted until it was forcibly dismantled by the British.

78. (C) Cultivated a tradition of martyrdom that fueled later nationalist consciousness.
The executions of early resistance leaders like Kattabomman and the Marudu brothers did not end the spirit of defiance. Instead, their deaths created a powerful tradition of martyrdom in Tamil Nadu. Their stories were preserved in folklore and songs, which later served to inspire nationalist leaders and the general public. This historical memory became a cornerstone of the regional identity and the broader freedom struggle.

79. (B) Competing colonial power offering tactical support and training to local chiefs.
The French East India Company played a strategic role in the early uprisings by providing military training and support to local rulers who opposed the British. Leaders like Dheeran Chinnamalai and Hyder Ali utilized French expertise to modernize their armies. This geopolitical rivalry between the British and French often provided local chieftains with the resources and alliances needed to challenge British colonial expansion.

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80. (D) Tiruchirappalli (Trichy)
The Vedaranyam March, a key event in the 1930 Civil Disobedience Movement in Tamil Nadu, began in Tiruchirappalli. C. Rajagopalachari led a group of dedicated volunteers on the trek toward the coastal town of Vedaranyam. The choice of Tiruchirappalli as the starting point was strategic, as it allowed the march to pass through numerous villages, effectively spreading the message of the Salt Satyagraha.

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challenge to their shipping monopoly through the Swadeshi Steam Navigation Company.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

14. Match the following political figures with their historical significance in Tamil Nadu:
List I: Political Figures
P. T. Prakasam
Q. P.T. Rajan
R. S. Satyamurti
S. T.T. Krishnamachari
List II: Historical Significance
I. Moderate leader and Tamil Nadu Congress president
II. Drafting Committee member of the Constituent Assembly
III. Andhra connection and anti-British activity
IV. Brilliant orator in the Madras legislature
(A) P-III, Q-I, R-IV, S-II
(B) P-III, Q-IV, R-I, S-II
(C) P-I, Q-III, R-II, S-IV
(D) P-IV, Q-II, R-III, S-I
(E) Answer not known

15. Which of the following pairs is correctly matched regarding the Indian National Army (INA) and Tamil Nadu?
(A) Subash Chandra Bose - Organised the Vedaranyam March
(B) Tamil soldiers in INA - Primarily recruited from the Madras Presidency police force
(C) Netaji's Singapore speech - Delivered entirely in Tamil to native speakers in Madras
(D) INA recruitment - Relied heavily on Malaya and Singapore Tamil workers
(E) Answer not known

16. Which of the following was NOT a reason for Periyar's departure from the Indian National Congress?
(A) The controversy over separate dining at the Cheranmahadevi Gurukulam.
(B) Perceived Brahmin dominance within the Tamil Nadu Congress leadership.
(C) His desire to form a parallel government inspired by the Satara model.
(D) Ideological differences regarding social equality and representation.
(E) Answer not known

17. Which prominent leader was renowned for his anti-colonial arguments and parliamentary debates in the Madras legislature?
(A) Subramania Siva
(B) S. Satyamurti
(C) P.T. Rajan
(D) Bipin Chandra Pal
(E) Answer not known

18. Consider the following statements regarding the Civil Disobedience Movement in Tamil Nadu:
I. It witnessed large-scale mass arrests across the presidency.
II. It saw significant participation and leadership from Tamil Nadu women.
III. It was strictly confined to urban centres and avoided rural forest areas.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I only
(E) Answer not known

19. Arrange the following events related to the Salt Satyagraha in Tamil Nadu in their logical sequence:
1. Rajagopalachari decides to lead a march to Vedaranyam.
2. The march commences in April 1930.
3. Participants journey along the designated route towards Nagapattinam and Vedaranyam.
4. Coastal satyagrahas occur, resulting in mass arrests by the British.
(A) 1, 2, 3, 4
(B) 2, 1, 4, 3
(C) 1, 3, 2, 4
(D) 3, 1, 2, 4
(E) Answer not known

20. The concept of the 'Satara parallel government' during the Quit India Movement of 1942 is mentioned in the context of Tamil Nadu's history to highlight:

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(A) 2, 4, 1, 3
(B) 1, 2, 3, 4
(C) 4, 2, 1, 3
(D) 2, 1, 4, 3
(E) Answer not known

7. The title 'Kodikaaththa Kumaran' was bestowed upon which prominent freedom fighter from Tamil Nadu who became a martyr?
(A) Subramania Siva
(B) Thirupur Kumaran
(C) S. Satyamurti
(D) T. Prakasam
(E) Answer not known

8. Which of the following statements is correct regarding the Non-Cooperation Movement of 1920 in Tamil Nadu?
(A) Support for British legislative councils.
(B) Absence of Congress organizational structure.
(C) Active boycott of courts, schools, and councils.
(D) Primary focus on armed rebellion tactics.
(E) Answer not known

9. Consider the following statements about C. Rajagopalachari's role in the freedom movement:
I. He was a prominent Tamil Nadu Congress leader noted for his organisational ability.
II. He led the Non-Cooperation Movement in the region and faced imprisonment for his sacrifices.
III. He spearheaded the Vedaranyam March during the Salt Satyagraha.
IV. He was the founder of the Communist movement in Tamil Nadu.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) I, II and IV only
(C) II, III and IV only
(D) I and III only
(E) Answer not known

10. Which of the following sequences represents the correct progression of major Gandhian mass movements in Tamil Nadu?
(A) Non-Cooperation Movement, Civil Disobedience Movement, Individual Satyagraha, Quit India Movement
(B) Civil Disobedience Movement, Non-Cooperation Movement, Quit India Movement, Individual Satyagraha
(C) Non-Cooperation Movement, Individual Satyagraha, Civil Disobedience Movement, Quit India Movement
(D) Quit India Movement, Individual Satyagraha, Civil Disobedience Movement, Non-Cooperation Movement
(E) Answer not known

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11. Identify the incorrect statement regarding the Swadeshi Steam Navigation Company.
(A) Founded specifically to challenge the established British shipping monopoly.
(B) Exclusive maritime service between Madras and Rangoon.
(C) Company utilized the steam ships named Coral and Galia.
(D) Maritime operations on the Cocanada to Colombo route.
(E) Answer not known

12. Consider the following statements regarding V.O. Chidambaranar and his struggles:
I. He was an influential Tuticorin leader.
II. He founded the Swadeshi Steam Navigation Company.
III. His arrest triggered the Tuticorin-Tirunelveli riots of 1908.
IV. He was subjected to hard labour in Coimbatore jail by the British.
V. The British supported his commercial shipping ventures.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV only
(B) I, II, IV and V only
(C) II, III, IV and V only
(D) I, III and V only
(E) Answer not known

13. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): V.O. Chidambaranar's imprisonment was marked by brutal persecution and hard labour in Coimbatore jail.
Reason (R): The British administration sought to ruthlessly crush his resistance and his

for the Polygar Wars and inspired subsequent generations of freedom fighters in Tamil Nadu.

36. (D) Brother of Kattabomman who played a key role in the Second Polygar War.
Oomaithurai was the valiant brother of Veerapandiya Kattabomman. After the execution of his brother, he escaped from prison and rebuilt the Panchalankurichi fort, continuing the struggle against the British. He was a central figure in the Second Polygar War, forming alliances with the Marudu brothers before he was eventually captured and executed by colonial forces in 1801.

37. (B) I and III
The First Polygar War took place in 1799, centered on the defiance of Veerapandiya Kattabomman. He refused to pay tax arrears to the British East India Company, leading to a military expedition against him. The conflict concluded with the fall of his fort at Panchalankurichi and his subsequent execution at Kayathar. This event marked a major step in British territorial consolidation.

38. (C) Adopted traditional warfare and rejected French military training methods.
Dheeran Chinnamalai was a skilled military leader who did not reject modern methods. He actually utilized French training to enhance his army's capabilities while fighting alongside Tipu Sultan. After Tipu's death, he successfully combined these modern techniques with guerrilla warfare in the Kongu region. This hybrid approach allowed him to effectively harass and resist British forces for several years before his capture.

39. (D) British and French
The Carnatic Wars were a series of military conflicts in the mid-18th century that decided which European power would dominate India. The British and French East India Companies fought for political and commercial supremacy, often supporting rival local claimants to the thrones of Arcot and Hyderabad. Ultimately, British victories ensured their dominance over the French and paved the way for colonial rule.

40. (D) P-IV, Q-III, R-I, S-II
Resistance leaders in Tamil Nadu are deeply connected to their respective regions. Kattabomman is the famous Polygar of Panchalankurichi. Puli Thevar led the resistance from Nelkattumseval. Velu Nachiyar was the courageous queen of Sivaganga. Dheeran Chinnamalai organized the anti-British struggle in the Kongu region. These leaders utilized their local knowledge and community support to challenge British colonial expansion.

41. (A) Both A and R are true and R is the correct explanation of A.
The 1801 Marudu Pandiyar Proclamation is historically significant as it was an early, explicit call for Indian unity. By appealing to people across all castes and religions to join the fight against the British, it transcended narrow local interests. This inclusive approach makes it one of the first truly nationalistic declarations, seeking a collective effort to end foreign colonial rule.

42. (B) Execution of Dheeran Chinnamalai - 1805
Several key dates mark the early freedom struggle in Tamil Nadu. Veerapandiya Kattabomman was executed in 1799, and the Marudu brothers were executed in 1801. The execution of Dheeran Chinnamalai occurred in 1805 at the Sankagiri Fort after his long guerrilla campaign. The Vedaranyam March, a much later event in the nationalist era, took place in 1930 during the Civil Disobedience Movement.

43. (A) Establishment of Madras → First Carnatic War → Third Carnatic War → Polygar Wars
The British expansion in Tamil Nadu began with the founding of Madras in 1639. Geopolitical rivalries with the French led to the Carnatic Wars in the mid-18th century, which established British military dominance. Subsequently, the British sought to consolidate power by suppressing local chieftains, leading to the Polygar Wars at the turn of the 19th century. This sequence shows the transition from trade to empire.

44. (A) I, II and III
Tribal and community resistance in Tamil Nadu was often a response to colonial interference in traditional rights. Forest communities like the Irulas and Kurumbas fought against restrictive forest laws. The Kallar community resisted the loss of their policing authority. The British responded by implementing the Criminal Tribes Act to control these groups. These resistances

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(A) Emphasis on the peaceful and non-violent nature of the 1942 protests in Madras.
(B) Collaborative administrative efforts between the British and local leaders.
(C) Underground resistance, sabotage, and parallel administrative concepts.
(D) Administrative control of Tamil Nadu by leaders directly from Maharashtra.
(E) Answer not known

21. Match the geographical locations in Tamil Nadu with their associated mass movement activities:
List I: Geographical Locations
P. Vedaranyam
Q. Tuticorin
R. Erode
S. Madras
List II: Associated Activities
I. Forest Satyagraha and tribal community participation
II. Base of the Home Rule League under Annie Besant
III. Salt Satyagraha March destination
IV. Swadeshi Steam Navigation Company base
(A) P-III, Q-IV, R-I, S-II
(B) P-III, Q-I, R-IV, S-II
(C) P-IV, Q-III, R-II, S-I
(D) P-I, Q-IV, R-III, S-II
(E) Answer not known

22. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): Bipin Chandra Pal's visit to Tamil Nadu served as a major source of extremist inspiration.
Reason (R): His public meetings ignited anti-British sentiments and galvanised youth into the freedom struggle.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

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23. Which of the following pairs concerning the Quit India Movement in Tamil Nadu is incorrectly matched?
(A) Underground resistance - Printing and communication
(B) Congress leadership - Evaded imprisonment successfully
(C) District activities - Sabotage of government property
(D) British response - Severe repression and mass arrests
(E) Answer not known

24. Consider the following statements regarding the Labour movement and freedom struggle in Tamil Nadu:
I. Mill workers played a crucial role in trade union formations.
II. The labour strikes helped build political consciousness among the working class.
III. The Coimbatore mill workers exhibited strong working-class nationalism.
IV. The labour unions categorically opposed the Indian National Congress.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) I, II and IV only
(C) II, III and IV only
(D) I and IV only
(E) Answer not known

25. Which of the following best describes the significance of Subash Chandra Bose's Singapore speech in the context of Tamil Nadu?
(A) Formal announcement regarding the partition of the Madras Presidency.
(B) It outlined the constitutional framework for post-independent Tamil Nadu.
(C) Inauguration of the non-cooperation movement among Malayan Tamils.
(D) Appealed to the Tamil audience overseas for INA recruitment.
(E) Answer not known

26. Identify the correct statement regarding the Communist movement in Tamil Nadu during the freedom struggle.
(A) It actively contributed to anti-British activities and the organisation of labour.
(B) It was exclusively a pro-British organisation throughout the struggle.

Congress leadership in the state.
(B) Selective targeting of young student leaders by the local British police forces.
(C) Voluntary surrender of political activists to support the ongoing British war effort.
(D) Successful prevention of arrests by the Satara parallel government administrative model.
(E) Answer not known

68. Which of the following was NOT a feature of the Individual Satyagraha of 1940 in Tamil Nadu?
(A) Participants delivered specific anti-war messages.
(B) It led to the arrest of several prominent individuals.
(C) It was a mass movement involving thousands marching simultaneously.
(D) It was heavily restricted to select participants chosen by the leadership.
(E) Answer not known

69. Who among the following is remembered historically as 'Kodikaaththa Kumaran' due to his profound sacrifice?
(A) Thirupur Kumaran
(B) V.O. Chidambaranar
(C) C. Rajagopalachari
(D) Subramania Siva
(E) Answer not known

70. The transition of power and the celebrations of Independence on August 15, 1947, in Tamil Nadu were predominantly centered around which major city?
(A) Madurai
(B) Coimbatore
(C) Tirunelveli
(D) Madras
(E) Answer not known

71. Identify the incorrect statement regarding T.T. Krishnamachari's historical contribution.
(A) He was a key representative of Tamil Nadu in the Constituent Assembly.
(B) He led the early trade union strikes in the Coimbatore mills.
(C) He served as a member of the Drafting Committee.
(D) He provided significant constitutional input from a regional perspective.
(E) Answer not known

72. S. Satyamurti's primary platform for delivering his fierce anti-British speeches and engaging in anti-colonial arguments was the:
(A) Constituent Assembly in Delhi.
(B) Theosophical Society in Adyar.
(C) Madras legislature.
(D) Swadeshi Steam Navigation company boardroom.
(E) Answer not known

73. Following the Tuticorin-Tirunelveli riots of 1908, V.O. Chidambaranar was subjected to rigorous hard labour in which of the following jails?
(A) Vellore jail
(B) Madras Central jail
(C) Madurai jail
(D) Coimbatore jail
(E) Answer not known

74. The concept of delivering an 'anti-war message' during the freedom struggle in Tamil Nadu was the defining strategy of which specific movement?
(A) Individual Satyagraha 1940
(B) Civil Disobedience Movement
(C) Quit India Movement
(D) Non-Cooperation Movement
(E) Answer not known

75. The Forest Satyagraha, which saw the active involvement of tribal communities in Tamil Nadu, was predominantly concentrated in which regions?
(A) Madras and Kanchipuram
(B) Erode and Coimbatore region
(C) Tanjore and Trichy
(D) Madurai and Ramanathapuram
(E) Answer not known

76. Identify the correct statement regarding the recruitment of Tamil soldiers into the Indian National Army (INA).
(A) Recruitment was strictly confined to the borders of the Madras Presidency.
(B) A massive number of recruits were Tamil workers based in Malaya and Singapore.
(C) Tamil participation was negligible due to a lack of overseas communication.

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(E) Answer not known

33. The Forest Satyagraha in Tamil Nadu was characterised by the active participation of:
(A) Merchants and traders exclusively based within the Madras city limits.
(B) Tribal communities and peasants in the Erode and Coimbatore region.
(C) Local British loyalists seeking more lucrative colonial forest grants.
(D) Industrial mill workers from the Tuticorin coral mills and shipping port.
(E) Answer not known

34. Consider the following statements regarding the Individual Satyagraha of 1940 in Tamil Nadu:
I. It involved select participants delivering an anti-war message.
II. It resulted in the voluntary arrests of prominent Congress leaders in the state.
III. It called for a violent overthrow of the British military bases in Madras.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I only
(E) Answer not known

35. Arrange the following forms of resistance during the freedom struggle in Tamil Nadu from least to most intense structurally over time:
1. Boycott of courts and schools (1920)
2. Breaking salt laws on the coast (1930)
3. Delivering individual anti-war speeches (1940)
4. Underground resistance and sabotage (1942)
(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 3, 4
(D) 4, 3, 2, 1
(E) Answer not known

36. Which member of the Drafting Committee of the Constituent Assembly represented Tamil Nadu's contribution to the framing of the Indian Constitution?
(A) S. Satyamurti
(B) P.T. Rajan
(C) T.T. Krishnamachari
(D) Subramania Siva
(E) Answer not known

37. Identify the incorrect statement regarding the transition to Independence in Tamil Nadu.
(A) The transition was marked by the immediate dismantling of all democratic traditions in the state.
(B) Independence was celebrated enthusiastically on August 15, 1947, in Madras.
(C) The Congress position on Partition influenced Tamil Nadu's political reaction.
(D) Tamil Nadu inherited a rich legacy from the freedom movement shaping its political culture.
(E) Answer not known

38. Match the following shipping and navigational details associated with V.O. Chidambaranar:
List I: Shipping Details
P. Swadeshi Steam Navigation Company
Q. Coral and Galia
R. Cocanada to Colombo
S. British shipping monopoly
List II: Descriptions
I. The maritime route operated by the company
II. The corporate entity established by VOC
III. The entity challenged by VOC's venture
IV. The names of the ships utilised
(A) P-II, Q-IV, R-I, S-III
(B) P-II, Q-I, R-IV, S-III
(C) P-I, Q-IV, R-II, S-III
(D) P-III, Q-II, R-I, S-IV
(E) Answer not known

39. Consider the following statements about the Tuticorin-Tirunelveli riots of 1908:
I. The riots were sparked by the arrest of V.O. Chidambaranar.
II. They witnessed widespread public protests against the colonial government.
III. The British responded with severe repression and harsh sentencing of leaders.
IV. The agitation was entirely funded and supported by Annie Besant.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) I, II and IV only

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(C) It operated solely within the agrarian sector, avoiding mill workers completely.
(D) It opposed the formation of trade unions in the Madras Presidency.
(E) Answer not known

27. Which of the following sequences correctly reflects the order of Periyar's political trajectory in his early years?
(A) Early association with Congress, Participation in Vaikom Satyagraha, Departure from Congress
(B) Vaikom Satyagraha, Early association with Congress, Departure from Congress
(C) Departure from Congress, Vaikom Satyagraha, Early association with Congress
(D) Early association with Congress, Departure from Congress, Vaikom Satyagraha
(E) Answer not known

28. Consider the following statements regarding the contribution of Tamil Nadu to the Constituent Assembly:
I. T.T. Krishnamachari served as a representative from Tamil Nadu.
II. T.T. Krishnamachari was a key member of the Drafting Committee.
III. Tamil Nadu representatives provided crucial constitutional input.
IV. The legacy of these contributions shaped Tamil Nadu's democratic tradition.
V. The representatives from Tamil Nadu boycotted the Constituent Assembly entirely.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV only
(B) I, II, IV and V only
(C) II, III, IV and V only
(D) I, III and V only
(E) Answer not known

29. T. Prakasam, a prominent figure in the Madras Presidency, is historically noted for his:
(A) Andhra connection, Congress leadership, and anti-British activity.
(B) Foundational role in the Home Rule League established at Adyar.
(C) Role as the principal financier of the Swadeshi Steam Navigation Company.
(D) Formulation of the Satara parallel government administrative model.
(E) Answer not known

30. Match the following elements of the 1942 Quit India Movement in Tamil Nadu with their descriptions:
List I: Elements of the Movement
P. Underground resistance
Q. Sabotage
R. Repression
S. Satara concept
List II: Descriptions
I. Secret printing and communication networks
II. Destruction of government infrastructure
III. Parallel government ideology influencing districts
IV. Imprisonment of the entire Congress leadership
(A) P-I, Q-II, R-IV, S-III
(B) P-II, Q-I, R-III, S-IV
(C) P-I, Q-III, R-II, S-IV
(D) P-IV, Q-II, R-I, S-III
(E) Answer not known

31. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): S. Satyamurti was widely recognised for his brilliant oratory and anti-colonial arguments.
Reason (R): His parliamentary debates in the Madras legislature consistently challenged British policies.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

32. Which of the following pairs is correctly matched regarding the Forest Satyagraha in Tamil Nadu?
(A) Key participants - Urban mill workers
(B) Principal objective - Promotion of British logging contracts
(C) Region of agitation - Erode and Coimbatore region
(D) Outcome - Complete withdrawal of all forest

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(B) P-IV, Q-I, R-III, S-II
(C) P-III, Q-IV, R-II, S-I
(D) P-I, Q-II, R-III, S-IV
(E) Answer not known

47. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): The tribal resistance led by Alluri Sitarama Raju near the Andhra border generated political awareness within Tamil Nadu.
Reason (R): The proximity of the resistance to the Madras Presidency and the shared anti-colonial sentiment facilitated cross-regional awareness.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

48. Which of the following pairs is correctly matched regarding the 1930 Salt Satyagraha in Tamil Nadu?
(A) Vedaranyam - Located on the western coast of Tamil Nadu
(B) Coastal satyagrahas - Occurred without any mass arrests
(C) Rajagopalachari - Month of the march was April 1930
(D) Nagapattinam - Starting point of the Individual Satyagraha
(E) Answer not known

49. Which of the following was NOT an activity associated with the underground resistance in Tamil Nadu during the 1942 Quit India Movement?
(A) Disruption of communication lines
(B) Open collaboration with British military forces
(C) Secret printing of nationalist literature
(D) Widespread acts of sabotage against state infrastructure
(E) Answer not known

50. Consider the following statements about Bipin Chandra Pal's visit to Tamil Nadu:
I. His visit provided extremist inspiration to the local youth.
II. His public meetings had a profound impact on the political climate of Madras.
III. His speeches urged the masses to unconditionally support British rule.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I only
(E) Answer not known

51. Arrange the following developments related to the INA's connection with Tamils in chronological order:
1. Migration of Tamil workers to Malaya and Singapore
2. Outbreak of World War II in Southeast Asia
3. Subash Chandra Bose's Singapore speech appealing to Tamils
4. Enlistment of Tamil workers as soldiers in the INA
(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 3, 4, 1, 2
(E) Answer not known

52. The historic strikes by the Coimbatore mill workers during the freedom struggle were primarily indicative of:
(A) the success of British labour reforms.
(B) the decline of the communist movement in the state.
(C) the working class nationalism and Congress connection.
(D) the lack of political consciousness among the labourers.
(E) Answer not known

53. Identify the correct statement regarding women's participation in the Civil Disobedience Movement in Tamil Nadu.
(A) Tamil Nadu women displayed significant leadership and faced mass arrests.
(B) Women were strictly forbidden from participating in any protests.
(C) Women's involvement was limited to writing

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ANSWERS

1. (B) Annie Besant
Annie Besant established the Home Rule League in Madras during 1916. She utilized the Theosophical Society at Adyar as her strategic base for mobilizing political awareness. Her leadership played a vital role in the national movement, and she eventually served as the first female president of the Indian National Congress, significantly impacting the regional struggle.

2. (A) I and II only
The Jallianwala Bagh massacre in 1919 triggered intense outrage and a significant political awakening across the Madras Presidency. Contrary to being ignored, the event spurred the Congress to strengthen its regional presence. They organized various district and town committees for mass mobilization, which channeled local anger into a structured movement against British colonial rule and administration.

3. (A) P-III, Q-I, R-IV, S-II
V.O. Chidambaranar pioneered indigenous maritime trade by establishing the Swadeshi Steam Navigation Company. C. Rajagopalachari famously led the Vedaranyam Salt March in 1930. Thirupur Kumaran became a legendary martyr after refusing to lower the national flag during a protest. Annie Besant is historically distinguished as the first woman to preside over the Indian National Congress.

4. (A) Both A and R are true and R is the correct explanation of A.
Annie Besant's political activities were instrumental in fostering a sense of national identity in Madras. By operating from the Theosophical Society at Adyar and founding the Home Rule League, she created a platform for active political discourse. Her status as the first female president of the Congress further solidified her influence in shaping the region's nationalist trajectory.

5. (A) P.T. Rajan - Radical extremist leader
P.T. Rajan was primarily known as a significant moderate leader within the Tamil Nadu Congress rather than a radical extremist. In contrast, V.O. Chidambaranar was a prominent figure from Tuticorin, while S. Satyamurti earned fame as an eloquent orator in the Madras legislature. Subramania Siva was an extremist leader and close associate of VOC during the struggle.

6. (A) 2, 4, 1, 3
The anti-colonial struggle in Tamil Nadu followed a distinct chronological progression. The Tuticorin-Tirunelveli riots occurred in 1908 following the arrest of nationalist leaders. This was followed by the mass-based Non-Cooperation Movement in 1920. The Vedaranyam Salt Satyagraha was organized later in 1930. Finally, the Quit India Movement in 1942 marked the most intense phase of the resistance.

7. (B) Thirupur Kumaran
Thirupur Kumaran is revered in the history of the freedom struggle for his heroic sacrifice. During a protest march in 1932, he was brutally assaulted by the police but steadfastly refused to let the national flag touch the ground. This act of bravery earned him the title of the protector of the flag, symbolizing his unwavering patriotism.

8. (C) Active boycott of courts, schools, and councils.
The Non-Cooperation Movement of 1920 in Tamil Nadu was marked by a disciplined boycott of British institutions. Participants actively avoided colonial courts, government-run schools, and legislative councils. This strategy aimed to paralyze the British administrative machinery through peaceful withdrawal of cooperation. The movement successfully expanded the organizational reach of the Congress by establishing committees at district and town levels.

9. (A) I, II and III only
C. Rajagopalachari was a key figure in the regional freedom struggle, known for his strategic organizational skills. He played a leading role during the Non-Cooperation Movement and later spearheaded the famous Salt Satyagraha march to Vedaranyam in 1930. While he faced multiple

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IV. The British successfully prevented any arrests of Congress leaders.
V. District activities were influenced by the Satara parallel government concept.

Which of the above statement(s) is/are correct?
(A) I, II, III and V only
(B) I, II, IV and V only
(C) II, III, IV and V only
(D) I, III and V only
(E) Answer not known

61. Match the early ideological contentions with their outcomes regarding Periyar's political journey:

List I: Ideological Contentions
P. Early association
Q. Cheranmahadevi Gurukulam
R. Vaikom
S. Ideological shift

List II: Outcomes
I. Controversy over separate dining based on caste
II. Participation as an active Congress member
III. Led to his definitive departure from Congress
IV. Successful satyagraha against untouchability

(A) P-II, Q-I, R-IV, S-III
(B) P-II, Q-IV, R-I, S-III
(C) P-I, Q-II, R-III, S-IV
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

62. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.

Assertion (A): The labour movement significantly bolstered the freedom struggle in Tamil Nadu.

Reason (R): Trade unions and mill workers' strikes fostered a deep sense of political consciousness and working-class nationalism.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

63. Which of the following pairs is correctly matched regarding the Indian National Army's Tamil connection?
(A) Subash Chandra Bose's audience - British loyalists in London
(B) INA operational command - Situated in Vedaranyam
(C) Tamil soldiers' contribution - Financial loans to the British
(D) Recruitment base - Malaya and Singapore Tamil workers
(E) Answer not known

64. The ships famously purchased and operated by V.O. Chidambaranar to challenge the British shipping monopoly were named:
(A) Victoria and Albert
(B) Swadeshi and Bharati
(C) Coral and Galia
(D) Madras and Tuticorin
(E) Answer not known

65. The most appropriate description of Tamil Nadu's reaction to the Partition of India in August 1947 is that:
(A) Complete and total boycott of the formal Independence Day celebrations in Madras.
(B) It managed the transition while participating in August 15 celebrations.
(C) Regional leaders demanding the immediate and total secession of the Madras Presidency.
(D) Resurrection and revival of the Home Rule League to assume governance of the state.
(E) Answer not known

66. During the 1920 Non-Cooperation Movement, the Tamil Nadu Congress organisation primarily expanded its grassroots reach by:
(A) recruiting soldiers for an armed militia.
(B) forming a coalition government with the Justice Party.
(C) merging with the Communist party's labour unions.
(D) establishing dedicated district and town committees.
(E) Answer not known

67. Identify the correct statement regarding the arrest of Tamil Nadu leaders during the Quit India Movement.
(A) Systematic imprisonment of the top-tier

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(C) II, III and IV only
(D) I and IV only
(E) Answer not known

40. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): The Non-Cooperation Movement in Tamil Nadu successfully mobilised the masses across various districts.
Reason (R): The Tamil Nadu Congress organisation established district and town committees to enforce the boycott of courts, schools, and councils.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

41. Which of the following pairs concerning the martyrs of Tamil Nadu is incorrectly matched?
(A) Thirupur Kumaran - Martyr after refusing to lower the flag
(B) V.O. Chidambaranar - Sentenced to rigorous hard labour in Coimbatore jail
(C) Tamil soldiers in INA - Sacrificed their lives in overseas military action
(D) Subramania Siva - Assessed as a moderate leader avoiding imprisonment
(E) Answer not known

42. Which of the following represents the correct order of the geographical route taken during the 1930 Salt Satyagraha in Tamil Nadu?
(A) Vedaranyam to Nagapattinam
(B) Nagapattinam to Vedaranyam
(C) Tuticorin to Colombo
(D) Madras to Adyar
(E) Answer not known

43. The 'Satara parallel government concept' in the context of Tamil Nadu's freedom struggle refers primarily to:
(A) Legal framework of the Madras Presidency during the peacetime era.
(B) Inspiration for resistance and defiance during the 1942 movement.
(C) Agrarian revenue system implemented by the leaders of the Justice Party.
(D) Administrative reforms introduced by the legislator T.T. Krishnamachari.
(E) Answer not known

44. Consider the following statements about the Indian National Army (INA) and its Tamil Nadu connection:
I. Overseas Tamils formed a significant portion of the INA's recruitment.
II. Malaya and Singapore Tamil workers volunteered as soldiers.
III. Netaji Subash Chandra Bose's appeal deeply resonated with the Tamil diaspora.
IV. Tamil soldiers made supreme sacrifices for India's liberation.
V. The INA barred the entry of any individual of Tamil descent.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV only
(B) I, II, IV and V only
(C) II, III, IV and V only
(D) I, III and V only
(E) Answer not known

45. Which leader served as a Tamil Nadu Congress president and was recognized as a significant moderate leader during the freedom struggle?
(A) P.T. Rajan
(B) Subramania Siva
(C) V.O. Chidambaranar
(D) Thirupur Kumaran
(E) Answer not known

46. Match the following leaders with their specific acts of resistance or outcomes:
List I: Leaders
P. Rajagopalachari
Q. Thirupur Kumaran
R. Annie Besant
S. Periyar
List II: Acts of Resistance/Outcomes
I. Withdrew from Congress over separate dining
II. Established the Home Rule League in Madras
III. Refused to lower the national flag
IV. Led the Vedaranyam March
(A) P-IV, Q-III, R-II, S-I

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(D) The soldiers were drafted forcibly by the British to fight the INA.
(E) Answer not known

77. The historical significance of Subash Chandra Bose's Singapore speech for Tamil Nadu lies mostly in its:
(A) Direct appeal to the Tamil audience, resulting in robust INA recruitment.
(B) Formal announcement regarding the INA's total surrender to the British forces.
(C) Initial establishment of a functioning parallel government in Madras city.
(D) Condemnation of the working-class nationalism in Coimbatore.
(E) Answer not known

78. Which of the following statements factually describes the role of C. Rajagopalachari in the 1920 Non-Cooperation Movement?
(A) Maintaining a position of being entirely aloof from the Congress organisation.
(B) Persistent advocacy for violent sabotage against the local British courts.
(C) Demonstrated organisational ability and faced imprisonment for leadership.
(D) Solely focused on financial management for the Theosophical Society.
(E) Answer not known

79. Which of the following was NOT an activity associated with the Communist movement in Tamil Nadu during the freedom struggle?
(A) Anti-British political agitation
(B) Organisation of industrial labour and trade unions
(C) Fostering political consciousness among mill workers
(D) Promoting the expansion of the British shipping monopoly
(E) Answer not known

80. T. Prakasam's historical significance in the Tamil Nadu Congress is best characterised by his:
(A) Formulation and public release of the non-Brahmin political manifesto.
(B) Leadership of the 1930 Vedaranyam Salt March during the Satyagraha.
(C) Andhra connection and anti-British activity within the presidency.
(D) Operation and management of the Coral and Galia swadeshi steam ships.
(E) Answer not known

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petitions from their homes.
(D) Women solely participated in the violent sabotage activities of 1942 instead.
(E) Answer not known

54. Match the following aspects of the Constituent Assembly with Tamil Nadu's involvement:
List I: Aspects of the Constituent Assembly
P. Constitutional input
Q. T.T. Krishnamachari
R. Democratic tradition
S. Legacy of freedom movement
List II: Descriptions
I. Strengthened Tamil Nadu's political culture
II. Provided by representatives from Tamil Nadu
III. Shaped the post-independence governance model
IV. Served on the Drafting Committee
(A) P-II, Q-IV, R-III, S-I
(B) P-II, Q-I, R-IV, S-III
(C) P-IV, Q-II, R-I, S-III
(D) P-I, Q-IV, R-II, S-III
(E) Answer not known

55. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): Thirupur Kumaran's sacrifice deeply moved the people of Tamil Nadu and cemented his status as a prominent martyr.
Reason (R): He persistently refused to lower the national flag even as he faced brutal physical assault resulting in his death.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

56. Consider the following statements about the legacy of the freedom movement in Tamil Nadu:
I. It nurtured a robust political culture in the state.
II. It established a strong democratic tradition that persisted post-independence.
III. It ensured active representation in the Constituent Assembly through leaders like T.T. Krishnamachari.
IV. It resulted in the complete elimination of trade unions in the state.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) I, II and IV only
(C) II, III and IV only
(D) I and IV only
(E) Answer not known

57. Which of the following pairs is incorrectly matched regarding the mass movements in Tamil Nadu?
(A) Individual Satyagraha (1940) - Anti-war message
(B) Quit India Movement (1942) - Arrest of Congress leadership
(C) Salt Satyagraha (1930) - Vedaranyam March
(D) Non-Cooperation Movement (1920) - Participation of the INA
(E) Answer not known

58. Which of the following correctly sequences the geographical expansion of the Swadeshi Steam Navigation Company's operational route?
(A) Tuticorin to Madras
(B) Cocanada to Colombo
(C) Nagapattinam to Vedaranyam
(D) Singapore to Malaya
(E) Answer not known

59. Identify the incorrect statement regarding Annie Besant's involvement in Tamil Nadu.
(A) She established the Home Rule League.
(B) She successfully led the Vedaranyam Salt March in 1930.
(C) She operated her political base from the Theosophical Society at Adyar.
(D) She was the first woman president of the Indian National Congress.
(E) Answer not known

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60. Consider the following statements regarding the Quit India Movement of 1942 in Tamil Nadu:
I. It was marked by significant underground resistance.
II. Secret printing and communication networks were established.
III. Acts of sabotage against colonial infrastructure were widespread.

imprisonments for his nationalist activities, he was not the founder of the communist movement in the region.

10. (A) Non-Cooperation Movement, Civil Disobedience Movement, Individual Satyagraha, Quit India Movement
The nationalist movement under Mahatma Gandhi's leadership evolved through several phases. It began with the Non-Cooperation Movement in the early 1920s, followed by the Civil Disobedience Movement in 1930, which included the Salt Satyagraha. The Individual Satyagraha was launched in 1940 to voice anti-war sentiments. This sequence culminated in the intense and widespread Quit India Movement starting in 1942.

11. (B) Exclusive maritime service between Madras and Rangoon.
The Swadeshi Steam Navigation Company was established to challenge the British maritime monopoly. While it operated ships named Coral and Galia, its primary routes were between Tuticorin and Colombo, rather than providing an exclusive service between Madras and Rangoon. This venture was a significant act of economic nationalism, demonstrating the Indian capability to manage large-scale commercial maritime operations independently.

12. (A) I, II, III and IV only
V.O. Chidambaranar was an influential leader based in Tuticorin who directly challenged British commercial interests by founding the Swadeshi Steam Navigation Company. His political activities and arrest led to significant public unrest in 1908. During his imprisonment in Coimbatore jail, he was subjected to harsh physical labor. However, the British administration remained hostile toward his shipping ventures and never supported them.

13. (A) Both A and R are true and R is the correct explanation of A.
V.O. Chidambaranar was subjected to brutal treatment and hard labor in Coimbatore jail as a direct consequence of his nationalist defiance. The British administration aimed to dismantle his influence and protect their maritime interests. By targeting him, the colonial government sought to suppress the challenge posed by his Swadeshi Steam Navigation Company against their long-standing monopoly on coastal shipping.

14. (A) P-III, Q-I, R-IV, S-II
T. Prakasam is noted for his significant anti-British activities and his strong connection with the Andhra region. P.T. Rajan served as a prominent moderate leader and president of the Tamil Nadu Congress. S. Satyamurti was celebrated for his exceptional oratory skills within the Madras legislature. T.T. Krishnamachari contributed to the nation's framework as a member of the Constituent Assembly's Drafting Committee.

15. (D) INA recruitment - Relied heavily on Malaya and Singapore Tamil workers
The Indian National Army saw a significant influx of recruits from the Tamil diaspora living in Southeast Asia. Tamil workers in Malaya and Singapore volunteered in large numbers to join the struggle for liberation under Subash Chandra Bose. Their participation was driven by deep patriotic fervor, as they made immense sacrifices in overseas military actions to support Indian independence.

16. (C) His desire to form a parallel government inspired by the Satara model.
Periyar's exit from the Indian National Congress was primarily driven by social and ideological issues. He strongly opposed the practice of separate dining based on caste at the Cheranmahadevi Gurukulam and criticized what he perceived as Brahmin dominance in leadership. However, the pursuit of a parallel government inspired by the Satara model was not a factor in his departure.

17. (B) S. Satyamurti
S. Satyamurti was a distinguished leader within the Madras Presidency, famous for his intellectual depth and powerful public speaking. He utilized the floor of the Madras legislature to articulate anti-colonial arguments and challenge British policies through rigorous parliamentary debates. His ability to combine legal acumen with nationalist passion made him a formidable presence in the political arena during the struggle.

18. (A) I and II only
The Civil Disobedience Movement in the Madras Presidency was characterized by broad participation and widespread mass

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arrests. Women played a crucial role, taking up leadership positions and actively participating in protests alongside men. Contrary to being limited to urban areas, the movement also reached rural regions, including instances of forest satyagrahas where tribal communities and peasants defied restrictive colonial laws.

19. (A) 1, 2, 3, 4
The 1930 Salt Satyagraha in Tamil Nadu began with the strategic decision to lead a march toward the coast. Following this, the march officially commenced in April, with participants traveling from Trichy. They followed a designated route through various towns before reaching Vedaranyam. The defiance of the salt laws at the destination led to intensified activities and subsequent mass arrests.

20. (C) Underground resistance, sabotage, and parallel administrative concepts.
The mention of the Satara parallel government during the 1942 Quit India Movement highlights the shift toward radical resistance. In Tamil Nadu, this influence manifested through clandestine activities, including the establishment of secret communication networks and acts of sabotage against British infrastructure. It represented a defiant attempt by local activists to create autonomous administrative structures while bypassing colonial authority.

21. (A) P-III, Q-IV, R-I, S-II
Vedaranyam was the destination for the famous Salt Satyagraha march led by C. Rajagopalachari. Tuticorin served as the primary operational base for V.O. Chidambaranar's Swadeshi Steam Navigation Company. The Erode and Coimbatore region was a focal point for the forest satyagrahas involving tribal communities. Madras city, particularly Adyar, acted as the headquarters for Annie Besant's influential Home Rule League activities.

22. (A) Both A and R are true and R is the correct explanation of A.
Bipin Chandra Pal's visit to the Madras Presidency in 1907 was a turning point for the extremist movement. His stirring public speeches provided deep inspiration to the youth, fostering a spirit of radical nationalism. These meetings successfully galvanized the local population against colonial rule, creating a wave of political consciousness that encouraged more direct methods of seeking freedom.

23. (B) Congress leadership - Evaded imprisonment successfully
During the 1942 Quit India Movement, the British administration acted swiftly to suppress the rebellion. In Tamil Nadu, this resulted in the systematic and widespread arrest of the entire top-tier Congress leadership. Far from evading imprisonment, most prominent leaders were placed in custody, which led to the movement being carried forward by underground resistance groups and decentralized local activists.

24. (A) I, II and III only
Mill workers in industrial hubs like Coimbatore played a vital role in the freedom struggle through the formation of trade unions. Their frequent strikes were not just for better wages but also fostered a deep sense of working-class nationalism. These activities helped build political consciousness. Far from opposing the Congress, the labor unions were often closely aligned with its goals.

25. (D) Appealed to the Tamil audience overseas for INA recruitment.
Subash Chandra Bose's speech in Singapore held profound significance for the Tamil community overseas. His powerful appeal resonated with Malayan and Singapore Tamils, motivating them to join the Indian National Army in large numbers. This mobilization was crucial for the INA's military strength and demonstrated the commitment of the Tamil diaspora to the cause of liberating India.

26. (A) It actively contributed to anti-British activities and the organisation of labour.
The communist movement in Tamil Nadu was an active force in the struggle against British rule. It played a pivotal role in organizing industrial labor and establishing trade unions, which increased the political awareness of the working class. Their activities were not restricted to any single sector, as they successfully mobilized both factory workers and agrarian laborers in various parts.

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27. (A) Early association with Congress, Participation in Vaikom Satyagraha, Departure from Congress
Periyar's early political career began with an active association with the Indian National Congress. During this phase, he led the successful Vaikom Satyagraha against social discrimination and untouchability. However, growing ideological differences regarding caste representation and social equality eventually led to his departure from the party. This transition marked the beginning of his independent struggle for social reform and regional justice.

28. (A) I, II, III and IV only
Tamil Nadu made significant contributions to the framing of India's constitution. T.T. Krishnamachari was a key representative who served as a member of the prestigious Drafting Committee. The inputs provided by various regional leaders helped shape the nation's democratic foundation. These contributions reflected a rich political legacy, and there was no boycott of the assembly by the representatives.

29. (A) Andhra connection, Congress leadership, and anti-British activity.
T. Prakasam was a major figure in the Madras Presidency's political landscape, known for his leadership and anti-colonial stance. He had a strong connection with the Andhra region and was deeply involved in various Congress activities against British rule. His contributions as a legislator and activist made him an influential leader who bridged regional interests with the broader national movement.

30. (A) P-I, Q-II, R-IV, S-III
The 1942 movement involved clandestine activities like underground printing and secret communication networks. Sabotage focused on the destruction of colonial infrastructure to disrupt administration. The British response was characterized by the severe repression and mass imprisonment of leaders. Additionally, the concept of a parallel government, inspired by the Satara model, influenced decentralized resistance efforts in several districts.

31. (A) Both A and R are true and R is the correct explanation of A.
S. Satyamurti was widely acclaimed for his brilliant oratory and sharp intellectual arguments against colonial rule. He effectively used the Madras legislature as a platform to voice nationalist concerns and challenge the legality of British policies. His parliamentary debates were instrumental in exposing the flaws of the colonial administration, making him one of the most respected regional voices.

32. (C) Region of agitation - Erode and Coimbatore region
The Forest Satyagraha in Tamil Nadu was a significant rural movement primarily centered in the Erode and Coimbatore regions. It involved local communities, including peasants and tribal groups, who protested against restrictive colonial forest laws. This agitation was a localized form of defiance that complimented the larger civil disobedience movement, reflecting widespread discontent against British control over natural resources.

33. (B) Tribal communities and peasants in the Erode and Coimbatore region.
The Forest Satyagraha was characterized by the active participation of tribal communities and peasants living in the Erode and Coimbatore regions. These groups defied British regulations that limited their access to traditional forest lands and resources. Their involvement highlighted the agrarian dimension of the freedom struggle, showing how grassroots movements were integrated into the broader fight for national independence.

34. (A) I and II only
The 1940 Individual Satyagraha was a controlled form of protest where select individuals were authorized to deliver anti-war messages publicly. This movement aimed to assert the right to free speech while avoiding large-scale mass violence. It led to the voluntary arrests of several prominent Congress leaders. The movement was strictly non-violent and did not involve attacks on military bases.

35. (A) 1, 2, 3, 4
The resistance against British rule in Tamil Nadu intensified structurally over time. It began with the peaceful boycott of institutions in 1920. This was followed by the direct defiance of colonial laws during the 1930 Salt Satyagraha. The 1940 Individual Satyagraha utilized symbolic anti-war

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major formal events and witnessed widespread public enthusiasm. The celebrations served as a culmination of the long struggle for freedom, bringing together leaders and citizens to mark the end of rule.

71. (B) He led the early trade union strikes in the Coimbatore mills.
T.T. Krishnamachari is primarily recognized for his significant role as a member of the Drafting Committee in the Constituent Assembly. He provided important constitutional input that helped shape India's post-independence framework. However, he was not the leader responsible for the early trade union strikes in the Coimbatore mills; those movements were driven by different activists and working-class leaders.

72. (C) Madras legislature.
S. Satyamurti utilized the Madras legislature as his primary platform for political activism and anti-colonial discourse. Known for his intellectual brilliance and exceptional oratory skills, he engaged in rigorous parliamentary debates that consistently challenged British colonial policies. His ability to articulate the nationalist perspective within a formal legislative setting made him a key figure in the constitutional struggle for India's independence.

73. (D) Coimbatore jail
Following the Tuticorin-Tirunelveli riots of 1908, V.O. Chidambaranar was arrested and sentenced to a harsh term of imprisonment. He was held in Coimbatore jail, where he was subjected to rigorous hard labor by the British authorities. This brutal treatment was a direct attempt to crush his spirit and his challenge to the colonial maritime monopoly through his swadeshi shipping ventures.

74. (A) Individual Satyagraha 1940
The strategy of delivering an anti-war message was the core feature of the Individual Satyagraha launched in 1940. In Tamil Nadu, select Congress participants were authorized to publicly voice their opposition to India's forced involvement in the British war effort. This controlled form of protest aimed to assert democratic rights and nationalist principles while maintaining non-violence during the global conflict.

75. (B) Erode and Coimbatore region
The Forest Satyagraha in Tamil Nadu was primarily concentrated in the Erode and Coimbatore regions. This movement saw active participation from tribal communities and local peasants who resisted restrictive British forest laws. These groups defied regulations that prevented their traditional access to grazing lands and forest produce, highlighting the rural population's deep-seated grievances against the colonial administration's resource control.

76. (B) A massive number of recruits were Tamil workers based in Malaya and Singapore.
A significant number of Tamil soldiers in the Indian National Army were recruited from the diaspora settled in Southeast Asia. Many were workers living in Malaya and Singapore who volunteered to join the cause of liberating India. Their involvement was highly motivated by Subash Chandra Bose's leadership, demonstrating the widespread support for independence among Tamils living far from home.

77. (A) Direct appeal to the Tamil audience, resulting in robust INA recruitment.
Subash Chandra Bose's historic speech in Singapore held great significance for Tamil Nadu due to its direct impact on the Tamil diaspora. His compelling appeal for sacrifice and liberation resonated with the audience, leading to a surge in INA recruitment among overseas Tamils. This mobilization provided essential manpower for the struggle, reflecting the deep patriotic commitment of the community.

78. (C) Demonstrated organisational ability and faced imprisonment for leadership.
During the 1920 Non-Cooperation Movement, C. Rajagopalachari emerged as a key leader within the Tamil Nadu Congress. He demonstrated exceptional organizational ability, helping to structure the movement across the presidency. For his active role in leading the boycott of British institutions and organizing protests, he faced imprisonment, which solidified his reputation as a dedicated and influential nationalist figure.

79. (D) Promoting the expansion of the British shipping monopoly
The communist movement in Tamil Nadu was deeply involved in anti-British political agitation

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Malaya and Singapore volunteered as soldiers, deeply moved by Subash Chandra Bose's appeals. Their contributions were vital to the movement, and many made the supreme sacrifice for liberation. There was no restriction on individuals of Tamil descent joining.

45. (A) P.T. Rajan
P.T. Rajan was a distinguished political figure who served as the president of the Tamil Nadu Congress. He was widely recognized for his moderate approach and organizational contributions during the freedom struggle. His leadership provided a steadying influence within the party, contrasting with the more radical methods adopted by extremist leaders like Subramania Siva and V.O. Chidambaranar in the region.

46. (A) P-IV, Q-III, R-II, S-I
C. Rajagopalachari is historically renowned for leading the Salt Satyagraha march to Vedaranyam. Thirupur Kumaran became a legendary figure after he refused to lower the national flag during a violent police crackdown. Annie Besant played a key role by establishing the Home Rule League in Madras. Periyar eventually withdrew from the Congress party following disputes over social practices like separate dining.

47. (A) Both A and R are true and R is the correct explanation of A.
The tribal resistance led by Alluri Sitarama Raju near the border had a significant impact on political awareness in Tamil Nadu. Due to the geographical proximity, news of his defiance against British authority spread quickly. This shared anti-colonial sentiment facilitated cross-regional solidarity, inspiring local populations to recognize the common struggle against colonial exploitation and administrative oppression across presidency borders.

48. (C) Rajagopalachari - Month of the march was April 1930
The 1930 Salt Satyagraha in Tamil Nadu was a pivotal event that occurred during the month of April. C. Rajagopalachari led a group of volunteers from Trichy to the coastal town of Vedaranyam to break the salt laws. This campaign resulted in widespread mass arrests by the British authorities, demonstrating the strong commitment of the regional leadership to the cause.

49. (B) Open collaboration with British military forces
The 1942 Quit India Movement in Tamil Nadu was characterized by intense resistance against British rule. Underground activities included the secret printing of nationalist literature and the disruption of communication lines. Sabotage of state infrastructure was also common. However, open collaboration with British military forces was never a feature, as the participants were focused on ending colonial administration and achieving independence.

50. (A) I and II only
Bipin Chandra Pal's visit to the Madras Presidency in 1907 served as a catalyst for the extremist movement in the region. His powerful public meetings significantly impacted the local political climate, encouraging the youth to take a more radical stance against colonial rule. His speeches did not support British rule; instead, they were centered on concepts of swadeshi and freedom.

51. (A) 1, 2, 3, 4
The connection between the INA and Tamils began with the migration of workers to Southeast Asia. The outbreak of World War II in the region created a unique political vacuum. Subash Chandra Bose eventually arrived in Singapore and delivered his famous appeal to the diaspora. This led to the large-scale enlistment of Tamil workers as soldiers for India's freedom.

52. (C) the working class nationalism and Congress connection.
The historic strikes by mill workers in Coimbatore during the freedom struggle were a clear manifestation of working-class nationalism. These industrial actions demonstrated that the laborers were politically conscious and closely aligned with the broader goals of the Indian National Congress. Rather than reflecting a decline in activism, these strikes showed the strength and organization of the labor movement.

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speeches. Finally, the 1942 Quit India Movement witnessed the most intense phase, involving underground resistance.

36. (C) T.T. Krishnamachari
T.T. Krishnamachari played a pivotal role in the constitutional history of India as a representative from Tamil Nadu. He was an active member of the Drafting Committee of the Constituent Assembly, which was responsible for framing the nation's fundamental law. His expertise and contributions ensured that regional perspectives and administrative insights were reflected in the final document of the constitution.

37. (A) The transition was marked by the immediate dismantling of all democratic traditions in the state.
The transition to independence in Tamil Nadu was marked by enthusiastic celebrations on August 15, 1947, particularly in Madras. The state did not experience a dismantling of democratic traditions; instead, it inherited a robust political culture fostered by years of struggle. The regional leadership navigated the complex political climate of partition while preserving the legacy of the national movement.

38. (A) P-II, Q-IV, R-I, S-III
V.O. Chidambaranar established the Swadeshi Steam Navigation Company as a corporate entity to promote indigenous commerce. He purchased and operated ships named Coral and Galia on the maritime route between Cocanada and Colombo. This bold venture was a direct economic challenge to the established British shipping monopoly, symbolizing the spirit of self-reliance and resistance against colonial commercial dominance.

39. (A) I, II and III only
The 1908 riots in Tuticorin and Tirunelveli were a spontaneous public reaction to the arrest of V.O. Chidambaranar. These events witnessed massive protests against the colonial government, leading to intense clashes. The British authorities responded with severe repression and handed out harsh sentences to the leaders involved. While Annie Besant was a major figure, she did not lead this specific agitation.

40. (A) Both A and R are true and R is the correct explanation of A.
The Non-Cooperation Movement achieved significant success in Tamil Nadu due to its strong organizational foundation. The Congress established various district and town committees that effectively coordinated the boycott of British schools, courts, and councils. This systematic approach allowed the movement to reach the masses across different regions, turning a national call into a widespread and effective local political campaign.

41. (D) Subramania Siva - Assessed as a moderate leader avoiding imprisonment
Subramania Siva was far from being a moderate leader; he was a radical extremist and a close associate of VOC. He faced multiple imprisonments and suffered significantly during his time in British custody. In contrast, Thirupur Kumaran is celebrated for his fatal sacrifice during a protest, and VOC is remembered for the rigorous hard labor he endured in Coimbatore jail.

42. (B) Nagapattinam to Vedaranyam
During the 1930 Salt Satyagraha in Tamil Nadu, the march led by C. Rajagopalachari followed a specific geographical path. After starting from Trichy and passing through several districts, the participants moved toward the coast. The final leg of the journey involved traveling through the Nagapattinam region to reach the destination at Vedaranyam, where the symbolic breaking of salt laws occurred.

43. (B) Inspiration for resistance and defiance during the 1942 movement.
The concept of a parallel government, inspired by the developments in Satara, served as a powerful symbol of defiance during the 1942 Quit India Movement. In Tamil Nadu, it encouraged local activists to challenge British administrative control and experiment with autonomous forms of governance. This ideology was central to the radicalized phase of the struggle, characterized by underground activities.

44. (A) I, II, III and IV only
The Indian National Army had a profound connection with the Tamil diaspora in Southeast Asia. Large numbers of Tamil workers from

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to his definitive departure from the party, shifting his focus toward social reform and self-respect.

62. (A) Both A and R are true and R is the correct explanation of A.
The labor movement played a significant role in strengthening the freedom struggle within Tamil Nadu. Frequent strikes by mill workers and the formation of trade unions were instrumental in fostering a deep sense of political consciousness. These actions promoted working-class nationalism, as laborers integrated their economic grievances with the broader national goal of achieving independence from colonial rule.

63. (D) Recruitment base - Malaya and Singapore Tamil workers
The Indian National Army's connection to Tamil Nadu was primarily forged through the diaspora in Southeast Asia. Malaya and Singapore became major centers for recruitment, where Tamil workers volunteered in large numbers to fight for India's freedom. Their participation was a response to Subash Chandra Bose's charismatic leadership and his direct appeal to the sentiments of the Tamil community.

64. (C) Coral and Galia
V.O. Chidambaranar made a historic contribution to the Swadeshi movement by challenging the British maritime monopoly. He purchased and operated two ships named Coral and Galia for his Swadeshi Steam Navigation Company. These vessels sailed between Tuticorin and Colombo, symbolizing Indian economic defiance and the desire to establish independent commercial networks free from the control of the colonial administration.

65. (B) It managed the transition while participating in August 15 celebrations.
Tamil Nadu's reaction to the independence and partition of India in 1947 was characterized by a balanced transition. While the regional leadership was aware of the national political complexities, the state participated enthusiastically in the August 15 celebrations. In Madras, the event was marked by public joy and formal ceremonies, reflecting the successful culmination of decades of the freedom struggle.

66. (D) establishing dedicated district and town committees.
During the 1920 Non-Cooperation Movement, the Tamil Nadu Congress significantly expanded its reach by focusing on grassroots organization. The party established dedicated committees at both the district and town levels to coordinate political activities. This structure allowed for the effective implementation of the boycott of British institutions, ensuring that the movement's message resonated deeply with people across the entire presidency.

67. (A) Systematic imprisonment of the top-tier Congress leadership in the state.
The British response to the 1942 Quit India Movement in Tamil Nadu was one of severe repression. The colonial administration carried out the systematic imprisonment of the entire top-tier Congress leadership in the state. This move was intended to paralyze the movement, but it instead led to the rise of decentralized leadership and widespread underground resistance activities across the region.

68. (C) It was a mass movement involving thousands marching simultaneously.
The 1940 Individual Satyagraha in Tamil Nadu was intentionally designed as a limited and symbolic form of protest. Participants were select individuals chosen to deliver anti-war messages in public. It was not a mass movement involving thousands of people marching simultaneously; rather, it was a controlled strategy to maintain nationalist momentum without provoking a full-scale violent confrontation with authorities.

69. (A) Thirupur Kumaran
Thirupur Kumaran is widely remembered in Tamil Nadu's history as 'Kodikaaththa Kumaran' due to his extraordinary act of bravery. During a protest in 1932, he was fatally assaulted by police but refused to let go of the national flag, ensuring it never touched the ground. His sacrifice made him a powerful symbol of the regional contribution to the struggle.

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70. (D) Madras
The transition of power and the celebrations of India's independence on August 15, 1947, were most prominently centered in Madras. As the capital of the presidency, the city hosted

53. (A) Tamil Nadu women displayed significant leadership and faced mass arrests.
Women in Tamil Nadu played an exceptionally active and visible role during the Civil Disobedience Movement. Far from being passive observers, they took up leadership positions and participated in various forms of protest, which often resulted in mass arrests. Their commitment to the nationalist cause was evident in their involvement in boycotts and demonstrations, challenging the restrictive colonial social norms.

54. (A) P-II, Q-IV, R-III, S-I
Representatives from Tamil Nadu provided essential constitutional inputs that helped shape the nation's post-independence governance model. T.T. Krishnamachari's role on the Drafting Committee was particularly significant in this process. This participation was a continuation of the region's rich democratic tradition and freedom movement legacy, which served to strengthen the political culture and foundations of the newly independent state.

55. (A) Both A and R are true and R is the correct explanation of A.
Thirupur Kumaran is immortalized in history as a martyr whose sacrifice deeply moved the people of Tamil Nadu. His legendary status was cemented when he refused to let the national flag touch the ground despite being brutally beaten by the police. His unwavering dedication to the symbol of the nation during his final moments remains a powerful emblem.

56. (A) I, II and III only
The freedom movement in Tamil Nadu left a lasting legacy by nurturing a robust political culture and a strong democratic tradition. The state's active involvement in the Constituent Assembly through leaders like T.T. Krishnamachari ensured its voice was heard in the framing of the constitution. However, the movement did not lead to the elimination of trade unions in the region.

57. (D) Non-Cooperation Movement (1920) - Participation of the INA
The 1920 Non-Cooperation Movement was characterized by the boycott of colonial institutions and did not involve the Indian National Army, which was formed much later during World War II. In contrast, the 1930 Salt Satyagraha is correctly associated with the Vedaranyam March, and the 1940 Individual Satyagraha was focused on delivering anti-war messages during a time of global conflict.

58. (B) Cocanada to Colombo
The Swadeshi Steam Navigation Company, established by V.O. Chidambaranar, focused on breaking the British maritime monopoly. The company's ships operated on important commercial routes to challenge colonial trade. Specifically, the maritime services were conducted between Cocanada and Colombo, providing an indigenous alternative for shipping. This venture was a significant milestone in the economic dimension of the regional nationalist struggle.

59. (B) She successfully led the Vedaranyam Salt March in 1930.
Annie Besant was a central figure in the early nationalist movement, known for founding the Home Rule League and serving as the first woman president of the Congress. She operated from the Theosophical Society at Adyar. However, she did not lead the 1930 Vedaranyam Salt March; that specific campaign was spearheaded by C. Rajagopalachari as part of the Civil Disobedience Movement.

60. (A) I, II, III and V only
The 1942 Quit India Movement in Tamil Nadu was marked by strong underground resistance and the establishment of secret communication networks. Acts of sabotage against colonial infrastructure were widespread across the districts. These activities were often influenced by radical concepts like the Satara parallel government. The British did not fail to arrest leaders; instead, they systematically imprisoned the top leadership.

61. (A) P-II, Q-I, R-IV, S-III
Periyar's early political life involved an active association with the Congress party and leadership in the Vaikom Satyagraha against untouchability. The controversy over separate dining based on caste at the Cheranmahadevi Gurukulam became a major point of contention. These ideological disagreements eventually led

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and the organization of industrial labor. It played a pivotal role in establishing trade unions and fostering political consciousness among mill workers. Promoting or supporting the expansion of the British shipping monopoly was entirely contrary to their goals, as they actively opposed colonial commercial exploitation.

80. (C) Andhra connection and anti-British activity within the presidency.
T. Prakasam's historical importance in the Tamil Nadu Congress is defined by his strong leadership and his significant anti-British activities. Known for his connection with the Andhra region, he was a key figure who successfully bridged regional politics with the national freedom struggle. His contributions as an activist and leader within the Madras Presidency were vital to the movement's success.

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CHAPTER 14

Role of Women in Tamil Nadu's Freedom Struggle

1. Who among the following is recognised as the first woman legislator in British India, significantly using her position to champion women's rights and social reforms in the Madras Legislative Council?
(A) Dr. Muthulakshmi Reddy
(B) Ammu Swaminathan
(C) Rukmini Lakshmipathi
(D) T.S. Soundaram
(E) Answer not known

2. Read the following statements regarding Velu Nachiyar and answer the question:
I. She was the queen of Sivaganga who led a fierce military resistance against the British forces.
II. She successfully formed a strategic alliance with Hyder Ali to reconquer her kingdom.
III. She strictly employed non-violent satyagraha to reclaim her territory from colonial rule.
Which of the above statements is/are correct?
(A) I and II
(B) III only
(C) I and III
(D) II only
(E) Answer not known

3. Match the following historical figures in the Tamil Nadu freedom struggle with their primary contributions:
List I: (Historical Figures)
P. Kuyili
Q. Ammu Swaminathan
R. T.S. Soundaram
S. Rukmini Lakshmipathi
List II: (Primary Contributions)
I. Participation in the Constituent Assembly
II. First woman to pay a penalty in the Madras Salt Satyagraha
III. Acted as a human bomb to destroy a British armory
IV. Championed the women's khadi movement and social work
(A) P-III, Q-I, R-IV, S-II
(B) P-III, Q-IV, R-I, S-II
(C) P-II, Q-I, R-IV, S-III
(D) P-IV, Q-II, R-III, S-I
(E) Answer not known

4. Arrange the following developments regarding women's participation in the Tamil Nadu freedom struggle in the correct chronological sequence:
1. Women's underground networking during the Quit India Movement
2. Velu Nachiyar's military resistance against the British
3. Entry of women into the Madras Legislative Council for social reform
4. Women participating in the Vedaranyam Salt March
(A) 2, 4, 3, 1
(B) 2, 3, 4, 1
(C) 3, 2, 4, 1
(D) 2, 3, 1, 4
(E) Answer not known

5. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Kuyili is historically celebrated as the first human bomb in the Indian freedom struggle.
Reason (R): She deliberately set herself on fire and jumped into the British armory during Velu Nachiyar's campaign to reconquer Sivaganga.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.

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(D) A is false but R is true.
(E) Answer not known

6. Which of the following pairs concerning the women's freedom struggle in Tamil Nadu is correctly matched?
(A) Devadasi Abolition — Actively spearheaded by Ammu Swaminathan
(B) Pudhumai Penn — Concept championed by Periyar E.V. Ramasamy
(C) Udaiyaal — Resistance in the Panchalankurichi region
(D) Self-Respect Movement — Regional wing led by Subramania Bharati
(E) Answer not known

7. During the Quit India Movement of 1942, women in Tamil Nadu significantly expanded their resistance activities by primarily engaging in which of the following?
(A) Serving as official delegates at the London Round Table Conferences
(B) Drafting the formal constitutional framework for the Madras Presidency
(C) Leading the formal armed forces of the British Indian Army in battle
(D) Operating secret presses and distributing underground literature
(E) Answer not known

8. Read the following statements regarding the role of women during the Civil Disobedience Movement in Tamil Nadu and answer the question:
I. Women actively participated in the Vedaranyam coastal marches to break the salt law.
II. Congress women's wings organised Satyagraha camps to provide political training.
III. Desabhaktan women's organisations successfully completely eradicated untouchability in Madras.
IV. Women extensively engaged in the non-violent picketing of foreign cloth and liquor shops.
Which of the above statements is/are correct?
(A) I, II and IV
(B) II and III
(C) I, III and IV
(D) I and II
(E) Answer not known

9. Identify the correct statement regarding Ammu Swaminathan's contribution to the Indian political landscape.
(A) A military leader born in Sivaganga who served as commander of the women's army.
(B) A Palghat-born, Madras leader and member of the Constituent Assembly.
(C) The early social pioneer who introduced the bill for Devadasi abolition in the local council.
(D) A political figure who strictly opposed the Congress and allied with British authorities.
(E) Answer not known

10. Which of the following best describes the core approach of subaltern historiography in documenting the women's freedom struggle in Tamil Nadu?
(A) It documents the political contributions made by royal queens and legislative members.
(B) It focuses on unsung contributions of village-level, tribal, and Dalit women.
(C) It relies on British official gazettes to map out the elite political leadership roles.
(D) It dismisses the role of oral history in reconstructing the extent of women's participation.
(E) Answer not known

11. Select the option that correctly sequences the progressive stages of women's political mobilisation in early 20th-century Tamil Nadu.
(A) Constitutional representation → Guerrilla warfare → Satyagraha camps → Quit India underground
(B) 19th-century social reform precursors → Political awareness via literature → Participation in mass Satyagraha → Entry into post-independence leadership
(C) Boycotting elections → Joining the British Indian Army → Formation of Congress women's wing → Picketing liquor shops
(D) Salt Satyagraha → Devadasi abolition bill → Velu Nachiyar's resistance → Vedaranyam march
(E) Answer not known

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subsequent arrests
(E) Answer not known

49. Match the following themes of women's empowerment with their associated historical context in Tamil Nadu:
List I: (Themes of Empowerment)
P. Shakti
Q. Devadasi System
R. Oral History
S. Picketing
List II: (Historical Context)
I. Subramania Bharati's poetic conceptualisation
II. Non-violent social and economic resistance tool
III. Methodology to uncover unsung women's roles
IV. Target of 20th-century women's legislative reform
(A) P-I, Q-IV, R-III, S-II
(B) P-II, Q-I, R-IV, S-III
(C) P-I, Q-III, R-IV, S-II
(D) P-IV, Q-II, R-I, S-III
(E) Answer not known

50. Read the following statements about the historiography of women in the Tamil Nadu freedom struggle and answer the question:
I. Nationalist historiography historically focused primarily on prominent elite and middle-class leaders.
II. Feminist historiography seeks to uncover how patriarchy intersected with colonialism during the struggle.
III. Subaltern studies have highlighted the previously neglected roles of Dalit and tribal women.
IV. The historical neglect of women in early official records has completely prevented any modern historical research on the topic.
Which of the above statements are correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I and III
(E) Answer not known

51. In the context of Subramania Bharati's poetry, the concept of "Pudhumai Penn" (New Woman) is best defined as:
(A) Empowered, educated, and fearless woman participating in social and national freedom.
(B) A woman who strictly adheres to the orthodox caste hierarchies and colonial legal systems.
(C) A traditional concept demanding total and complete submission to various patriarchal dictates.
(D) A theoretical construct used exclusively to promote the adoption of British education systems.
(E) Answer not known

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52. Which of the following pairs correctly matches a key figure to her socio-political background or origin in the freedom struggle?
(A) Velu Nachiyar - 19th-century social reformer from Madras city
(B) Kuyili - First woman legislator in British India
(C) Rukmini Lakshmipathi - Queen of Panchalankurichi
(D) Ammu Swaminathan - Palghat born, Madras based political leader
(E) Answer not known

53. Select the correct sequence that traces Dr. Muthulakshmi Reddy's pathway to influencing social reform:
(A) Entry into Madras Legislative Council → Campaigning for women's rights → Introduction of Devadasi abolition bill → Successful legislative reform
(B) Introduction of Devadasi abolition bill → Entry into Madras Legislative Council → Campaigning for women's rights → Successful legislative reform
(C) Campaigning for women's rights → Successful legislative reform → Introduction of Devadasi abolition bill → Entry into Madras Legislative Council
(D) Successful legislative reform → Introduction of Devadasi abolition bill → Entry into Madras Legislative Council → Campaigning for women's rights
(E) Answer not known

54. During the 1942 Quit India Movement in Tamil Nadu, women significantly aided underground freedom fighters primarily by:
(A) Issuing them official and legally binding

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(C) Rani Mangammal
(D) Kuyili
(E) Answer not known

18. During the freedom struggle, college women's participation in Tamil Nadu was notably spearheaded by students from which of the following institutions?
(A) Presidency College and Madras Christian College
(B) Stanley Medical College and Law College, Madras
(C) Queen Mary's College and Women's Christian College
(D) Pachaiyappa's College and Loyola College
(E) Answer not known

19. The overlap between the Self-Respect Movement and the nationalist freedom struggle in Tamil Nadu primarily facilitated which of the following for women?
(A) Consciousness regarding both social liberation and anti-colonial political awareness.
(B) A rigid and strict return to traditional orthodox domestic roles within the household.
(C) The total and systematic exclusion of women from all regional legislative councils.
(D) The institutional promotion of the devadasi system as a protected cultural heritage.
(E) Answer not known

20. Which of the following pairs is incorrectly matched regarding the demographics of women participants in the Tamil Nadu freedom struggle?
(A) Tribal women - Anti-British activity in forest communities
(B) Rural women - Village-level participation and agrarian resistance
(C) College women - Youth mobilisation and protests in higher educational institutions
(D) Dalit women - Dominant representation and over-recognition in early nationalist historiography
(E) Answer not known

21. Which of the following was NOT a typical form of resistance demonstrated by Tamil women during the Khadi movement and subsequent boycotts?
(A) Promoting spinning and weaving of indigenous cloth
(B) Carrying out violent assassinations of British textile merchants
(C) Organising non-violent picketing of foreign cloth shops
(D) Engaging in the picketing of liquor shops as a connected social reform
(E) Answer not known

22. What is the most significant advantage of incorporating oral history into the historiography of women's contribution to the Tamil Nadu freedom struggle?
(A) Provides verified quantitative data on the total economic taxes paid by women protesters.
(B) Replaces the historical need for constitutional and legislative archival research methods.
(C) Captures anonymous village-level women's roles overlooked by official records.
(D) Focuses exclusively on the elite feminist leaders of the urban Madras Presidency region.
(E) Answer not known

23. Read the following statements about T.S. Soundaram and answer the question:
I. She was a committed Gandhian who played a vital role in the Tamil Nadu women's movement.
II. Her major contributions included promoting women's khadi, participating in Satyagraha, and extensive social work.
III. She strongly opposed the Congress women's wing and aligned with British loyalists.
Which of the above statements is/are incorrect?
(A) I and II
(B) III only
(C) I and III
(D) II only
(E) Answer not known

24. Identify the incorrect statement regarding the Tamil Nadu Women's Conference during the freedom movement.
(A) It was established by the British colonial administration to monitor women's activities.
(B) It served as a critical platform for the political

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organisation of women in the region.
(C) It maintained strong connections and overlap with the Indian National Congress.
(D) It proved vital in the widespread mobilisation of women for mass agitations.
(E) Answer not known

25. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Subramania Bharati's poetry played a profound role in catalysing the political awakening of women in Tamil Nadu.
Reason (R): His conceptualisation of 'Pudhumai Penn' (New Woman) and 'Shakti' fused women's social liberation with the nationalist desire for freedom.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

26. Which of the following best describes the historical condition of women prisoners in Tamil Nadu jails during the freedom struggle?
(A) They were granted elite status and given complete administrative control over the prisons.
(B) They faced harsh conditions but demonstrated remarkable courage, which strengthened the movement's resolve.
(C) They were exclusively housed in luxury camps separate from the general prison population.
(D) They were immediately deported to cellular jails in the Andaman Islands without exception.
(E) Answer not known

27. Match the historiographical approaches to studying women in the Tamil Nadu freedom struggle with their primary focus:
List I: (Historiographical Approaches)
P. Nationalist Historiography
Q. Feminist Historiography
R. Subaltern Historiography
S. Contemporary Relevance
List II: (Primary Focus)
I. Focuses on the intersection of patriarchy and colonialism in women's resistance
II. Emphasises drawing lessons from freedom fighters for current women leaders
III. Highlights the broad anti-colonial mass movement and prominent leaders
IV. Brings attention to the marginalized, Dalit, and tribal women's contributions
(A) P-III, Q-I, R-IV, S-II
(B) P-I, Q-III, R-II, S-IV
(C) P-IV, Q-II, R-I, S-III
(D) P-III, Q-IV, R-I, S-II
(E) Answer not known

28. In the context of Tamil women's resistance, the 'Khadi Movement' is best defined as:
(A) An organized armed rebellion aimed at capturing and destroying British textile mills.
(B) A purely religious movement designed to protect traditional temple weavers in the state.
(C) Socio-economic resistance involving spinning, weaving, and boycotting foreign goods.
(D) A British-sponsored initiative to industrialise Tamil Nadu's local textile and fabric sector.
(E) Answer not known

29. Read the following statements regarding the role of marginalised women in the Tamil Nadu freedom struggle and answer the question:
I. Tribal women primarily engaged in anti-British activities within forest communities.
II. Dalit women made significant contributions that have often been neglected in mainstream historiography.
III. The recognition of unsung rural women is heavily dependent on oral history methodologies.
IV. Mainstream nationalist historians immediately celebrated and heavily documented Dalit women's roles during the 1920s.
Which of the above statements is/are correct?
(A) I, II and IV
(B) II and IV
(C) I, II and III
(D) III and IV
(E) Answer not known

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30. Identify the correct statement regarding rural women's participation in the freedom struggle in Tamil Nadu.
(A) They were strictly prohibited by Congress leaders from participating in village-level resistance.
(B) Their involvement was purely restricted to legislative council debates in Madras.
(C) They demonstrated significant political awareness and participated in mass movements at the village level.
(D) They completely boycotted the Self-Respect Movement due to its anti-colonial stance.
(E) Answer not known

31. Which of the following pairs linking a woman leader to a specific form of resistance is correctly matched?
(A) Muthulakshmi Reddy — Serving as a human bomb to destroy enemy forts
(B) Rukmini Lakshmipathi — Arrested in the Vedaranyam Salt Satyagraha
(C) Velu Nachiyar — Organizing underground secret presses during the 1942 movement
(D) Kuyili — Moving the historical Devadasi abolition bill in the local assembly
(E) Answer not known

32. Select the option that correctly sequences the progressive integration of women freedom fighters into the formal school curriculum in Tamil Nadu over time.
(A) Complete historical neglect → Marginal mention in nationalist chapters → Specific inclusion of female regional icons → Comprehensive subaltern representation to raise awareness
(B) Detailed subaltern representation → Erasure by British authorities → Immediate post-independence statues → Complete historical neglect
(C) Inclusion of female regional icons → Complete historical neglect → Marginal mention → Subaltern representation
(D) Subaltern representation → Complete historical neglect → Inclusion of female regional icons → Marginal mention
(E) Answer not known

33. Which young woman from Tamil Nadu is specifically remembered for her connection to Veerapandiya Kattabomman and her role in the Panchalankurichi resistance, after whom a women's army was later named?
(A) Udaiyaal
(B) Kuyili
(C) Ammu Swaminathan
(D) Ahalya Rangarajan
(E) Answer not known

34. Read the following statements regarding women's roles during the Quit India Movement (1942) in Tamil Nadu and answer the question:
I. Women were crucial in distributing underground literature.
II. They operated secret printing presses despite the threat of severe punishment.
III. They actively provided shelter and food to freedom fighters hiding from the British.
IV. They maintained essential secret communication networks.
V. They largely withdrew from all nursing and medical assistance roles during this period.
Which of the above statements are correct?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, III, IV and V
(D) I, II and V
(E) Answer not known

35. When comparing the women's freedom struggle in Tamil Nadu with that in Bengal and Maharashtra, which conceptual feature most distinctively characterizes the Tamil Nadu context?
(A) Deep connection between anti-colonial struggle and regional social reform movements.
(B) The total and systemic absence of women from all types of elite educational institutions.
(C) A total reliance on militant, violent revolutionary societies over the use of satyagraha.
(D) The exclusive leadership of royal queens dominating the 20th-century political movements.
(E) Answer not known

36. The following question consists of two statements — Assertion (A) and Reason (R).

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Answer the question by selecting the appropriate option.

Assertion (A): The inclusion and representation of women freedom fighters in the Tamil Nadu school curriculum is a recent and evolving phenomenon.

Reason (R): Early historiography often overlooked the contributions of unsung, tribal, and Dalit women, focusing instead on dominant male leaders.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

37. The profound political awareness among women during the Self-Respect Movement was primarily championed by which of the following leaders, who advocated for women's liberation?
(A) C. Rajagopalachari
(B) Periyar E.V. Ramasamy
(C) S. Satyamurti
(D) K. Kamaraj
(E) Answer not known

38. Match the following elements of women's mobilisation with their corresponding context in Tamil Nadu:
List I: (Elements of Mobilisation)
P. Satyagraha camps
Q. Underground literature
R. Picketing
S. Devadasi abolition
List II: (Historical Context)
I. Social reform through legislative action
II. Training and organisation for Congress women
III. Secret presses during Quit India 1942
IV. Non-violent resistance against foreign cloth and liquor
(A) P-III, Q-II, R-I, S-IV
(B) P-II, Q-IV, R-III, S-I
(C) P-II, Q-III, R-IV, S-I
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

39. Arrange the following forms of women's participation in the Tamil Nadu freedom struggle from the earliest historical occurrence to the most recent:
1. Formulation of underground communication networks
2. Military resistance using guerrilla tactics
3. Participation in coastal salt-making marches
4. Election to the Constituent Assembly
(A) 2, 3, 1, 4
(B) 3, 2, 4, 1
(C) 2, 1, 3, 4
(D) 4, 2, 3, 1
(E) Answer not known

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40. The mobilisation of young women in institutions like Queen Mary's College underscores which conceptual aspect of the Tamil Nadu freedom movement?
(A) Role of educational spaces as breeding grounds for nationalist political activism.
(B) The effectiveness of British educational policies in breeding loyalist subjects for the Crown.
(C) The complete and total apathy of the educated elite towards rural freedom fighter struggles.
(D) The restriction of political activity exclusively to the domain of uneducated rural women.
(E) Answer not known

41. Which of the following is NOT considered a defining characteristic of 19th-century women reformers acting as precursors to the 20th-century freedom struggle in Tamil Nadu?
(A) Promoting modern educational opportunities for women across the Madras region
(B) Leading armed mutinies against East India Company cantonments
(C) Championing various social reforms against regressive cultural practices and laws
(D) Fostering early stages of political consciousness among the women of the state
(E) Answer not known

42. Which of the following pairs is incorrectly matched regarding the contributions of Tamil Nadu women?
(A) Muthulakshmi Reddy - First woman legislator in British India

(B) Ammu Swaminathan - Opposed the formation of the Constituent Assembly
(C) T.S. Soundaram - Promoted the women's khadi movement
(D) Kuyili - Commander in Velu Nachiyar's army
(E) Answer not known

43. Why is recognizing the contribution of women freedom fighters considered crucial for fully understanding Tamil Nadu's freedom movement?
(A) Reveals the movement was a comprehensive socio-political awakening across gender, caste, and class.
(B) Proves that women constituted the entirety of the local and regional legislative councils.
(C) Proves that the British colonial administration voluntarily granted freedom due to women's petitions.
(D) Shows that the freedom struggle in Tamil Nadu was completely isolated from movements in the rest of India.
(E) Answer not known

44. Read the following statements about Udaiyaal and answer the question:
I. She was a young woman associated with the Panchalankurichi resistance.
II. Her extraordinary sacrifice led Velu Nachiyar to name her women's army the 'Udaiyaal Padai'.
III. She successfully negotiated a peace treaty between Kattabomman and the British.
Which of the above statement(s) is/are correct?
(A) I and II
(B) III only
(C) I and III
(D) II only
(E) Answer not known

45. Identify the correct statement regarding the post-independence recognition of women freedom fighters in Tamil Nadu.
(A) Their contributions have been completely forgotten without any formal acknowledgement.
(B) Only women from royal lineages have been legally recognized as freedom fighters in the state.
(C) The historiography explicitly banned the mention of women in official government records after 1947.
(D) Recognition has gradually materialized through state awards, the erection of statues, and acknowledgement of their sacrifices.
(E) Answer not known

46. Identify the incorrect statement regarding the early resistance of women in Tamil Nadu.
(A) Velu Nachiyar's struggle involved advanced guerrilla tactics and the deployment of a specialised women's army.
(B) Women played vital supporting roles, including gathering intelligence during the Polygar resistance.
(C) Women's resistance in Tamil Nadu strictly began only after the arrival of Mahatma Gandhi in 1915.
(D) Kuyili's self-immolation significantly aided in the successful reconquest of Sivaganga.
(E) Answer not known

47. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The legacy of women's participation in the Tamil Nadu freedom struggle seamlessly transitioned into post-independence political leadership.
Reason (R): None of the women who fought in the freedom struggle were ever elected to political office in independent India.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

48. During the Vedaranyam March, which significant action characterised the participation of women volunteers?
(A) Organizing the violent occupation of all British salt production factories
(B) Systematically fleeing the coastal regions to avoid any police confrontation
(C) Formally petitioning the British crown for a special royal pardon for protesters
(D) Participating in salt making and accepting

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60. Match the distinct activities of women to the specific phase of the freedom struggle in Tamil Nadu:
List I: (Activities of Women)
P. Salt boiling at the coast
Q. Operating secret presses
R. Guerrilla warfare
S. Picketing toddy shops
List II: (Phases of Freedom Struggle)
I. Early resistance (18th Century)
II. Civil Disobedience Movement (1930s)
III. Quit India Movement (1942)
IV. Non-Cooperation/Khadi Movement contexts
(A) P-III, Q-II, R-IV, S-I
(B) P-II, Q-IV, R-I, S-III
(C) P-II, Q-III, R-I, S-IV
(D) P-I, Q-III, R-II, S-IV
(E) Answer not known

61. Arrange the following landmark events involving women in the Tamil Nadu political landscape chronologically:
1. Muthulakshmi Reddy campaigns for the abolition of the Devadasi system
2. Kuyili acts as a human bomb to destroy the British armory
3. Ammu Swaminathan serves in the Constituent Assembly
4. Women participate in the Vedaranyam Salt Satyagraha
(A) 2, 1, 4, 3
(B) 2, 4, 1, 3
(C) 1, 2, 4, 3
(D) 2, 1, 3, 4
(E) Answer not known

62. The military strategy employed by Velu Nachiyar's women's army (Udaiyaal Padai) is best characterised by the heavy utilisation of:
(A) Naval blockades and deep-sea combat
(B) Large-scale aerial bombardments
(C) Guerrilla tactics and intelligence gathering
(D) Trench warfare mimicking European conflicts
(E) Answer not known

63. Which of the following pairs correctly matches the woman freedom fighter with the specific element of her political legacy?
(A) Ammu Swaminathan — Formulating the Indian Penal Code for the British administration
(B) Ahalya Rangarajan — Leadership via Civil Disobedience and imprisonment
(C) T.S. Soundaram — Founding the first official Desabhaktan women's organisation in Madras
(D) Udaiyaal — Becoming the first woman legislator elected to the British India council
(E) Answer not known

64. Which of the following activities was NOT commonly undertaken by Tamil women during the Salt Satyagraha of 1930?
(A) Participating in long coastal marches
(B) Boiling sea water to make illegal salt
(C) Willingly accepting arrest and police brutality
(D) Engaging in the violent sabotage of railway lines
(E) Answer not known

65. Read the following statements about Women's Satyagraha camps in Tamil Nadu and answer the question:
I. They served as vital centres for the organisation of the Congress women's wing.
II. They provided ideological and practical training for women participating in non-violent protests.
III. They functioned primarily as clandestine bomb-making factories.
Which of the above statement(s) is/are correct?
(A) I and II
(B) III only
(C) I and III
(D) II only
(E) Answer not known

66. What is the most appropriate reason why the contributions of Dalit and tribal women were historically neglected in the early historiography of the Tamil Nadu freedom struggle?
(A) They completely and voluntarily abstained from any form of resistance against the British rulers.
(B) British censors specifically ordered the total erasure of only Dalit women's names from historical records.
(C) Early historiography was shaped by nationalist and elite perspectives that

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British pardons to stop the prosecution.
(B) Smuggling them out of India via naval ships to seek refuge in foreign territories.
(C) Providing shelter, food, and intelligence to evade the colonial police.
(D) Appointing them to permanent and senior positions within the Madras Legislative Council.
(E) Answer not known

55. Read the following statements regarding the contemporary relevance of women freedom fighters from Tamil Nadu and answer the question:
I. Their struggles offer crucial lessons in resilience and political leadership for current women leaders.
II. Their ability to intertwine social reform with political freedom provides a template for holistic development.
III. Their historical marginalization serves as a reminder of the need for inclusive representation in modern politics.
IV. Their legacies are increasingly recognized through educational curricula to build awareness among the youth.
V. Their ideologies promote the idea that true political freedom can be achieved without corresponding social liberation.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, III, IV and V
(D) I, II and V
(E) Answer not known

56. The overlapping ideologies between the Self-Respect Movement and the women freedom fighters in Tamil Nadu illustrate the concept that:
(A) National liberation was seen as intertwined with dismantling caste and gender hierarchies.
(B) Nationalism in the region was fundamentally and ideologically opposed to internal societal reforms.
(C) The political consciousness of women was strictly limited to elite and orthodox Brahminical domains.
(D) Regional movements had no significant impact or influence on the broader Indian independence struggle.
(E) Answer not known

57. Identify the incorrect statement regarding the influence of Subramania Bharati on women's participation.
(A) His fiery poetry directly stimulated political awakening among Tamil women.
(B) His works advocated that women's societal roles should be strictly restricted to the domestic sphere.
(C) He championed women's liberation as a necessary prerequisite for India's independence.
(D) The imagery of 'Shakti' in his poems was used to invoke the immense potential and power of women.
(E) Answer not known

58. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The women's freedom struggle in Tamil Nadu possesses unique characteristics when compared to those in Bengal and Maharashtra.
Reason (R): In Tamil Nadu, the women's political mobilisation was deeply and explicitly interconnected with mass anti-caste and social reform movements.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

59. Which powerful regional ruler did Velu Nachiyar successfully forge a military alliance with to facilitate her reconquest of Sivaganga from the Nawab of Arcot and the British?
(A) Hyder Ali
(B) Tipu Sultan
(C) Marudu Pandiyar
(D) Kerala Varma Pazhassi Raja
(E) Answer not known

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12. In the context of the Tamil Nadu freedom struggle, what was the primary purpose of the "Desabhaktan women's organisations"?
(A) To provide underground military training to subvert the British colonial government using force.
(B) To strictly regulate the domestic and agricultural duties performed by women in rural areas.
(C) To mobilise Congress women and provide political training for national movements.
(D) To serve as a specialized and exclusive advisory board for the British Madras Legislative Council.
(E) Answer not known

13. Read the following statements regarding Dr. Muthulakshmi Reddy and answer the question:
I. She was the first woman legislator in British India.
II. She led the legislative campaign for the abolition of the devadasi system.
III. She utilized her position in the Madras Legislative Council to champion women's rights.
IV. She was the primary leader of the underground secret press in 1942.
V. She acts as a prime example of the inseparable connection between social reform and the freedom struggle.
Which of the above statements are correct?
(A) I, II, III and V
(B) II, III and IV
(C) I, III, IV and V
(D) I, II and IV
(E) Answer not known

14. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): In Tamil Nadu, the women's freedom struggle was inseparably connected to parallel social reform movements.
Reason (R): The Self-Respect Movement discouraged women's liberation and actively suppressed women's political awareness.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

15. Identify the incorrect statement regarding the participation of early women resistance fighters in Tamil Nadu.
(A) Velu Nachiyar serves as a founding inspiration and model for early women's resistance.
(B) Women in the Polygar resistance formally signed treaties with the British to surrender their territories.
(C) Udaiyaal was a young woman historically connected to Kattabomman and the Panchalankurichi resistance.
(D) Kuyili was Velu Nachiyar's trusted commander who led a successful women's army.
(E) Answer not known

16. Match the following events/movements with women's specific modes of participation in Tamil Nadu:
List I: (Events/Movements)
P. Quit India 1942
Q. Salt Satyagraha 1930
R. Khadi Movement
S. Polygar Resistance
List II: (Modes of Participation)
I. Coastal marches and voluntary acceptance of arrests
II. Spinning, weaving, and non-violent economic resistance
III. Providing supporting roles, intelligence, and local resistance
IV. Nursing, establishing secret communications, and hiding fighters
(A) P-I, Q-IV, R-III, S-II
(B) P-IV, Q-II, R-I, S-III
(C) P-III, Q-I, R-IV, S-II
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

17. Who among the following Tamil Nadu women is noted for her participation in the Civil Disobedience Movement, enduring arrest, imprisonment, and demonstrating significant women's leadership?
(A) Ahalya Rangarajan
(B) Udaiyaal

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overlooked subaltern narratives.
(D) They exclusively supported the colonial administration due to protective socio-economic legislations offered to them.
(E) Answer not known

67. The Tamil Nadu Women's Conference played a significant historical role by functioning as:
(A) Political organisation connected with Congress to mobilise women across the state.
(B) An apolitical gathering designed solely for the purpose of participating in literary discussions.
(C) A radical separatist group advocating for the creation of an independent state for women only.
(D) An economic council established by the East India Company to manage trade and agriculture.
(E) Answer not known

68. Identify the correct statement regarding women teachers and students in the Tamil Nadu freedom movement.
(A) They were heavily and systematically discouraged from all political participation by the nationalist leaders.
(B) Their participation was strictly limited to writing various anonymous letters to the British officials.
(C) They focused exclusively on acquiring British scholarships and completely ignored the freedom struggle.
(D) Critical role in youth mobilisation, transforming schools and colleges into hubs of activity.
(E) Answer not known

69. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The picketing of liquor shops by women in Tamil Nadu was primarily an economic strategy to bankrupt the colonial government.
Reason (R): It was strongly driven by the social reform connection, aiming to address the domestic violence and economic ruin caused by alcoholism in families.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is false but R is true.
(D) A is true but R is false.
(E) Answer not known

70. Match the following aspects of women's historical study with their corresponding themes in the Tamil Nadu context:
List I: (Aspects of Historical Study)
P. Overcoming Historical Neglect
Q. Contemporary Relevance
R. Historiography Comparison
S. Unsung Contributions
List II: (Corresponding Themes)
I. Contrasting Tamil Nadu's reformist nature with Bengal and Maharashtra
II. Acknowledging anonymous village-level women's roles
III. Drawing leadership lessons for current female politicians
IV. Highlighting the shift from nationalist to subaltern narratives
(A) P-III, Q-I, R-IV, S-II
(B) P-II, Q-IV, R-I, S-III
(C) P-IV, Q-III, R-I, S-II
(D) P-IV, Q-II, R-III, S-I
(E) Answer not known

71. Read the following statements regarding the participation of rural women in the Tamil Nadu freedom struggle and answer the question:
I. They demonstrated high levels of anti-colonial awareness despite a lack of formal education.
II. Their resistance primarily took the form of village-level protests and agrarian non-cooperation.
III. They formed the core leadership of the Madras Legislative Council during the 1920s.
IV. Their immense contributions are predominantly recovered through the methodology of oral history.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) II, III and IV
(C) I and III
(D) I, II and III

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Nadu. She demonstrated significant leadership by organizing protests and willingly facing the consequences of her actions. Her arrest and subsequent imprisonment highlight the commitment of women who stepped into public roles to challenge British authority. Her life serves as an example of the active involvement of women.

18. (C) Queen Mary's College and Women's Christian College
Educational institutions in Madras became significant hubs for nationalist activity among young women. Students from Queen Mary's College and Women's Christian College were particularly active in organizing protests and demonstrations. These colleges provided a space for women to discuss political ideologies and coordinate their efforts in support of the freedom struggle, marking a shift toward youth-led participation in urban areas.

19. (A) Consciousness regarding both social liberation and anti-colonial political awareness.
The convergence of the Self-Respect Movement and the nationalist struggle in Tamil Nadu was pivotal for women. This overlap fostered a dual consciousness, addressing both the need for social liberation and the goal of anti-colonial independence. It empowered women to challenge internal societal hierarchies while simultaneously fighting for political freedom, thereby broadening the scope of the regional movement for equality.

20. (D) Dalit women - Dominant representation and over-recognition in early nationalist historiography
Historically, Dalit women made significant contributions to the freedom struggle, yet their roles were often marginalized or ignored in early nationalist accounts. Unlike the prominent coverage given to elite leaders, Dalit women did not receive dominant representation or over-recognition in early historiography. Their stories have only recently begun to be documented more thoroughly through the lens of subaltern and feminist history.

21. (B) Carrying out violent assassinations of British textile merchants
The Khadi movement and subsequent boycotts in Tamil Nadu were characterized by non-violent socio-economic resistance. Women actively promoted the spinning of indigenous cloth and organized picketing of shops selling foreign goods or liquor. These activities were intended to weaken the British economy through peaceful means. Violent assassinations were not a typical or sanctioned method used by women during these movements.

22. (C) Captures anonymous village-level women's roles overlooked by official records.
Oral history is a crucial methodology for documenting the contributions of those whose actions were not recorded in official colonial archives. It is particularly effective at capturing the roles of anonymous village-level women who participated in the freedom struggle. By recording personal narratives and local traditions, historians can reconstruct a more inclusive and accurate picture of grassroots resistance across the region.

23. (B) III only
T.S. Soundaram was a dedicated Gandhian who played a significant role in the Tamil Nadu women's movement. Her contributions included promoting the use of khadi, participating in satyagraha, and engaging in extensive social work for the underprivileged. She was a strong supporter of the nationalist cause and did not align with British loyalists or oppose the women's wing of Congress.

24. (A) It was established by the British colonial administration to monitor women's activities.
The Tamil Nadu Women's Conference was a critical platform for the political organization and mobilization of women in the region. It maintained a strong connection with the Indian National Congress and was instrumental in rallying women for various mass agitations. Contrary to being established by the British colonial administration for monitoring, it was an indigenous movement created to empower women politically.

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Q. Dr. Muthulakshmi Reddy
R. Rukmini Lakshmipathi
S. T.S. Soundaram

List II: (Methods of Resistance)

I. Constructive social work and Gandhian Khadi promotion
II. Military sacrifice and guerrilla combat
III. Legislative action and constitutional social reform
IV. Mass civil disobedience and accepting penal action

(A) P-III, Q-II, R-I, S-IV
(B) P-II, Q-IV, R-III, S-I
(C) P-II, Q-III, R-IV, S-I
(D) P-IV, Q-III, R-II, S-I
(E) Answer not known

79. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.

Assertion (A): The methodology of oral history is increasingly critical in researching the role of women in the Tamil Nadu freedom struggle.

Reason (R): Official British colonial records exhaustively and accurately documented the names and contributions of all tribal and rural women resistors.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

80. Which of the following pairs regarding women's educational institutions and youth mobilisation in Tamil Nadu is correctly matched?

(A) Madras Medical College - Site of the first armed women's rebellion
(B) Women's Christian College - Founded by the British exclusively to train anti-nationalists
(C) Presidency College - The only college that banned male students from protesting
(D) Queen Mary's College - Hub of women students participating in the freedom movement
(E) Answer not known

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subaltern representation to raise awareness about the diverse roles of women.

33. (A) Udaiyaal
Udaiyaal is remembered for her connection to the resistance led by Veerapandiya Kattabomman in Panchalankurichi. Her sacrifice during the struggle against the British made her a legendary figure in Tamil history. In honor of her bravery, Velu Nachiyar later named her women's army the 'Udaiyaal Padai'. Her story continues to serve as an inspiration for regional pride and resistance.

34. (A) I, II, III and IV
In the 1942 Quit India Movement, women in Tamil Nadu performed essential roles by distributing nationalist literature and operating secret printing presses. They also provided shelter and food to freedom fighters who were hiding from the police. Additionally, they maintained secret communication networks to coordinate activities. They did not withdraw from nursing; rather, they continued providing medical assistance to those injured.

35. (A) Deep connection between anti-colonial struggle and regional social reform movements.
The women's freedom struggle in Tamil Nadu is uniquely characterized by its deep connection to regional social reform movements. Unlike other regions where the focus might have been more purely political, Tamil women fought for national independence while simultaneously addressing internal issues like the devadasi system and caste hierarchies. This dual approach ensured that social liberation remained central to the struggle.

36. (B) Both A and R are true but R is not the correct explanation of A.
The representation of women freedom fighters in Tamil Nadu's school curriculum has indeed evolved as a recent phenomenon. This change reflects a broader historiographical shift towards including diverse voices. While it is true that early historical accounts often focused on elite male leaders and overlooked the contributions of marginalized women, this fact alone does not fully explain the timing.

37. (B) Periyar E.V. Ramasamy
Periyar E.V. Ramasamy was the primary champion of political awareness among women during the Self-Respect Movement. He strongly advocated for women's liberation, arguing that true social progress was impossible without gender equality. His movement encouraged women to participate in public life, challenge patriarchal norms, and join the broader struggle for social and political rights, creating a legacy of empowerment.

38. (C) P-II, Q-III, R-IV, S-I
Satyagraha camps provided training for Congress women. The production of underground literature involved secret presses during the 1942 Quit India Movement. Picketing served as a non-violent method of resistance against foreign cloth and liquor shops. Finally, the abolition of the devadasi system was achieved through legislative action. Each of these elements played a specific role in the multifaceted struggle for freedom.

39. (A) 2, 3, 1, 4
Military resistance using guerrilla tactics, led by figures like Velu Nachiyar, occurred in the late eighteenth century. Participation in coastal salt-making marches took place during the 1930s. The formulation of underground communication networks was a key feature of the 1942 Quit India Movement. Finally, the election of women to the Constituent Assembly occurred during the late 1940s as independence neared.

40. (A) Role of educational spaces as breeding grounds for nationalist political activism.
The mobilization of students at Queen Mary's College highlights the importance of educational institutions as centers for political activism. These spaces allowed young women to engage with nationalist ideas and organize collective actions against colonial rule. The involvement of the educated elite in urban centers demonstrates how schools and colleges were transformed into breeding grounds for the next generation of leadership.

41. (B) Leading armed mutinies against East India Company cantonments
Nineteenth-century women reformers in Tamil Nadu focused on social and educational advancement. They championed modern education for women and fought against regressive cultural practices, thereby fostering an early sense of political consciousness. While these social reforms laid the groundwork for

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9. (B) A Palghat-born, Madras leader and member of the Constituent Assembly.
Ammu Swaminathan was a prominent political leader born in Palghat who became a significant figure in the Madras Presidency. She is best known for her role as a member of the Constituent Assembly, where she contributed to the drafting of the Indian Constitution. Her political career was defined by her commitment to nationalism and the promotion of women's rights.

10. (B) It focuses on unsung contributions of village-level, tribal, and Dalit women.
Subaltern historiography emphasizes the roles of marginalized groups who are often overlooked in traditional historical narratives. In the context of Tamil Nadu, this approach focuses on documenting the contributions of village-level, tribal, and Dalit women. It seeks to uncover the grassroots resistance that occurred outside the influence of elite leadership or formal legislative channels, often utilizing oral histories.

11. (B) 19th-century social reform precursors → Political awareness via literature → Participation in mass Satyagraha → Entry into post-independence leadership
Women's political mobilization in Tamil Nadu began with nineteenth-century social reforms which served as essential precursors. This was followed by increased political awareness fostered through nationalist literature and poetry. Subsequently, women participated in mass movements like the salt satyagraha. These stages eventually led to their entry into leadership roles within the political structures of independent India following the struggle.

12. (C) To mobilise Congress women and provide political training for national movements.
Desabhaktan women's organizations were established to provide a platform for organizing female supporters of the nationalist cause. Their primary purpose was to mobilize women for Congress-led initiatives and offer political training for national movements. These groups were instrumental in preparing women for active participation in protests, such as picketing and marches, while fostering a sense of collective political identity.

13. (A) I, II, III and V
Dr. Muthulakshmi Reddy made history as the first woman legislator in British India. She effectively used her legislative position to champion women's rights and lead the campaign for the abolition of the devadasi system. Her work exemplifies the close link between social reform and the freedom struggle. However, she was not primarily known for leading underground secret presses in 1942.

14. (C) A is true but R is false.
In Tamil Nadu, the struggle for national independence was deeply intertwined with social reform movements. These movements aimed to dismantle oppressive structures such as caste and patriarchy alongside colonial rule. Contrary to being a discouraging force, the Self-Respect Movement actively promoted women's political awareness and liberation. It challenged traditional gender roles, providing a strong ideological foundation for women's participation in nationalism.

15. (B) Women in the Polygar resistance formally signed treaties with the British to surrender their territories.
Early resistance in Tamil Nadu featured prominent women who utilized military force and guerrilla tactics rather than formal treaties. Velu Nachiyar and her commanders, like Kuyili, led fierce battles against British forces to reclaim territory. While Udaiyaal is linked to the resistance against colonial expansion, there is no historical evidence that women in the polygar resistance signed formal treaties to surrender.

16. (D) P-IV, Q-I, R-II, S-III
During the 1942 Quit India Movement, women managed nursing and secret communication networks. The 1930 Salt Satyagraha involved coastal marches and arrests. The Khadi movement focused on spinning and non-violent economic resistance through weaving. In the Polygar resistance, women provided vital support roles, including intelligence gathering. These varied methods reflect the evolving nature of women's engagement in the liberation struggle.

17. (A) Ahalya Rangarajan
Ahalya Rangarajan was a notable participant in the Civil Disobedience Movement in Tamil

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(E) Answer not known

72. Who among the following is commemorated for her extraordinary sacrifice as she infiltrated the British fort at Sivaganga, setting herself ablaze to destroy the enemy's ammunition dump?
(A) Kuyili
(B) Muthulakshmi Reddy
(C) Rukmini Lakshmipathi
(D) Ammu Swaminathan
(E) Answer not known

73. Which of the following pairs correctly aligns the nature of women's participation with the Quit India Movement of 1942 in Tamil Nadu?
(A) Overt legislative debates - Organising the Madras council
(B) Subversive underground activities - Distributing secret literature and hiding fighters
(C) Constitutional drafting - Leading the Constituent Assembly
(D) Open military confrontation - Leading regular army battalions
(E) Answer not known

74. Select the option that correctly sequences the socio-political evolution of women's picketing during the freedom struggle in Tamil Nadu.
(A) Picketing liquor shops → Armed rebellion → Boycotting elections → Joining the British army
(B) Embracing the Khadi movement → Spinning indigenous cloth → Boycotting foreign goods → Non-violent picketing of foreign cloth shops
(C) Non-violent picketing → Violent destruction of mills → Submission to British authorities → Banning of Khadi
(D) Underground press operation → Picketing liquor shops → Salt boiling → Guerrilla tactics
(E) Answer not known

75. Arrange the following women leaders in the chronological order of their primary historical prominence in Tamil Nadu:
1. Dr. Muthulakshmi Reddy
2. Velu Nachiyar
3. Ammu Swaminathan
4. Kuyili

(A) 2, 4, 1, 3
(B) 4, 2, 1, 3
(C) 2, 1, 4, 3
(D) 1, 2, 3, 4
(E) Answer not known

76. Read the following statements about the overall significance of women's contribution to the Tamil Nadu freedom movement and answer the question:
I. It demonstrated that political awakening traversed urban boundaries to reach rural and tribal women.
II. It proved that social reform and political liberation were historically treated as inseparable goals.
III. It highlighted a significant transition from early militant resistance to mass Gandhian satyagraha.
IV. It resulted in the immediate and total eradication of all patriarchal structures in post-independence Tamil Nadu.
V. It laid the foundational legacy for women's active participation in modern democratic politics.
Which of the above statements are correct?
(A) I, II, III and V
(B) II, III, IV and V
(C) I, III, IV and V
(D) I, II and IV
(E) Answer not known

77. Which of the following is NOT a method through which post-independence recognition has been afforded to women freedom fighters in Tamil Nadu?
(A) Conferring state and national awards to surviving veterans
(B) Erecting statues and memorials in historically significant locations
(C) Acknowledging their sacrifices in official government commemorations
(D) Ensuring their deliberate exclusion from state educational curricula to avoid controversies
(E) Answer not known

78. Match the following women with the primary method/arena of their resistance in Tamil Nadu:
List I: (Women Resistors)
P. Kuyili

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25. (A) Both A and R are true and R is the correct explanation of A.
Subramania Bharati's revolutionary poetry served as a powerful catalyst for the political awakening of women in Tamil Nadu. His concepts of the 'Pudhumai Penn' and 'Shakti' presented a new vision of womanhood that was both socially liberated and nationally conscious. By framing women's empowerment as essential to achieving freedom, his work inspired many to join the struggle against colonial rule.

26. (B) They faced harsh conditions but demonstrated remarkable courage, which strengthened the movement's resolve.
During the freedom struggle, women who were arrested for their political activities faced harsh conditions within Tamil Nadu's jails. Despite these difficulties, they demonstrated exceptional resilience and courage. Their steadfastness in prison became a source of inspiration for the movement, strengthening the collective resolve of protesters and highlighting the personal sacrifices made by women in pursuit of national independence.

27. (A) P-III, Q-I, R-IV, S-II
Nationalist historiography emphasizes the broad anti-colonial movement and its prominent leaders. Feminist historiography focuses on the intersection of patriarchy and colonialism in women's resistance. Subaltern historiography highlights the contributions of marginalized, Dalit, and tribal women. Contemporary relevance involves drawing lessons from these historical figures for today's women leaders. Together, these approaches provide a comprehensive understanding of women's roles in history.

28. (C) Socio-economic resistance involving spinning, weaving, and boycotting foreign goods.
The Khadi Movement in Tamil Nadu was a form of socio-economic resistance that centered on the production and use of indigenous cloth. Women were at the forefront of this movement, engaging in spinning and weaving as a means of achieving economic self-reliance. This strategy was paired with the boycotting of foreign goods to challenge the economic foundations of British colonial rule.

29. (C) I, II and III
Tribal women in Tamil Nadu were active in anti-British efforts within forest communities, while Dalit women made significant contributions that early historians often neglected. Recovering the history of unsung rural women depends heavily on oral traditions. However, it is incorrect to say that mainstream nationalist historians immediately celebrated or heavily documented Dalit women's roles during the early twentieth century.

30. (C) They demonstrated significant political awareness and participated in mass movements at the village level.
Rural women in Tamil Nadu were highly active in the freedom struggle, demonstrating significant political awareness despite limited access to formal education. They participated in mass movements and organized village-level resistance against British policies. Their involvement was not restricted to urban legislative debates; rather, it formed the grassroots foundation of the nationalist movement across the rural landscapes of the state.

31. (B) Rukmini Lakshmipathi — Arrested in the Vedaranyam Salt Satyagraha
Rukmini Lakshmipathi was a pioneering leader in the Madras Presidency who actively participated in the Salt Satyagraha. She gained historical prominence when she became the first woman to be arrested and pay a penalty for her role in the Vedaranyam march. This act of defiance exemplified the leadership of women who were willing to face legal consequences for their activism.

32. (A) Complete historical neglect → Marginal mention in nationalist chapters → Specific inclusion of female regional icons → Comprehensive subaltern representation to raise awareness
The inclusion of women freedom fighters in the Tamil Nadu school curriculum followed a gradual evolution. Initially, their contributions faced complete historical neglect. Later, they were marginally mentioned in broader nationalist narratives. This was followed by the specific inclusion of regional female icons. Recently, the focus has shifted toward comprehensive

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tribal women. Although early records were often incomplete, this has not completely prevented modern research; instead, it has necessitated the use of diverse sources like oral histories and local archives.

51. (A) Empowered, educated, and fearless woman participating in social and national freedom.
Subramania Bharati's concept of the "Pudhumai Penn" describes an empowered, educated, and fearless woman. This "New Woman" was envisioned as someone who would actively participate in both social reform and the national struggle for freedom. Bharati's poetry aimed to break traditional chains of submission, encouraging women to realize their potential as equal partners in the building of a nation.

52. (D) Ammu Swaminathan - Palghat born, Madras based political leader
Ammu Swaminathan was a prominent political figure born in Palghat who became a key leader based in Madras. She is well-known for her role in the Constituent Assembly and her involvement with the Indian National Congress. This correctly identifies her socio-political background, unlike the other pairings which incorrectly attribute roles or origins to other figures like Velu Nachiyar or Kuyili.

53. (A) Entry into Madras Legislative Council → Campaigning for women's rights → Introduction of Devadasi abolition bill → Successful legislative reform
Dr. Muthulakshmi Reddy's path to reform began with her entry into the Madras Legislative Council in 1926. Once in office, she used her platform to campaign for women's rights and education. This led to her introducing the landmark bill for the abolition of the devadasi system. Her persistent efforts eventually resulted in successful legislative reform, fundamentally changing the social landscape.

54. (C) Providing shelter, food, and intelligence to evade the colonial police.
During the Quit India Movement, women provided critical logistical support to freedom fighters who were operating underground. They offered safe shelter and food to those evading the British police. Furthermore, women gathered and shared intelligence to help activists avoid capture. These actions were essential for maintaining the continuity of the resistance when most of the formal leadership had been arrested.

55. (A) I, II, III and IV
The lives of women freedom fighters offer important lessons in resilience and leadership for today's politicians. Their focus on intertwining social reform with political freedom provides a model for holistic development. Their past marginalization highlights the need for inclusive representation now. Increasingly, educational curricula include their legacies to inspire the youth. They believed that political and social freedoms are inseparable.

56. (A) National liberation was seen as intertwined with dismantling caste and gender hierarchies.
In Tamil Nadu, the overlap between the Self-Respect Movement and nationalism illustrated that national liberation was inextricably linked to social equality. Leaders and participants recognized that for India to be truly free, internal hierarchies based on caste and gender had to be dismantled. This holistic approach ensured that the struggle for independence also addressed the fundamental rights of marginalized groups.

57. (B) His works advocated that women's societal roles should be strictly restricted to the domestic sphere.
Subramania Bharati was a visionary who believed that women's liberation was a prerequisite for national independence. His poetry used the imagery of 'Shakti' to highlight the power of women and stimulated their political awakening. He did not advocate for restricting women to the domestic sphere; instead, he championed their education and active participation in the social and political life.

58. (B) Both A and R are true but R is not the correct explanation of A.
The women's freedom struggle in Tamil Nadu is distinct because of its strong integration with regional social reform and anti-caste movements. While women in other states also fought for independence, the Tamil context was deeply influenced by the ideological framework of social equality. Although both statements are true, the reason provided explains why it was unique but doesn't exclusively differentiate it.

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future activism, these women did not typically lead armed mutinies against the East India Company, which was a different form.

42. (B) Ammu Swaminathan - Opposed the formation of the Constituent Assembly
Ammu Swaminathan was a dedicated nationalist who served as a member of the Constituent Assembly. She did not oppose its formation; rather, she actively participated in the process of drafting the Indian Constitution. Her political career was characterized by her support for the Indian National Congress and her commitment to building a new, independent legal framework for the nation.

43. (A) Reveals the movement was a comprehensive socio-political awakening across gender, caste, and class.
Recognizing the contributions of women is essential because it reveals the comprehensive nature of Tamil Nadu's freedom movement. It shows that the struggle was not limited to a specific group but was a broad socio-political awakening that crossed gender, caste, and class boundaries. Understanding women's roles provides a more complete picture of how the movement mobilized the entire population.

44. (A) I and II
Udaiyaal is a historical figure associated with the resistance in Panchalankurichi. Her sacrifice was so profound that Velu Nachiyar honored her by naming the women's military unit the 'Udaiyaal Padai'. However, she is not historically recorded as having negotiated a peace treaty between Kattabomman and the British. Her legacy remains rooted in her courage and contribution to the anti-colonial struggle.

45. (D) Recognition has gradually materialized through state awards, the erection of statues, and acknowledgement of their sacrifices.
Since independence, the government of Tamil Nadu has taken steps to formally recognize the sacrifices made by women freedom fighters. This recognition has manifested through the conferment of state awards, the installation of statues in public places, and the inclusion of their histories in textbooks. These efforts ensure that their contributions to the nation's independence are remembered and celebrated.

46. (C) Women's resistance in Tamil Nadu strictly began only after the arrival of Mahatma Gandhi in 1915.
Women's resistance in Tamil Nadu has deep historical roots that predate the arrival of Mahatma Gandhi. Figures like Velu Nachiyar led advanced military campaigns and utilized specialized women's units in the late eighteenth century. Therefore, it is incorrect to suggest that women's resistance strictly began only after 1915. Early fighters like Kuyili played a decisive role in regional battles against the British.

47. (C) A is true but R is false.
The legacy of women's involvement in the freedom struggle successfully transitioned into the political leadership of independent India. Many women who were active in the nationalist movement went on to hold important political offices and participate in democratic governance. The assertion that none were ever elected is false, as several women freedom fighters served in legislative bodies and other leadership roles.

48. (D) Participating in salt making and accepting subsequent arrests
During the Vedaranyam Salt Satyagraha, women volunteers actively participated in the process of making salt in defiance of British laws. They joined the coastal marches and were prepared to face the legal consequences of their actions. Many women were arrested and imprisoned, demonstrating their willingness to endure physical and legal hardships to support the cause of national independence.

49. (A) P-I, Q-IV, R-III, S-II
The concept of Shakti was a central theme in Subramania Bharati's poetry. The devadasi system was a major target for legislative reform led by women. Oral history serves as a vital methodology for uncovering the roles of unsung women. Picketing was used as a non-violent tool for both social and economic resistance against colonial policies and domestic social issues.

50. (B) I, II and III
Nationalist historiography originally focused on elite leaders, while feminist historiography examines the intersection of patriarchy and colonialism. Subaltern studies have brought attention to the neglected roles of Dalit and

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1. (A) Dr. Muthulakshmi Reddy
Dr. Muthulakshmi Reddy became the first woman legislator in British India when she was nominated to the Madras Legislative Council in 1926. She utilized her position to advocate for significant social reforms, particularly focusing on women's rights and education. Her landmark achievement was the introduction of legislation to abolish the oppressive devadasi system in the region.

2. (A) I and II
Velu Nachiyar ruled Sivaganga and is celebrated for her military resistance against British forces. After her husband's death in battle, she sought refuge and successfully built a strategic alliance with Hyder Ali of Mysore. She did not use non-violent satyagraha; instead, she employed guerrilla warfare and a dedicated women's army to reclaim her kingdom from colonial rule.

3. (A) P-III, Q-I, R-IV, S-II
Kuyili sacrificed herself as a human bomb to destroy a British armory. Ammu Swaminathan contributed to drafting India's future as a member of the Constituent Assembly. T.S. Soundaram dedicated her efforts to the khadi movement and social welfare. Rukmini Lakshmipathi was a pioneering leader who was the first woman to pay a penalty during the salt satyagraha.

4. (B) 2, 3, 4, 1
Velu Nachiyar's military resistance occurred in the late eighteenth century. Dr. Muthulakshmi Reddy entered the Madras Legislative Council for social reform in the late 1920s. Women participated in the Vedaranyam Salt March during the 1930s Civil Disobedience Movement. Finally, women engaged in underground networking and secret communications during the Quit India Movement, which took place in 1942.

5. (A) Both A and R are true and R is the correct explanation of A.
Kuyili is celebrated as a legendary figure in the anti-colonial struggle of Sivaganga. During Velu Nachiyar's campaign to reclaim her kingdom, Kuyili performed a sacrificial act by drenching herself in oil and setting herself ablaze. She then leaped into the British ammunition storehouse, successfully destroying their weaponry and facilitating a crucial military victory for the queen's forces.

6. (C) Udaiyaal — Resistance in the Panchalankurichi region
Udaiyaal is a significant figure in Tamil resistance history, often associated with the regional struggles against British authority in Panchalankurichi. While Muthulakshmi Reddy led the devadasi abolition, and the Self-Respect Movement was founded by Periyar, Udaiyaal's name remains linked to the fierce local opposition against colonial rule. Her legacy is honored through the naming of women's military units.

7. (D) Operating secret presses and distributing underground literature
During the Quit India Movement, women in Tamil Nadu shifted towards more clandestine forms of resistance. They played a vital role in operating secret printing presses to produce nationalist literature. By distributing these underground pamphlets, they maintained the momentum of the struggle despite strict British censorship. They also managed communication networks and provided refuge for leaders evading colonial authorities.

8. (A) I, II and IV
Women in Tamil Nadu were deeply involved in the Civil Disobedience Movement through coastal marches to challenge salt laws. Congress wings established satyagraha camps to train female volunteers in political strategy. Furthermore, women led the non-violent picketing of shops selling foreign cloth and liquor. While social organizations fought against untouchability, complete eradication was not achieved during this specific period.

59. (A) Hyder Ali
To reclaim her kingdom of Sivaganga, Velu Nachiyar forged a crucial military alliance with Hyder Ali, the ruler of Mysore. This partnership provided her with the necessary military support and resources to launch a successful campaign against the Nawab of Arcot and British forces. Her strategic diplomacy was a key factor in her eventual victory and the restoration of her throne.

60. (C) P-II, Q-III, R-I, S-IV
Salt boiling was a central activity during the 1930s Civil Disobedience Movement. Operating secret presses characterized the 1942 Quit India Movement. Guerrilla warfare was employed during the early resistance of the eighteenth century. Picketing toddy shops occurred frequently during the Non-Cooperation and Khadi movements. These diverse methods reflect how women adapted their resistance to the specific goals of each phase.

61. (A) 2, 1, 4, 3
Kuyili's sacrifice as a human bomb occurred in the late 1700s. Dr. Muthulakshmi Reddy campaigned for the abolition of the devadasi system in the late 1920s. Women's participation in the Vedaranyam Salt Satyagraha took place in 1930. Finally, Ammu Swaminathan's service in the Constituent Assembly occurred in the late 1940s. This sequence follows the progression from early resistance to constitutional leadership.

62. (C) Guerrilla tactics and intelligence gathering
The Udaiyaal Padai, the women's army led by Velu Nachiyar, primarily utilized guerrilla tactics to combat the better-equipped British forces. This strategy involved hit-and-run attacks, ambushes, and extensive intelligence gathering. By leveraging their knowledge of the local terrain and operating in small, mobile units, they were able to disrupt colonial military operations and play a vital role in reconquering Sivaganga.

63. (B) Ahalya Rangarajan — Leadership via Civil Disobedience and imprisonment
Ahalya Rangarajan is remembered for her active leadership during the Civil Disobedience Movement in Tamil Nadu. She was among the many women who demonstrated their commitment through public protest and the acceptance of imprisonment. This pairing correctly identifies her contribution to the movement, distinguishing her from other figures who were involved in legislative reform, early military resistance, or later constitutional work.

64. (D) Engaging in the violent sabotage of railway lines
The 1930 Salt Satyagraha in Tamil Nadu was defined by non-violent civil disobedience. Women participated by marching to the coast, boiling seawater to produce salt illegally, and willingly accepting arrest. These acts were intended to demonstrate peaceful defiance of British law. The violent sabotage of railway lines was not a common or sanctioned method of participation for women during this movement.

65. (A) I and II
Women's Satyagraha camps were vital hubs for the organization of the Congress women's wing in Tamil Nadu. They provided a space where female volunteers could receive both ideological and practical training in the methods of non-violent protest. These camps were dedicated to peaceful resistance and mobilization; they did not function as clandestine factories for the manufacturing of explosives or weapons.

66. (C) Early historiography was shaped by nationalist and elite perspectives that overlooked subaltern narratives.
The historical neglect of Dalit and tribal women in early accounts is largely because the first histories of the freedom struggle were written from nationalist and elite perspectives. These narratives tended to prioritize the actions of prominent, middle-class leaders in urban centers. Consequently, the grassroots contributions of marginalized women in rural and tribal areas were often overlooked or unrecorded.

67. (A) Political organisation connected with Congress to mobilise women across the state.
The Tamil Nadu Women's Conference served as a significant political organization that worked closely with the Indian National Congress. Its primary function was to mobilize women across the state for the nationalist cause. By providing a platform for discussion and action, it helped transform individual awareness into collective participation, ensuring that women played a structured role in various mass agitations.

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language pride → Classical text publication
(E) Answer not known

28. Read the following features and identify the personality:
1. He arrived in Tamil Nadu as a missionary and settled in Tirunelveli.
2. He engaged in extensive social work for lower caste upliftment.
3. He authored pioneering work on Dravidian linguistics.
4. His thesis established a separate non-Aryan identity for Tamil.

(A) G.U. Pope
(B) Robert Caldwell
(C) Bartholomaeus Ziegenbalg
(D) U.V. Swaminatha Iyer
(E) Answer not known

29. Consider the following statements regarding Pandit Iyothee Thass and his association with Buddhism:
I. He is widely regarded as a pre-Ambedkar pioneer of the Buddhist revival in India.
II. He viewed Buddhism as an anti-caste path to achieve Dalit liberation.
III. He utilized his newspaper 'Tamilan' to promote Buddhist identity.
IV. He believed that Tamil Dalits were historically Buddhists before the Brahmin imposition.
V. He completely rejected Buddhism in his later years to support orthodox Hinduism.

Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, III, IV and V
(D) I, II, IV and V
(E) Answer not known

30. Arumuga Navalar's significant contributions to the Saiva Siddhanta renaissance included all of the following EXCEPT:
(A) Actively engaging in anti-Christian polemics to defend Shaivism
(B) Promoting the extensive use of Tamil printing for religious texts
(C) Leading an anti-caste Buddhist revival movement in Jaffna
(D) Recovering and publishing critical Shaivite literature
(E) Answer not known

31. Arrange the following key figures in chronological order based on the general timeline of their major social or literary activities in Tamil Nadu:
I. Bartholomaeus Ziegenbalg
II. Vaikunda Swamigal
III. Ramalinga Adigal (Vallalar)
IV. Iyothee Thass

Select the correct sequence from the options below:
(A) I, II, III, IV
(B) II, I, IV, III
(C) I, III, II, IV
(D) I, II, IV, III
(E) Answer not known

32. What is the key inference drawn from the historical connection between C. Iyothee Thass and B.R. Ambedkar?
(A) Both leaders firmly believed in reforming the orthodox caste system from within its rigid boundaries.
(B) Both leaders mutually established the London Mission Society to expand English education.
(C) Iyothee Thass served as a direct ideological inspiration for Ambedkar's path of Dalit liberation through Buddhism.
(D) Ambedkar heavily criticized Iyothee Thass's Brahmin imposition theory in his writings.
(E) Answer not known

33. Consider the following statements regarding the Upper Cloth Controversy:
I. It arose from the struggle of Nadar women asserting their right to cover their breasts.
II. It attracted significant colonial intervention to resolve the social conflict.
III. It ended with the complete marginalization of the Nadar community by missionaries.

Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I only
(D) III only
(E) Answer not known

34. The core teachings of Vaikunda Swamigal primarily centered around:

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although they did not immediately eradicate all patriarchal structures.

77. (D) Ensuring their deliberate exclusion from state educational curricula to avoid controversies
Post-independence, the government has used several methods to honor women freedom fighters, including conferring state awards and erecting memorials. Their sacrifices are acknowledged in official ceremonies and commemorations. Contrary to excluding them, there have been deliberate efforts to include their histories in state educational curricula to ensure that future generations are aware of their vital contributions to India's independence.

78. (C) P-II, Q-III, R-IV, S-I
Kuyili is known for her military sacrifice in guerrilla combat. Dr. Muthulakshmi Reddy focused on legislative action and social reform. Rukmini Lakshmipathi was a leader in mass civil disobedience who accepted penal action. T.S. Soundaram dedicated her life to constructive social work and promoting Gandhian Khadi. These figures represent the different arenas in which women resisted colonial rule.

79. (C) A is true but R is false.
Oral history is essential for researching women's roles because official British colonial records often failed to document the names and contributions of rural and tribal resistors. While the archives may capture prominent leaders, the stories of grassroots participants frequently survive only through personal narratives and local traditions. Thus, oral history provides a necessary corrective to the limitations of official documentation.

80. (D) Queen Mary's College - Hub of women students participating in the freedom movement
Queen Mary's College in Madras is historically recognized as a major hub for women students participating in the freedom movement. The institution served as a space where young women could organize protests, discuss nationalist ideologies, and actively engage in the struggle for independence. This involvement illustrates how educational settings fostered political awareness and leadership among the youth during the colonial era.

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14. Thiru Vi Ka (Thiruvarur Viswanatha Kalyanasundaram) is remembered for all of the following contributions EXCEPT:
(A) Pioneering Tamil journalism
(B) Organising the labour movement for workers' rights
(C) Leading the anti-Brahmin Justice Party as its first President
(D) Fostering national awakening with strong Congress connections
(E) Answer not known

15. Arrange the following developments in the correct logical sequence of their occurrence in the context of 19th-century Tamil Nadu:
I. Introduction of English education and the printing press
II. Rise of new awareness through colonial modernity
III. Formation of community-based caste associations for upward mobility
IV. Institutionalized campaigns for social rights and temple entry
Select the correct sequence from the options below:
(A) I, II, III, IV
(B) II, I, IV, III
(C) III, I, II, IV
(D) I, III, II, IV
(E) Answer not known

16. What is the most logical inference that can be drawn from the political use of Robert Caldwell's Dravidian theory in the late 19th and 20th centuries?
(A) It reinforced the supremacy of Sanskrit literature over existing Tamil heritage.
(B) It led to the immediate withdrawal of British administration from South India.
(C) It provided an ideological foundation for a distinct Dravidian identity.
(D) It unified all caste associations into a single, homogeneous religious group.
(E) Answer not known

17. Consider the following statements regarding G. Subramania Iyer and his work:
I. He was one of the key founders of the Hindu newspaper.
II. The newspaper advocated for radical, militant, and violent nationalism.
III. He played a significant role in shaping public opinion and advocating moderate reform.
Which of the above statement(s) is/are INCORRECT?
(A) I and III
(B) I and II
(C) II only
(D) III only
(E) Answer not known

18. Which pioneering educational institution is most notably associated with the expansion of women's education reform in early modern Madras?
(A) Presidency College
(B) Madras Christian College
(C) Loyola College
(D) Queen Mary's College
(E) Answer not known

19. Read the following assertion and reason and select the correct option:
Assertion (A): The temple entry movement in Tamil Nadu faced absolutely no resistance from orthodox sections of society.
Reason (R): Leaders like Kallukuzhi Muthu boldly asserted the rights of lower castes to access specific temples in Vellore.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

20. Namasivaya Mudaliar is prominently recognized for his educational contributions and social reform activities based primarily in:
(A) Tirunelveli
(B) Madurai
(C) Kanchipuram
(D) Coimbatore
(E) Answer not known

21. Match the following organizations in List I with their respective founders or associated figures in List II:
List I: (Organization/Institution)
P. Dravida Mahajana Sabha

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7. Identify the incorrectly matched pair regarding 19th-century social reformers and their associated regions or base of operations:
(A) Vaikunda Swamigal - Kanyakumari
(B) Kallukuzhi Muthu - Tirunelveli
(C) Iyothee Thass - Ootacamund
(D) Arumuga Navalar - Jaffna
(E) Answer not known

8. Which of the following statements is INCORRECT regarding the Ayya Vazhi movement?
(A) It was initiated by Vaikunda Swamigal in the early 19th century.
(B) It emphasized universal humanity and dignified worship for all.
(C) It heavily promoted the rigid observance of traditional caste hierarchies.
(D) Its followers revere the Ayyavazhi scripture as their primary religious text.
(E) Answer not known

9. Consider the following statements regarding Arumuga Navalar:
I. He hailed from Jaffna and contributed to Tamil printing.
II. He played a significant role in the Shaivism reform and religious revival.
III. He strictly opposed the publication of ancient Shaivite texts.
IV. He was known for his anti-Christian polemics.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) I and III
(D) II and IV
(E) Answer not known

10. Which of the following is the most appropriate description of U.V. Swaminatha Iyer's contribution to the Tamil literary revival?
(A) He recovered and published classical Sangam texts to foster Tamil pride.
(B) He authored new Christian Tamil literature to promote religious awareness.
(C) He founded the Dravida Mahajana Sabha to advocate for marginalized groups.
(D) He initiated the temple entry movement across all major Tamil districts.
(E) Answer not known

11. Select the correct chronological sequence of the following socio-cultural figures based on their early emergence and active periods in 19th-century Tamil Nadu:
(A) Vaikunda Swamigal → Ramalinga Swamigal (Vallalar) → Iyothee Thass → Thiru Vi Ka
(B) Ramalinga Swamigal (Vallalar) → Vaikunda Swamigal → Thiru Vi Ka → Iyothee Thass
(C) Iyothee Thass → Thiru Vi Ka → Vaikunda Swamigal → Ramalinga Swamigal (Vallalar)
(D) Vaikunda Swamigal → Iyothee Thass → Ramalinga Swamigal (Vallalar) → Thiru Vi Ka
(E) Answer not known

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12. Read the following features and identify the personality:
1. He was a Dalit intellectual and pioneer who launched his activism in Madras.
2. He founded the Dravida Mahajana Sabha to advocate for lower caste rights.
3. He published the newspaper 'Tamilan' to foster Dalit consciousness.
4. He proposed the Brahmin imposition theory to analyze the history of caste.
(A) Vaikunda Swamigal
(B) Pandit Iyothee Thass
(C) Arumuga Navalar
(D) H.A. Krishna Pillai
(E) Answer not known

13. Consider the following statements regarding Ramalinga Swamigal (Vallalar):
I. He preached universal compassion and transcended caste boundaries.
II. He fed the hungry without any caste distinction.
III. He established the Dharma Salai to institutionalize his social message.
IV. He advocated for the rigid enforcement of untouchability.
V. His teachings heavily emphasized human equality.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) I, II, III and V
(C) II, III and V
(D) I, IV and V
(E) Answer not known

all living beings.
II. He emphasized that feeding the hungry was the highest form of worship.
III. He believed in absolute human equality and transcended caste divisions.
IV. He advocated for violent resistance against the colonial administration.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) II, III and IV
(C) I and IV
(D) I, III and IV
(E) Answer not known

42. Which of the following is the most appropriate description of Robert Caldwell's Dravidian thesis?
(A) It established that Dravidian languages had a distinct, non-Aryan origin.
(B) It proved that the Tamil language was directly derived from classical Sanskrit.
(C) It argued that caste systems were biologically inherent to all Dravidian populations.
(D) It was an economic theory explaining the agricultural decline of the Madras Presidency.
(E) Answer not known

43. Select the correct order representing the general upliftment strategy of 19th-century caste associations like the Nadar Mahajana Sangam:
(A) Upward social mobility → Educational access → Traditional occupation → Missionary intervention
(B) Traditional occupation → Missionary intervention → Educational access → Upward social mobility
(C) Missionary intervention → Traditional occupation → Upward social mobility → Educational access
(D) Educational access → Upward social mobility → Missionary intervention → Traditional occupation
(E) Answer not known

44. Read the following features and identify the personality:
1. He is celebrated as the first Christian Tamil poet.
2. He extensively utilized literature as a tool for social and religious awareness.
3. His most renowned work is the 'Rakshanya Yatrikam'.
(A) The missionary G.U. Pope
(B) H.A. Krishna Pillai
(C) Dr. Robert Caldwell
(D) Arumuga Navalar
(E) Answer not known

45. Consider the following statements regarding social reform and Tamil print culture in the 19th century:
I. Journals and pamphlets were heavily discouraged and played no role in reform.
II. Tamil print culture severely restricted the dissemination of social reform messages.
III. The advent of the printing press had absolutely no impact on democratizing public discourse.
IV. Christian Tamil literature aggressively boycotted the use of novels and essays.
V. Print culture functioned purely to reinforce orthodox caste privileges without any debate.
Which of the above statement(s) is/are INCORRECT?
(A) I, II, III and IV
(B) I, II, III and V
(C) II, III, IV and V
(D) I, III, IV and V
(E) Answer not known

46. Vaikunda Swamigal's Ayya Vazhi movement is known for all of the following principles EXCEPT:
(A) Emphasizing universal humanity
(B) Rejecting orthodox caste distinctions
(C) Establishing English-medium universities across Tamil Nadu
(D) Providing a dignified mode of worship for untouchable communities
(E) Answer not known

47. Arrange the following stages of the temple entry movement and social inclusion in a logical sequence:
I. Traditional denial of temple access to lower castes
II. Rise of new awareness through colonial modernity and education
III. Assertion of lower caste rights and local campaigns

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Q. Hindu newspaper
R. Dharma Salai
S. Nadar Mahajana Sangam

List II: (Founder/Figure)

I. Ramalinga Swamigal (Vallalar)
II. Pandit Iyothee Thass
III. Community organisation for upward mobility
IV. G. Subramania Iyer

(A) P-II, Q-IV, R-I, S-III
(B) P-IV, Q-II, R-III, S-I
(C) P-I, Q-III, R-II, S-IV
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

22. Which of the following statements correctly highlights the contribution of H.A. Krishna Pillai to Tamil literature and social reform?
(A) He translated the complete Sangam corpus into the English language.
(B) He led the Ayya Vazhi movement after the demise of Vaikunda Swamigal.
(C) He strictly opposed the use of Tamil print culture for religious awareness.
(D) He authored the Christian Tamil epic titled Rakshanya Yatrikam.
(E) Answer not known

23. Identify the incorrectly matched pair regarding 19th-century social reform concepts:
(A) Christian Tamil literature - Creation of awareness through novels and essays
(B) Robert Caldwell - First Christian Tamil poet
(C) Print culture - Democratization of public discourse through journals
(D) Legacy of 19th-century reform - Foundation for 20th-century social movements
(E) Answer not known

24. Which of the following statements is INCORRECT regarding the legacy of 19th-century social reform movements in Tamil Nadu?
(A) They laid the critical foundation for the extensive social justice movements of the 20th century.
(B) They effectively utilized the printing press to expand public discourse on equality.
(C) They completely eradicated all forms of caste oppression before the turn of the century.
(D) They facilitated the emergence of a strong, language-based Dravidian consciousness.
(E) Answer not known

25. Consider the following statements regarding Bartholomaeus Ziegenbalg:
I. He was an early pioneer in establishing Tamil printing facilities.
II. He adamantly refused to translate the Bible into the Tamil language.
III. He played a notable role in initiating education for lower castes.
IV. He focused his social work exclusively on the welfare of the upper castes.

Which of the above statement(s) is/are INCORRECT?
(A) I, II and III
(B) II, III and IV
(C) I and III
(D) II and IV
(E) Answer not known

26. What is the most appropriate reason why the Ayya Vazhi movement held profound significance for Dalit communities in the 19th century?
(A) It provided marginalized groups a platform for social inclusion and worship.
(B) It provided them with exclusive political representation in the British government.
(C) It mandated the study of Sanskrit scriptures for all marginalized groups in society.
(D) It actively encouraged untouchable communities to migrate away from Kanyakumari.
(E) Answer not known

27. Select the correct logical sequence reflecting the impact of the Tamil literary revival on social reform:
(A) Manuscript recovery → Classical text publication → Tamil identity and language pride → Dravidian consciousness
(B) Dravidian consciousness → Classical text publication → Manuscript recovery → Tamil identity and language pride
(C) Classical text publication → Dravidian consciousness → Manuscript recovery → Tamil identity and language pride
(D) Manuscript recovery → Dravidian consciousness → Tamil identity and

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CHAPTER 15

19th Century Social Reform Movements in Tamil Nadu

1. Consider the following statements regarding the social context of 19th-century Tamil Nadu:
I. The period witnessed the introduction of English education and the printing press.
II. Colonial modernity created a new awareness against prevalent caste oppression.
III. The era was defined by a complete absence of social reform imperatives.
Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I only
(D) III only
(E) Answer not known

2. Which missionary figure is most prominently known for his early contributions to Tamil printing and translating the Bible into Tamil to aid lower caste education?
(A) Robert Caldwell
(B) G.U. Pope
(C) Constantine Beschi
(D) Bartholomaeus Ziegenbalg
(E) Answer not known

3. Read the following assertion and reason and select the correct option:
Assertion (A): Robert Caldwell's linguistic research had a profound impact on social reform movements in Tamil Nadu.
Reason (R): He utilized Dravidian linguistics to establish a non-Aryan origin for Tamil, fostering a distinct cultural identity that aided lower caste upliftment.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

4. The transformation of the Nadar community from toddy tappers to an educated and upwardly mobile community in the 19th century was significantly facilitated by the intervention of:
(A) The Indian National Congress
(B) The Justice Party
(C) Christian missionaries
(D) The Theosophical Society
(E) Answer not known

5. Match the following personalities in List I with their primary contribution in List II:
List I: (Personality)
P. Bartholomaeus Ziegenbalg
Q. Robert Caldwell
R. Vaikunda Swamigal
S. Arumuga Navalar
List II: (Contribution)
I. Dravidian linguistics
II. Tamil printing and Bible translation
III. Shaivism reform
IV. Ayya Vazhi movement
(A) P-II, Q-I, R-IV, S-III
(B) P-I, Q-II, R-III, S-IV
(C) P-III, Q-IV, R-I, S-II
(D) P-II, Q-III, R-I, S-IV
(E) Answer not known

6. Which of the following statements correctly describes the significance of the Upper Cloth Controversy?
(A) An agricultural movement demanding improved wages for local labourers.
(B) A religious conflict between various Saivite and Vaishnavite sects.
(C) A social initiative for the total eradication of the caste system.
(D) A landmark struggle for Nadar women's right to wear upper garments.
(E) Answer not known

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(A) The strict observance of untouchability and traditional varna rules for all social groups.
(B) The promotion of modern English education exclusively for the upper castes of the region.
(C) The defense of Shaivite philosophy against Christian missionary work in southern districts.
(D) He promoted universal brotherhood and the rejection of caste barriers.
(E) Answer not known

35. Read the following assertion and reason and select the correct option:
Assertion (A): Arumuga Navalar engaged in fierce anti-Christian polemics and utilized the Tamil printing press to revive Shaivism.
Reason (R): Despite his profound religious reform efforts, Navalar exhibited social conservatism by defending the practice of caste within the Shaivite framework.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

36. U.V. Swaminatha Iyer's monumental efforts during the Tamil literary revival primarily involved:
(A) Translating the entire Bible into various different Dravidian languages.
(B) Leading early labour movements in major industrial towns of the south.
(C) He recovered palm-leaf manuscripts and published classical Sangam texts.
(D) Founding the Queen Mary's College for women's higher education in Madras.
(E) Answer not known

37. Match the following reformers in List I with their major area of focus in List II:
List I: (Reformers)
P. Robert Caldwell
Q. U.V. Swaminatha Iyer
R. Vaikunda Swamigal
S. G. Subramania Iyer
List II: (Contribution)
I. Moderate nationalism and public opinion
II. Ayya Vazhi movement
III. Sangam text publication
IV. Dravidian linguistics
(A) P-IV, Q-III, R-II, S-I
(B) P-I, Q-II, R-III, S-IV
(C) P-III, Q-IV, R-I, S-II
(D) P-IV, Q-II, R-I, S-III
(E) Answer not known

38. Which of the following statements correctly highlights the role of Thiru Vi Ka concerning the working class?
(A) He drafted legislation that banned the formation of trade unions in Madras province.
(B) He focused exclusively on agrarian landlords while ignoring urban industrial labour.
(C) He believed that political nationalism should strictly remain separate from labour rights.
(D) He organized the labour movement and advocated for Tamil workers' rights.
(E) Answer not known

39. Identify the incorrectly matched pair regarding reformers and their native place or operational base:
(A) Kallukuzhi Muthu - Vellore
(B) Arumuga Navalar - Madurai
(C) Namasivaya Mudaliar - Kanchipuram
(D) Iyothee Thass - Ootacamund
(E) Answer not known

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40. Which of the following statements is INCORRECT regarding Christian conversion and social mobility in 19th-century Tamil Nadu?
(A) Lower caste conversions were heavily motivated by the desire to escape systemic caste oppression.
(B) Conversion provided marginalized communities with unprecedented access to modern education.
(C) Missionary-run schools were strictly reserved only for upper caste converts.
(D) The process of conversion functioned as a significant catalyst for broad social change.
(E) Answer not known

41. Consider the following statements concerning Vallalar's social message:
I. He preached universal compassion towards

68. (D) Critical role in youth mobilisation, transforming schools and colleges into hubs of activity.
Women teachers and students played a critical role in youth mobilization during the freedom struggle. Schools and colleges in cities like Madras were transformed into hubs of political activity where students organized protests and spread nationalist ideas. This active involvement demonstrated that educational spaces were not just for learning but were also essential sites for fostering the spirit of independence.

69. (C) A is false but R is true.
The picketing of liquor shops was not merely an economic strategy; its primary driver was a deep-seated commitment to social reform. Women led these protests to address the devastating impact of alcoholism on families, including domestic violence and economic hardship. While it did impact colonial revenue, the movement's strength came from its aim to improve the welfare of the household.

70. (C) P-IV, Q-III, R-I, S-II
Overcoming historical neglect involves the shift from nationalist to subaltern narratives. Contemporary relevance focuses on drawing leadership lessons for current politicians. Historiography comparison contrasts the reformist nature of Tamil Nadu's movement with Bengal and Maharashtra. Unsung contributions involve acknowledging anonymous village-level women. Together, these aspects provide a comprehensive framework for studying the diverse roles women played in the struggle.

71. (A) I, II and IV
Rural women in Tamil Nadu displayed strong anti-colonial awareness through village-level protests and agrarian non-cooperation. Because their roles were rarely documented in formal archives, their contributions are primarily recovered through oral histories. While they were essential to the grassroots movement, they did not form the core leadership of the Madras Legislative Council, which was mostly composed of urban elites.

72. (A) Kuyili
Kuyili is honored for her extraordinary sacrifice during the battle to reclaim Sivaganga. She infiltrated the British fort and, after drenching herself in ghee, set herself on fire to act as a human bomb. She then leaped into the ammunition dump, destroying the enemy's stores. Her brave act provided a decisive advantage to Velu Nachiyar's forces and ensured victory.

73. (B) Subversive underground activities - Distributing secret literature and hiding fighters
During the 1942 Quit India Movement, the nature of women's participation was largely defined by subversive underground activities. With many leaders arrested, women took charge of distributing secret nationalist literature and managing communication networks. They also played a vital role in providing food and hiding places for activists, ensuring that the movement continued despite the intense colonial crackdown.

74. (B) Embracing the Khadi movement → Spinning indigenous cloth → Boycotting foreign goods → Non-violent picketing of foreign cloth shops
The evolution of women's participation in socio-economic resistance began with the embrace of the Khadi movement. This involved women spinning indigenous cloth to promote self-reliance. This stage was followed by the systematic boycotting of foreign goods. Finally, women engaged in the non-violent picketing of shops selling foreign cloth, using economic pressure as a peaceful tool against British colonial rule.

75. (A) 2, 4, 1, 3
Velu Nachiyar and her commander Kuyili were prominent during the late eighteenth-century resistance. Dr. Muthulakshmi Reddy became a significant figure in the 1920s through her legislative work in the Madras Council. Ammu Swaminathan rose to prominence in the 1940s, particularly through her role in the Constituent Assembly. This sequence reflects the movement's transition from military conflict to legislative reform.

76. (A) I, II, III and V
Women's contribution demonstrated that political awakening reached rural and tribal areas. It showed that social reform and political liberation were treated as inseparable goals. The movement also highlighted a shift from early militant resistance to mass Gandhian satyagraha. These efforts laid the foundation for women's active participation in modern democracy,

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IV. Launch of specific temple entry movements in places like Vellore

Select the correct sequence from the options below:

(A) I, II, III, IV
(B) II, I, IV, III
(C) I, III, II, IV
(D) III, II, I, IV
(E) Answer not known

48. What profound inference can be drawn from the Upper Cloth Controversy regarding social reform?

(A) It demonstrated that social reform was strictly a top-down process initiated solely by the British.
(B) It proved that caste associations had no real power in challenging oppressive customs.
(C) It signified an assertion of dignity by women against oppressive customs.
(D) It indicated that Christian missionaries were entirely apathetic to local cultural issues.
(E) Answer not known

49. Consider the following statements regarding the Dravida Mahajana Sabha:

I. It was organised by Pandit Iyothee Thass.
II. It was established to fight for lower caste rights.
III. It actively petitioned the government to reinforce the practice of untouchability.

Which of the above statement(s) is/are correct?

(A) I and II
(B) II and III
(C) I only
(D) III only
(E) Answer not known

50. Queen Mary's College, established in Madras, was a pioneering landmark primarily due to its role in:

(A) Promoting military training for native soldiers in the Madras Presidency.
(B) Exclusively training Christian missionaries for rural community outreach.
(C) Serving as the primary political headquarters of the Justice Party.
(D) Providing women with expanded access to higher education in Madras.
(E) Answer not known

51. Read the following assertion and reason and select the correct option:

Assertion (A): Pandit Iyothee Thass firmly believed that the caste system was a naturally evolving indigenous Dravidian practice.

Reason (R): He propounded the Brahmin imposition theory to explain the historical origins of caste and untouchability.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

52. The London Mission Society played a crucial role in the social transformation and education of lower castes primarily in the district of:

(A) Thanjavur district
(B) Salem district
(C) Tirunelveli
(D) Coimbatore district
(E) Answer not known

53. Match the following concepts in List I with their associated personality in List II:

List I: (Concept/Institution)

P. Dharma Salai
Q. Tamilan newspaper
R. Rakshanya Yatrikam
S. Anti-Brahmin ideological base

List II: (Associated Figure)

I. H.A. Krishna Pillai
II. Robert Caldwell's thesis
III. Ramalinga Swamigal
IV. Iyothee Thass

(A) P-III, Q-IV, R-I, S-II
(B) P-IV, Q-III, R-II, S-I
(C) P-I, Q-II, R-III, S-IV
(D) P-III, Q-I, R-IV, S-II
(E) Answer not known

54. Which of the following statements correctly explains the relationship between the Ayya Vazhi movement and Dalit communities?

(A) The movement strictly banned Dalits from participating in any communal worship events.
(B) It enforced separate seating arrangements for Dalits during various religious

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18. (D) Queen Mary's College
Queen Mary's College was established in 1914 as the first government college for women in the Madras Presidency. It played a transformative role in expanding access to higher education for women, marking a significant milestone in social reform. This institution helped break traditional barriers and provided women with the academic foundations necessary for professional and social advancement.

19. (D) A is false but R is true.
The assertion that temple entry movements faced no resistance is incorrect, as orthodox sections strongly opposed such changes. However, the reason is true; leaders like Kallukuzhi Muthu did lead bold campaigns for temple access in Vellore. These struggles were fraught with tension and highlighted the deep-seated social divisions that reformers sought to bridge through persistent community activism.

20. (C) Kanchipuram
Namasivaya Mudaliar is recognized for his significant contributions to education and social reform, primarily centered in Kanchipuram. He worked towards the expansion of educational facilities and the promotion of social awareness within that region. His efforts were part of a broader 19th-century trend where local leaders utilized modern institutions to improve the social status of their respective communities.

21. (A) P-II, Q-IV, R-I, S-III
Diverse organizations shaped 19th-century Tamil society. Pandit Iyothee Thass founded the Dravida Mahajana Sabha. G. Subramania Iyer was instrumental in establishing The Hindu newspaper. Ramalinga Swamigal created the Dharma Salai for charitable service. The Nadar Mahajana Sangam represents a community-based strategy for upward mobility. Each entity played a specific role in advocating for social justice and modernization.

22. (D) He authored the Christian Tamil epic titled Rakshanya Yatrikam.
H.A. Krishna Pillai was a prominent Christian Tamil poet who used his literary skills for religious and social expression. His most famous work, Rakshanya Yatrikam, is considered a Christian Tamil epic based on Bunyan's Pilgrim's Progress. Through such works, he integrated Christian themes with classical Tamil literary styles, contributing significantly to the cultural and religious discourse of the period.

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23. (B) Robert Caldwell - First Christian Tamil poet
While Robert Caldwell was a missionary and linguist who made profound contributions to Dravidian studies, he is not known as the first Christian Tamil poet. That title is typically associated with figures like H.A. Krishna Pillai. Other matches regarding print culture and 19th-century legacies correctly reflect the historical trends of democratization and the foundations of future social movements.

24. (C) They completely eradicated all forms of caste oppression before the turn of the century.
19th-century social reform movements laid the foundation for 20th-century justice and fostered Dravidian consciousness. However, it is incorrect to claim they completely eradicated caste oppression. While they successfully challenged many customs and increased awareness, systemic caste issues persisted. These early efforts were initial steps in a long-term struggle for equality that continued well into the next century.

25. (D) II and IV
Bartholomaeus Ziegenbalg was a pioneer who established Tamil printing and translated the Bible, contrary to the incorrect statements. He also focused on the education of lower castes rather than exclusively on upper castes. His work was inclusive and aimed at broad social upliftment through literacy. His mission in Tranquebar set the stage for subsequent missionary educational initiatives in India.

26. (A) It provided marginalized groups a platform for social inclusion and worship.
The Ayya Vazhi movement was particularly significant for Dalit communities because it provided a rare platform for social inclusion and dignified worship. In a period marked by strict exclusionary practices, the movement's rejection of caste barriers allowed marginalized groups to participate in religious life. This fostered a sense of self-respect and community identity that was crucial for social advancement.

and the Congress party.

Which of the above statement(s) is/are correct?

(A) I, II, III and IV
(B) I, II, III and V
(C) I, III, IV and V
(D) II, III, IV and V
(E) Answer not known

62. U.V. Swaminatha Iyer's profound historical significance includes all of the following EXCEPT:

(A) Dedicating his life to recovering lost palm-leaf manuscripts
(B) Making ancient Tamil classics widely accessible through print
(C) Leading a massive anti-caste Buddhist revival movement
(D) Fostering a deep sense of Tamil cultural heritage and pride
(E) Answer not known

63. Arrange the following milestones in the evolution of Pandit Iyothee Thass's movement in chronological order:

I. Early social activism in Madras and the Nilgiris
II. Foundation of the Dravida Mahajana Sabha
III. Formal conversion to Buddhism
IV. Pioneering the pre-Ambedkar Tamil Dalit Buddhist revival

Select the correct sequence from the options below:

(A) I, II, III, IV
(B) II, I, IV, III
(C) I, III, II, IV
(D) III, I, II, IV
(E) Answer not known

64. What critical inference can be made about the connection between Tamil identity and social reform in the 19th century?

(A) Linguistic pride functioned purely as an academic pursuit with no social consequences.
(B) The Tamil identity movement successfully merged with orthodox Aryan philosophies.
(C) The assertion of Tamil identity fueled anti-caste and Dravidian ideologies.
(D) Social reformers completely rejected the Tamil language in favour of English modernism.
(E) Answer not known

65. Read the following assertion and reason and select the correct option:

Assertion (A): Bartholomaeus Ziegenbalg played a pivotal role in the early educational upliftment of lower castes in Tamil Nadu.

Reason (R): He translated the Bible into Tamil and aggressively utilized the printing press to democratize knowledge.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

66. G. Subramania Iyer is most renowned in the history of 19th-century Tamil Nadu for founding which influential publication?

(A) Swadesamitran
(B) Tamilan
(C) Dravidian
(D) The Hindu
(E) Answer not known

67. Identify the incorrectly matched pair regarding social movements and their key features:

(A) Saiva Siddhanta Renaissance - Rejected all classical Tamil texts to adopt Western literature
(B) Ayya Vazhi - Emphasized universal humanity and dignified worship
(C) Dravida Mahajana Sabha - Advocated aggressively for lower caste rights
(D) Nadar Mahajana Sangam - Focused heavily on community education and upward mobility
(E) Answer not known

68. Kallukuzhi Muthu is historically recognized in 19th-century Tamil Nadu primarily for his involvement in:

(A) The translation of Shaivite literature into the English language.
(B) The establishment of the first railway line in Madras province.
(C) Asserting lower caste rights in the temple entry movement in Vellore.
(D) The promotion of classical music in the

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he used polemics or the printing press; those were tactical choices to strengthen his faith against external ideological competition.

36. (C) He recovered palm-leaf manuscripts and published classical Sangam texts.
U.V. Swaminatha Iyer's primary contribution was the recovery and preservation of classical Tamil literature. He traveled extensively to find forgotten palm-leaf manuscripts and meticulously edited them for publication. His work brought ancient Sangam classics to a modern audience, fostering a sense of cultural heritage and pride that became central to the Tamil literary revival and the construction of Dravidian identity.

37. (A) P-IV, Q-III, R-II, S-I
Robert Caldwell is identified with his pioneering work in Dravidian linguistics. U.V. Swaminatha Iyer is renowned for the publication of classical Sangam texts. Vaikunda Swamigal founded the Ayya Vazhi movement in southern Tamil Nadu. G. Subramania Iyer contributed to moderate nationalism and the shaping of public opinion through journalism. These figures represent different facets of the 19th-century social and cultural transformation.

38. (D) He organized the labour movement and advocated for Tamil workers' rights.
Thiru Vi Ka was a central figure in the early labour movement in Madras. He organized workers and advocated for their rights, believing that social and economic justice for the working class was integral to the national struggle. His work bridged the gap between political nationalism and the practical needs of urban industrial labour, using his influence to improve working conditions.

39. (B) Arumuga Navalar - Madurai
Arumuga Navalar was originally from Jaffna and conducted much of his influential work there and in surrounding regions. He is not primarily associated with Madurai. Kallukuzhi Muthu's work in Vellore, Namasivaya Mudaliar's in Kanchipuram, and Iyothee Thass's activities in Ootacamund and Madras are correctly identified. Identifying the specific regional bases of these reformers helps in understanding their localized impact.

40. (C) Missionary-run schools were strictly reserved only for upper caste converts.
Christian missionaries were instrumental in providing education to lower castes, and their schools were specifically noted for being inclusive rather than restricted to upper castes. Conversion often offered marginalized groups a way to escape systemic oppression and access social mobility. The claim that these schools were reserved only for the elite contradicts the historical role of missions in democratizing education.

41. (A) I, II and III
Ramalinga Swamigal, or Vallalar, centered his message on universal compassion and the elimination of hunger, which he viewed as the highest form of worship. He advocated for human equality and the transcendence of caste boundaries. He did not promote violent resistance against colonial rule; instead, his approach was deeply spiritual and humanitarian, focusing on internal social reform and personal ethics.

42. (A) It established that Dravidian languages had a distinct, non-Aryan origin.
Robert Caldwell's Dravidian thesis provided a scientific and linguistic foundation for the independence of South Indian languages from Sanskrit. By establishing their distinct, non-Aryan origin, he challenged the traditional linguistic hierarchy. This thesis had profound social and political implications, as it allowed for the development of a unique Dravidian identity that was used to question the social dominance of the elite.

43. (B) Traditional occupation → Missionary intervention → Educational access → Upward social mobility
The upliftment of the Nadar community followed a logical progression starting from their traditional role in toddy tapping. Missionary intervention provided the initial impetus through education and conversion. This access to schooling allowed community members to pursue new opportunities and modern professions. Eventually, these factors combined to facilitate significant upward social mobility and the formation of powerful community-based associations for protection.

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explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

76. Identify the incorrectly matched pair regarding personalities and their foundational organizations:
(A) Iyothee Thass - Dravida Mahajana Sabha in Madras.
(B) U.V. Swaminatha Iyer - Nadar Mahajana Sangam
(C) Ramalinga Swamigal - Dharma Salai in Vadalur.
(D) G. Subramania Iyer - The Hindu newspaper firm.
(E) Answer not known

77. Match the following reformers in List I with their central ideological focus in List II:
List I: (Reformers)
P. Iyothee Thass
Q. Thiru Vi Ka
R. Ramalinga Swamigal
S. G. Subramania Iyer
List II: (Ideology)
I. Universal compassion and hunger eradication
II. Moderate reform and nationalist journalism
III. Tamil Dalit Buddhist revival
IV. Labour movement and workers' rights
(A) P-III, Q-IV, R-I, S-II
(B) P-IV, Q-III, R-II, S-I
(C) P-I, Q-II, R-III, S-IV
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

78. Read the following assertion and reason and select the correct option:
Assertion (A): Pandit Iyothee Thass is recognized as a pioneering, pre-Ambedkar figure of the Buddhist revival movement in India.
Reason (R): He established the Dravida Mahajana Sabha exclusively to support the British colonial government's policies.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

79. Identify the correctly matched pair representing a community's institutional strategy for social mobility:
(A) Dravida Mahajana Sabha - Association formed exclusively for orthodox priests.
(B) Dharma Salai - Christian missionary society for translating the Bible texts.
(C) The Hindu - Radical militant newsletter advocating armed rebellion in Madras.
(D) Nadar Mahajana Sangam - Community focus on education and mobility.
(E) Answer not known

80. Match the following reformers in List I to their primary operational tool or medium in List II:
List I: (Reformers)
P. Arumuga Navalar
Q. Vaikunda Swamigal
R. U.V. Swaminatha Iyer
S. Iyothee Thass
List II: (Medium/Tool)
I. Recovery of palm-leaf manuscripts
II. Tamilan newspaper and Buddhism
III. Shaivite text printing and polemics
IV. Ayyavazhi scripture and mass gatherings
(A) P-III, Q-IV, R-I, S-II
(B) P-IV, Q-III, R-II, S-I
(C) P-I, Q-II, R-III, S-IV
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

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ANSWERS

1. (A) I and II
19th-century Tamil Nadu underwent profound changes due to English education and the printing press. Colonial modernity fostered awareness against caste oppression. Contrary to the claim of reform absence, this era was a peak period for social reform imperatives led by various movements and individuals striving for equality and cultural revival across the entire southern region.

2. (D) Bartholomaeus Ziegenbalg
Bartholomaeus Ziegenbalg was a pioneering German missionary who arrived in Tranquebar. He established the first Tamil printing press and translated the Bible into Tamil. His efforts were crucial in democratizing knowledge and providing educational opportunities to lower castes, making religious and secular texts accessible to a much broader segment of the population in the Madras Presidency.

3. (A) Both A and R are true and R is the correct explanation of A.
Robert Caldwell's linguistic research significantly influenced social reform by establishing the independent origin of Dravidian languages. By proving Tamil was not derived from Sanskrit, he provided a historical basis for a non-Aryan cultural identity. This intellectual framework empowered lower caste movements to challenge Brahminical hegemony and assert their distinct heritage and rights within the social structure.

4. (C) Christian missionaries
The social and economic transformation of the Nadar community in the 19th century was heavily influenced by Christian missionaries. Through education and conversion, missionaries provided tools for upward mobility, helping the community move away from traditional occupations like toddy tapping. This intervention fostered a new sense of dignity and facilitated their successful entry into modern professions.

5. (A) P-II, Q-I, R-IV, S-III
Historical figures in Tamil Nadu contributed significantly to diverse fields. Bartholomaeus Ziegenbalg pioneered Tamil printing and Bible translation. Robert Caldwell established the foundations of Dravidian linguistics. Vaikunda Swamigal initiated the Ayya Vazhi movement against caste discrimination. Arumuga Navalar focused on Shaivism reform and religious revival through the publication of traditional texts and the use of polemics.

6. (D) A landmark struggle for Nadar women's right to wear upper garments.
The Upper Cloth Controversy was a significant social struggle in 19th-century Travancore. It involved Nadar women asserting their right to wear upper garments, which was traditionally restricted by caste-based dress codes. This movement represented a direct challenge to oppressive customs and highlighted the intersection of gender, caste, and dignity in the rapidly evolving social landscape.

7. (B) Kallukuzhi Muthu - Tirunelveli
While many reformers are correctly identified with their regions, Kallukuzhi Muthu is primarily associated with the temple entry struggles in Vellore rather than Tirunelveli. Other figures like Vaikunda Swamigal in Kanyakumari, Iyothee Thass in Ootacamund, and Arumuga Navalar in Jaffna are accurately placed. Regional focus was essential for the localized success of these diverse reform movements.

8. (C) It heavily promoted the rigid observance of traditional caste hierarchies.
The Ayya Vazhi movement, led by Vaikunda Swamigal, was fundamentally egalitarian and opposed rigid caste hierarchies. It emphasized universal humanity and provided a space for marginalized groups to worship with dignity. Promoting traditional caste structures would contradict its core mission of social equality. The movement's sacred texts and practices were designed to unify rather than divide society.

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9. (B) I, II and IV
Arumuga Navalar was a key figure from Jaffna who utilized the printing press to revive Shaivism. He was known for his anti-Christian polemics and religious reforms. Far from opposing the publication of ancient texts, he actively recovered and printed Shaivite literature. His work aimed to strengthen traditional Hindu identity against the growing influence of missionary activities and modernization.

10. (A) He recovered and published classical Sangam texts to foster Tamil pride.
U.V. Swaminatha Iyer played a crucial role in the Tamil literary revival by painstakingly recovering lost palm-leaf manuscripts. His publication of classical Sangam literature provided a historical and cultural foundation for Tamil pride. This work helped establish the antiquity and richness of the Tamil language, significantly influencing the development of modern Dravidian identity and literary scholarship throughout India.

11. (A) Vaikunda Swamigal → Ramalinga Swamigal (Vallalar) → Iyothee Thass → Thiru Vi Ka
The progression of social reform in Tamil Nadu followed a specific timeline. Vaikunda Swamigal started his work in the early 1830s. Ramalinga Swamigal was active in the mid-19th century. Iyothee Thass emerged in the late 19th century with his Buddhist revival. Finally, Thiru Vi Ka represented the transition into the early 20th-century labour and nationalist movements.

12. (B) Pandit Iyothee Thass
Pandit Iyothee Thass was a prominent Dalit intellectual based in Madras. He founded the Dravida Mahajana Sabha and published the influential newspaper 'Tamilan'. His analysis of caste through the Brahmin imposition theory and his eventual revival of Buddhism were pioneering efforts. These activities aimed to build a distinct consciousness and secure social rights for the marginalized Dalit communities.

13. (B) I, II, III and V
Ramalinga Swamigal, known as Vallalar, advocated for universal compassion and the equality of all humans regardless of caste. He famously established the Dharma Salai to provide free meals, emphasizing that feeding the hungry was a divine service. He explicitly rejected untouchability and rigid caste divisions, focusing instead on the concept of soul-mercy or Jeeva Karunya.

14. (C) Leading the anti-Brahmin Justice Party as its first President
Thiru Vi Ka was a versatile figure known for his contributions to Tamil journalism, the labour movement, and the national awakening. While he was deeply involved in social and political issues, he did not serve as the first President of the Justice Party. His primary political alignment was with the Congress, through which he promoted workers' rights and nationalism.

15. (A) I, II, III, IV
Social evolution in Tamil Nadu began with the introduction of English education and printing. This led to a new awareness through colonial modernity. Subsequently, community-based caste associations emerged to seek upward mobility. Finally, these developments culminated in institutionalized campaigns for social rights, such as temple entry, reflecting a more organized and widespread demand for comprehensive social justice.

16. (C) It provided an ideological foundation for a distinct Dravidian identity.
Robert Caldwell's Dravidian theory provided a powerful ideological tool for social and political movements. By establishing a separate linguistic and cultural origin for Tamil, it allowed for the construction of a distinct Dravidian identity. This identity was used to challenge the perceived dominance of Aryan or Brahminical culture, eventually leading to the rise of various significant social justice movements.

17. (C) II only
G. Subramania Iyer was a co-founder of The Hindu and a respected moderate nationalist. He utilized journalism to shape public opinion and advocate for gradual social and political reform. Contrary to the suggestion of militant or violent nationalism, his approach was grounded in constitutional methods and public discourse. He remained a key figure in the early Indian nationalist movement.

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discourses.
(C) It completely ignored the social realities of Dalits and focused only on the upper castes.
(D) It offered Dalits a platform for social inclusion and dignified worship.
(E) Answer not known

55. Identify the correctly matched pair regarding 19th-century publications or institutions:
(A) Tamilan - G. Subramania Iyer's nationalist paper
(B) Dharma Salai - Ramalinga Swamigal
(C) The Hindu - Thiru Vi Ka's journal
(D) Dravida Mahajana Sabha - Arumuga Navalar
(E) Answer not known

56. Which of the following statements is INCORRECT regarding Arumuga Navalar's religious revival efforts?
(A) He vigorously defended Shaivism against the ideological criticisms of Christian missionaries.
(B) He utilized the Tamil printing press extensively to publish traditional Shaivite texts.
(C) He led a movement to permanently dismantle the entire caste structure.
(D) He is noted for his deep social conservatism alongside his literary contributions.
(E) Answer not known

57. Consider the following statements concerning the Nadar Mahajana Sangam:
I. It functioned as a powerful community organisation for social reform.
II. It heavily focused on promoting education within the community.
III. It acted as an institutional strategy to secure upward social mobility.
IV. It actively campaigned to prevent lower castes from entering schools.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) I and III
(D) II and IV
(E) Answer not known

58. Which of the following is the best description of the overall legacy of 19th-century social reform movements in Tamil Nadu?
(A) They formed an intellectual foundation for 20th-century social justice.
(B) They resulted in the total collapse of the British colonial economy in South India.
(C) They were completely unsuccessful and failed to generate any new social awareness.
(D) They focused exclusively on agrarian reforms while ignoring caste and education.
(E) Answer not known

59. Select the correct sequence reflecting the impact pathway of the Tamil literary revival:
(A) Manuscript recovery → Classical text publication → Language pride → Dravidian consciousness
(B) Dravidian consciousness → Language pride → Manuscript recovery → Classical text publication
(C) Classical text publication → Dravidian consciousness → Language pride → Manuscript recovery
(D) Language pride → Manuscript recovery → Dravidian consciousness → Classical text publication
(E) Answer not known

60. Read the following key phrases and identify the historical personality they describe:
"Feeding the hungry without caste distinction, universal compassion, human equality, and the establishment of Dharma Salai."
(A) Arumuga Navalar
(B) Ramalinga Swamigal
(C) Vaikunda Swamigal
(D) Iyothee Thass
(E) Answer not known

61. Consider the following statements regarding Thiru Vi Ka:
I. His full name was Thiruvarur Viswanatha Kalyanasundaram.
II. He was heavily involved in organizing the early labour movement in Madras.
III. He fervently advocated for Tamil workers' rights.
IV. He strongly opposed the growth of Tamil journalism.
V. He was associated with national awakening

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27. (A) Manuscript recovery → Classical text publication → Tamil identity and language pride → Dravidian consciousness
The Tamil literary revival followed a logical progression. It began with the recovery of ancient manuscripts, which were then published as classical texts. This availability fostered a renewed sense of Tamil identity and language pride. Ultimately, this cultural awakening provided the intellectual groundwork for a broader Dravidian consciousness, influencing political and social reform movements across the southern region.

28. (B) Robert Caldwell
Robert Caldwell was a missionary who settled in Tirunelveli and dedicated himself to social work and linguistics. He is best known for his comparative grammar of Dravidian languages. This work established that Dravidian languages were independent of Sanskrit, thereby providing a historical and linguistic basis for a separate, non-Aryan identity for the Tamil people during the colonial period.

29. (A) I, II, III and IV
Pandit Iyothee Thass was a visionary who saw Buddhism as a path to Dalit liberation. He argued that Dalits were original Buddhists before Brahminical influence imposed the caste system. Through his newspaper 'Tamilan' and his activism, he promoted a new religious identity. He remained committed to this Buddhist revival until his death, viewing it as essential for social equality.

30. (C) Leading an anti-caste Buddhist revival movement in Jaffna
Arumuga Navalar was primarily focused on the revival and defense of Shaivism through printing, text recovery, and anti-Christian polemics. He did not lead an anti-caste Buddhist revival movement; that was the work of Iyothee Thass. Navalar's efforts were directed toward strengthening traditional Hindu structures while modernizing their dissemination. His social outlook remained largely conservative within the Shaivite religious framework.

31. (A) I, II, III, IV
The timeline of reformers begins with Bartholomaeus Ziegenbalg in the early 18th century. Vaikunda Swamigal was active in the early 19th century. Ramalinga Adigal (Vallalar) followed in the mid-19th century. Finally, Iyothee Thass's major contributions occurred during the late 19th and early 20th centuries. This sequence shows the evolution of reform from missionary efforts to indigenous religious and social movements.

32. (C) Iyothee Thass served as a direct ideological inspiration for Ambedkar's path of Dalit liberation through Buddhism.
Iyothee Thass is recognized as an important ideological predecessor to B.R. Ambedkar regarding Dalit liberation through Buddhism. His theories on the historical origins of caste and his early advocacy for a Buddhist identity for marginalized groups provided a framework that resonated with Ambedkar's later work. Both leaders shared a vision of achieving social justice by rejecting hierarchical religious structures.

33. (A) I and II
The Upper Cloth Controversy was a struggle where Nadar women asserted their right to cover their upper bodies, challenging traditional caste restrictions. The conflict became severe enough to require colonial government intervention to restore order and address underlying social grievances. Far from leading to marginalization, the struggle was a key moment in the community's broader fight for dignity and rights.

34. (D) He promoted universal brotherhood and the rejection of caste barriers.
Vaikunda Swamigal focused his teachings on universal brotherhood and the total rejection of caste distinctions. He encouraged his followers to worship without the aid of traditional priests and provided a dignified alternative to orthodox religious practices. His movement was a direct challenge to the social inequities of his time, aiming to unify marginalized communities through a shared spiritual and social identity.

35. (B) Both A and R are true but R is not the correct explanation of A.
Arumuga Navalar successfully used the printing press to revive Shaivism and defend it against Christian missionaries. It is also true that he was socially conservative and maintained caste distinctions within his religious framework. However, his conservatism does not explain why

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district of Thanjavur.
(E) Answer not known

69. Match the following literary works or journals in List I with their associated reformers in List II:
List I: (Work/Journal)
P. The Hindu
Q. Tamilan
R. Ayyavazhi scripture
S. Sangam texts (publication)
List II: (Associated Figure)
I. U.V. Swaminatha Iyer
II. Vaikunda Swamigal
III. Iyothee Thass
IV. G. Subramania Iyer
(A) P-IV, Q-III, R-II, S-I
(B) P-III, Q-IV, R-I, S-II
(C) P-I, Q-II, R-III, S-IV
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

70. Read the following assertion and reason and select the correct option:
Assertion (A): Robert Caldwell's Dravidian thesis proposed a non-Aryan origin and a separate identity for Dravidian languages.
Reason (R): The Dravidian theory was later utilized politically to foster a strong anti-Brahmin ideology in Tamil Nadu.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

71. Namasivaya Mudaliar is an important figure associated with educational contributions and social reform primarily operating out of:
(A) Kanyakumari
(B) Kanchipuram
(C) Tiruchirappalli
(D) Ootacamund
(E) Answer not known

72. Identify the correctly matched pair regarding regions and their associated historical developments in 19th-century Tamil Nadu:
(A) Jaffna - Vaikunda Swamigal's Ayya Vazhi movement in the north.
(B) Kanyakumari - Namasivaya Mudaliar's educational reforms in Kanchi.
(C) Tirunelveli - Robert Caldwell
(D) Vellore - Foundation of the Nadar Mahajana Sangam in the south.
(E) Answer not known

73. Which prominent figure is celebrated as the author of the Christian Tamil epic 'Rakshanya Yatrikam'?
(A) Robert Caldwell
(B) G.U. Pope
(C) Vedanayagam Pillai
(D) H.A. Krishna Pillai
(E) Answer not known

74. Match the following historical events or concepts in List I with their primary significance in List II:
List I: (Event/Concept)
P. Upper cloth controversy
Q. Temple entry movement
R. Saiva Siddhanta renaissance
S. Dravidian thesis
List II: (Significance)
I. Assertion of dignity and right to cover breasts
II. Demand for lower caste access to sacred spaces
III. Textual recovery and religious philosophy revival
IV. Establishment of a non-Aryan linguistic origin
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-I, R-IV, S-III
(C) P-III, Q-IV, R-I, S-II
(D) P-IV, Q-III, R-II, S-I
(E) Answer not known

75. Read the following assertion and reason and select the correct option:
Assertion (A): Ramalinga Swamigal (Vallalar) established the Dharma Salai to provide free food for all people.
Reason (R): He strictly believed in universal compassion and feeding the hungry without any caste distinction.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct

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44. (B) H.A. Krishna Pillai
H.A. Krishna Pillai is celebrated as the first Christian Tamil poet who made significant contributions to literature. His masterpiece, Rakshanya Yatrikam, utilized the epic form to convey religious themes, demonstrating how literature could be a powerful tool for social and religious awareness. His work bridged the gap between classical Tamil traditions and modern religious expression, influencing both the literary and social spheres.

45. (A) I, II, III and IV
The printing press was actually a vital tool for 19th-century social reform, democratizing discourse rather than being discouraged. It facilitated the dissemination of reformist ideas through journals and pamphlets. Christian Tamil literature actively used modern forms like novels and essays. The incorrect statements overlook the transformative impact that print culture had in challenging orthodox privileges and expanding the scope of public debate.

46. (C) Establishing English-medium universities across Tamil Nadu
Vaikunda Swamigal's Ayya Vazhi movement was a grassroots social and religious reform effort focused on universal humanity and rejecting caste. While it promoted social inclusion and provided dignified worship for the marginalized, it did not involve the establishment of English-medium universities. Its focus was primarily on local social equality and spiritual reform rather than high-level institutional education in the colonial style.

47. (A) I, II, III, IV
The struggle for temple entry began with the historical reality of traditional denial of access. This was followed by the rise of new awareness through colonial education. Consequently, local leaders and communities began asserting their rights through campaigns. These efforts eventually culminated in specific, organized temple entry movements in various locations, representing a more institutionalized phase of the broader struggle for inclusion.

48. (C) It signified an assertion of dignity by women against oppressive customs.
The Upper Cloth Controversy represents a pivotal moment where women from marginalized communities actively asserted their dignity against oppressive traditional customs. It demonstrated that social reform was not just a top-down colonial project but also a result of grassroots resistance. This assertion of rights highlighted the intersection of gender and caste in the evolving consciousness of 19th-century society in South India.

49. (A) I and II
Organized by Pandit Iyothee Thass, the Dravida Mahajana Sabha was a pioneering organization dedicated to fighting for the rights of lower castes. It aimed to secure social justice and representation for marginalized communities. Contrary to the incorrect claim, the Sabha actively petitioned the government to end untouchability and other discriminatory practices, rather than seeking to reinforce oppressive social hierarchies.

50. (D) Providing women with expanded access to higher education in Madras.
Queen Mary's College was a landmark institution because it was the first government college for women in the Madras Presidency. By providing access to higher education, it played a crucial role in the social reform movement for women's empowerment. This college helped produce a new generation of educated women who could participate in the professional and social life of the region.

51. (D) A is false but R is true.
Pandit Iyothee Thass did not believe the caste system was a natural Dravidian practice; instead, he viewed it as an artificial imposition by Brahmins. This is reflected in his Brahmin imposition theory, which he used to explain the historical origins of untouchability. He sought to liberate marginalized communities by uncovering their pre-caste Buddhist roots and rejecting hierarchical Hindu structures.

52. (C) Tirunelveli
The London Mission Society was particularly active in the Tirunelveli region, where it played a vital role in the social transformation of lower castes. Through the establishment of schools

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13. Identify the incorrectly matched pair regarding the background of the Justice Party founders:
(A) C. Natesa Mudaliar - Peasant leader from the Delta region
(B) T.M. Nair - Doctor and Lawyer
(C) P. Theagaraya Chetty - Industrialist and Businessman
(D) Raja of Panagal - Zamindar and Aristocrat
(E) Answer not known

14. Select the correct sequential order of the ideological phases of the Non-Brahmin movement in Tamil Nadu:
(A) Rationalist radicalism → Moderate loyalism → Secessionist militancy → Constitutionalism
(B) Elite non-Brahmin assertion → Constitutional cooperation → Self-Respect rationalism → Dravidian mass politics
(C) Dravidian mass politics → Elite non-Brahmin assertion → Self-Respect rationalism → Constitutional cooperation
(D) Constitutional cooperation → Secessionist militancy → Elite non-Brahmin assertion → Rationalist radicalism
(E) Answer not known

15. Consider the following statements regarding the achievements of the Justice Party governments between 1920 and 1937:
I. Expansion of elementary and secondary education
II. Establishment of the Annamalai University
III. Complete abolition of the caste system in rural Madras
IV. Introduction of the Hindu Religious Endowment Bill
V. Provision of mid-day meals in selected schools
Which of the above statement(s) is/are correct?
(A) I, II, IV and V
(B) II, III, IV and V
(C) I, II and III
(D) III, IV and V
(E) Answer not known

16. The Communal G.O. of 1921 is considered a landmark document in the history of social justice in India primarily because it:
(A) Outlawed the practice of untouchability in all public institutions within the Madras region
(B) Granted universal adult franchise to all local citizens irrespective of their caste or gender
(C) Established formal proportional reservation for various communities in public services
(D) Mandated the teaching of Tamil instead of Sanskrit in all government-aided primary schools
(E) Answer not known

17. Read the given assertion and reason, and select the correct option.
Assertion (A): The early Justice Party faced severe criticism for being an elitist organization.
Reason (R): The party largely focused on the grievances of wealthy non-Brahmin landlords, merchants, and educated professionals, often neglecting the pressing issues of Dalits and the rural poor.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

18. Which of the following statements is incorrect regarding the Justice Party's approach to women's rights?
(A) The party successfully passed legislation enabling the enfranchisement of women in Madras
(B) It supported initiatives for women's education, though within a socially conservative setup
(C) Dr. Muthulakshmi Reddy became the first woman legislator during the Justice Party's tenure
(D) Its core ideology focused primarily on dismantling patriarchy as intensely as Brahminism
(E) Answer not known

19. Match the influential figures with their corresponding impact on the Non-Brahmin movements across regions:
List I: (Figures)
P. Jyotiba Phule
Q. B.R. Ambedkar
R. Periyar E.V. Ramasamy

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61. (B) I, II, III and V
Thiru Vi Ka was a multifaceted leader who played a significant role in the labour movement, Tamil journalism, and the national awakening. He advocated for the rights of Tamil workers and was closely associated with the Congress party. Far from opposing journalism, he was a pioneer in the field. His efforts were crucial in bridging the gap between social concerns and nationalism.

62. (C) Leading a massive anti-caste Buddhist revival movement
U.V. Swaminatha Iyer's life was dedicated to the recovery and publication of ancient Tamil manuscripts, which fostered cultural pride and preserved the region's literary heritage. He was not the leader of an anti-caste Buddhist revival; that role belonged to Pandit Iyothee Thass. Iyer's contributions were primarily in the literary and academic spheres, though they had profound cultural and social implications.

63. (A) I, II, III, IV
Pandit Iyothee Thass began his activism with social work in Madras and the Nilgiris. He then founded the Dravida Mahajana Sabha to advocate for marginalized communities. This was followed by his formal conversion to Buddhism, which eventually led to his pioneering work in the Tamil Dalit Buddhist revival. This sequence shows his progression from general social activism to a identity-based strategy.

64. (C) The assertion of Tamil identity fueled anti-caste and Dravidian ideologies.
The assertion of a distinct Tamil identity in the 19th century was not just an academic pursuit; it directly fueled anti-caste and Dravidian ideologies. By highlighting the ancient, non-Aryan roots of Tamil culture and language, reformers were able to challenge the social dominance of the Brahminical elite. This link between cultural pride and social reform became a defining characteristic of modern politics.

65. (A) Both A and R are true and R is the correct explanation of A.
Bartholomaeus Ziegenbalg was a pivotal figure whose translation of the Bible and establishment of the printing press democratized knowledge in Tamil Nadu. By making texts available in the local language and focusing on education for all, including lower castes, he provided the tools necessary for their social upliftment. His use of print culture was a deliberate strategy to broaden information access.

66. (D) The Hindu
G. Subramania Iyer is most renowned for co-founding The Hindu, which became a leading voice for nationalist sentiment and social reform. Through this newspaper, he shaped public opinion and provided a platform for moderate political discourse. His work in journalism was instrumental in creating a sense of shared purpose among the educated elite and advocating for the rights of the Indian people.

67. (A) Saiva Siddhanta Renaissance - Rejected all classical Tamil texts to adopt Western literature
The Saiva Siddhanta Renaissance was actually characterized by the recovery and promotion of classical Tamil texts, not their rejection. Reformers like Arumuga Navalar used the printing press to make these ancient religious and philosophical works more accessible to the public. The other matches correctly describe movements like Ayya Vazhi, the Dravida Mahajana Sabha, and the Nadar Mahajana Sangam and their goals.

68. (C) Asserting lower caste rights in the temple entry movement in Vellore.
Kallukuzhi Muthu is historically significant for his bold leadership in the temple entry movement, particularly in Vellore. He challenged the traditional exclusionary practices of orthodox temples and asserted the rights of lower castes to access sacred spaces. His activism was a precursor to the more widespread temple entry struggles that would characterize the 20th-century social justice movement in Tamil Nadu.

69. (A) P-IV, Q-III, R-II, S-I
G. Subramania Iyer is associated with The Hindu. Iyothee Thass published the newspaper Tamilan. Vaikunda Swamigal is linked to the Ayyavazhi scripture. U.V. Swaminatha Iyer is celebrated for the publication of ancient Sangam texts. These figures utilized diverse mediums—from modern newspapers to traditional scriptures and classical literature—to promote social awareness, religious identity, and cultural pride among the different sections of society.

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List I: (States)
P. Maharashtra
Q. Tamil Nadu
R. Karnataka
S. Kerala
List II: (Movements)
I. Justice Party
II. Satyashodhak Samaj
III. Praja Mitra Mandali
IV. SNDP Yogam
(A) P-II, Q-I, R-III, S-IV
(B) P-I, Q-II, R-IV, S-III
(C) P-II, Q-IV, R-I, S-III
(D) P-III, Q-I, R-II, S-IV
(E) Answer not known

27. Consider the following statements regarding the Communal G.O. of 1921:
I. It allocated specific percentages of government jobs based on community.
II. Brahmins were entirely excluded from government appointments under this order.
III. It categorized the population into distinct groups such as Non-Brahmin Hindus, Brahmins, Muslims, Indian Christians, and Europeans/Anglo-Indians.
IV. It is widely regarded as the foundational framework for Tamil Nadu's reservation policy.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, III and IV
(C) I and IV
(D) II and III
(E) Answer not known

28. Which of the following is the most appropriate reason why the South Indian Liberal Federation (SILF) became popularly known as the Justice Party?
(A) It campaigned heavily for judicial reforms in the Madras High Court.
(B) It was named after its official English-language newspaper, 'Justice'.
(C) 'Justice' was the slogan coined by the British Governor for the party.
(D) It was founded in the premises of the Ministry of Justice in London.
(E) Answer not known

29. Identify the correctly matched pair regarding the transformation of the Justice Party under E.V. Ramasamy (Periyar):
(A) Decision at 1944 Salem Conference to renounce electoral politics and titles
(B) Pre-1930s Ideology focusing on radical rationalism, self-respect, and atheism
(C) Post-1938 Ideology emphasizing pro-British constitutionalism and administration
(D) Core objective before Periyar was complete independence from British colonial rule
(E) Answer not known

30. Select the correct sequence that describes the electoral dynamic in the Madras Legislative Council between 1920 and 1937:
(A) Justice Party dominance → Swaraj Party opposition → Complete Congress dominance → Justice Party dissolution
(B) Justice Party dominance → Swaraj Party emergence reducing Justice majority → Independent Ministry → Congress absolute majority
(C) Congress absolute majority → Swaraj Party opposition → Justice Party dominance → Independent Ministry
(D) Independent Ministry → Justice Party dominance → Congress absolute majority → Swaraj Party emergence
(E) Answer not known

31. Read the given assertion and reason, and select the correct option.
Assertion (A): The Justice Party achieved a massive victory in the first provincial elections held in 1920 under the Montagu-Chelmsford reforms.
Reason (R): The Indian National Congress decided to completely boycott the 1920 elections as part of the Non-Cooperation Movement.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

32. In which year was Periyar E.V. Ramasamy formally elected as the President of the Justice

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lower castes, often by petitioning for changes to oppressive structures.

79. (D) Nadar Mahajana Sangam - Community focus on education and mobility.
The Nadar Mahajana Sangam is a perfect example of a community-based institutional strategy for social mobility. By focusing on education and collective advocacy, the Nadar community was able to challenge traditional caste restrictions and achieve significant upward movement in the social and economic hierarchy. Other options incorrectly represent the nature and purpose of those various 19th-century organizations and publications.

80. (A) P-III, Q-IV, R-I, S-II
Arumuga Navalar utilized Shaivite text printing and polemics. Vaikunda Swamigal relied on the Ayyavazhi scripture and mass gatherings. U.V. Swaminatha Iyer was dedicated to the recovery of palm-leaf manuscripts. Iyothee Thass used the Tamilan newspaper and the promotion of Buddhism. Each reformer chose a specific tool or medium that best suited their particular goals of religious revival, social inclusion, or empowerment.

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70. (B) Both A and R are true but R is not the correct explanation of A.
Robert Caldwell's Dravidian thesis indeed established a separate, non-Aryan origin for South Indian languages. It is also true that this theory was later used by political movements to foster an anti-Brahmin ideology. However, the future political use of the theory is not the explanation for the thesis itself; the thesis was a result of Caldwell's historical and comparative linguistic research.

71. (B) Kanchipuram
Namasivaya Mudaliar was a prominent educator and social reformer whose activities were primarily based in Kanchipuram. He played a significant role in improving educational opportunities and advocating for social change within his local community. His work reflects the broader 19th-century trend of regional leaders using education as a primary tool for community upliftment and the modernization of the cultural landscape.

72. (C) Tirunelveli - Robert Caldwell
Robert Caldwell is correctly associated with Tirunelveli, where he spent most of his life as a missionary and conducted his foundational linguistic research. The other pairs are incorrect: Vaikunda Swamigal's movement was in southern districts like Kanyakumari, Namasivaya Mudaliar was in Kanchipuram, and the Nadar Mahajana Sangam was not founded in Vellore. Regional associations are key to understanding these reforms.

73. (D) H.A. Krishna Pillai
H.A. Krishna Pillai is the celebrated author of the Christian Tamil epic Rakshanya Yatrikam. This work is a landmark in Tamil literature, blending Christian theology with classical Tamil poetic structures. Pillai's ability to express religious themes through sophisticated literary forms contributed significantly to the religious and cultural life of the period, demonstrating the versatility and richness of the Tamil language.

74. (A) P-I, Q-II, R-III, S-IV
The Upper Cloth Controversy was a struggle for dignity and the right of Nadar women to cover themselves. The temple entry movement demanded access to sacred spaces for lower castes. The Saiva Siddhanta Renaissance involved textual recovery and religious revival. Robert Caldwell's Dravidian thesis established the non-Aryan origin of South Indian languages. Each of these represents a major milestone in social reform.

75. (A) Both A and R are true and R is the correct explanation of A.
Ramalinga Swamigal, or Vallalar, established the Dharma Salai specifically to provide free food for everyone, reflecting his profound belief in universal compassion. He preached that feeding the hungry was the most important act of service and should be done without any caste distinction. The institution he created was a practical manifestation of his egalitarian philosophy, aiming to alleviate physical suffering.

76. (B) U.V. Swaminatha Iyer - Nadar Mahajana Sangam
U.V. Swaminatha Iyer is renowned for his work in Tamil literature and the recovery of manuscripts, but he was not involved with the Nadar Mahajana Sangam. That organization was a community-based association formed for the upward mobility of the Nadars. The other pairs correctly link Iyothee Thass to the Dravida Mahajana Sabha, Vallalar to the Dharma Salai, and G. Subramania Iyer to the Hindu.

77. (A) P-III, Q-IV, R-I, S-II
Pandit Iyothee Thass is associated with the Tamil Dalit Buddhist revival. Thiru Vi Ka focused on the labour movement and workers' rights. Ramalinga Swamigal emphasized universal compassion and hunger eradication. G. Subramania Iyer was a key figure in moderate reform and nationalist journalism. These individuals utilized different ideological frameworks and strategies to address the various social, economic, and political challenges in society.

78. (C) A is true but R is false.
Pandit Iyothee Thass is indeed a pioneering figure of the pre-Ambedkar Buddhist revival movement in India. However, the reason provided is false; he did not establish the Dravida Mahajana Sabha to support British colonial policies. Instead, the organization was founded to advocate for the rights and social justice of the marginalized

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6. Identify the correctly matched pair of the Justice Party's newspapers and their respective languages of publication:
(A) Justice - Tamil
(B) Dravidan - English
(C) Kudi Arasu - Kannada
(D) Andhra Prakasika - Telugu
(E) Answer not known

7. Arrange the following events regarding the Justice Party in chronological order:
I. Issuance of the first Communal G.O.
II. Renaming of the Justice Party to Dravidar Kazhagam
III. Release of the Non-Brahmin Manifesto
IV. Formation of the first Justice Party Ministry in Madras Presidency
Which of the above statement(s) is/are correct?
(A) III, IV, I, II
(B) III, I, IV, II
(C) IV, III, I, II
(D) I, III, IV, II
(E) Answer not known

8. Which of the following demands was explicitly outlined in the Non-Brahmin Manifesto of 1916?
(A) Immediate demand for full political independence from British colonial rule
(B) Complete abolition of the zamindari system and redistribution of agricultural land
(C) Proportional representation in government jobs and educational institutions
(D) Implementation of separate electorates for religious minorities across British India
(E) Answer not known

9. Consider the following statements about the political ideology of the early Justice Party:
I. It adopted a staunchly anti-British stance and demanded immediate self-rule.
II. It possessed a liberal ideology focusing on representation and social justice for non-Brahmins.
III. It acted as a loyalist organization cooperating with the colonial government to secure its demands.
IV. It operated predominantly as a radical socialist party focusing on agrarian reforms.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) II, III and IV
(C) I and IV
(D) II and III
(E) Answer not known

10. Read the given assertion and reason, and select the correct option.
Assertion (A): The Justice Party maintained a strategy of loyalty and cooperation with the British colonial government during its initial decades.
Reason (R): The party leaders believed that British intervention was essential to dismantle the entrenched Brahmin dominance and secure non-Brahmin rights before achieving self-rule.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

11. Which significant constitutional change provided the Justice Party the opportunity to capture political power in the Madras Presidency in 1920?
(A) The Minto-Morley Reforms of 1909
(B) The Government of India Act 1935
(C) The Montagu-Chelmsford Reforms of 1919
(D) The Indian Independence Act of 1947
(E) Answer not known

12. Match the historical milestones of the Non-Brahmin movement with their corresponding years:
List I: (Milestones)
P. E.V. Ramasamy (Periyar) joins the Justice Party
Q. First Justice Party Government formed
R. The formal issuance of the Communal G.O.
S. Formation of the Dravidar Kazhagam
List II: (Years)
I. 1920
II. 1921
III. 1933
IV. 1944
(A) P-III, Q-I, R-II, S-IV
(B) P-I, Q-II, R-IV, S-III
(C) P-III, Q-II, R-I, S-IV
(D) P-IV, Q-III, R-II, S-I
(E) Answer not known

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and churches, the society provided marginalized communities with access to education and a path for social mobility. These efforts were a significant catalyst for the broad social changes that occurred in southern Tamil Nadu.

53. (A) P-III, Q-IV, R-I, S-II
Ramalinga Swamigal is associated with the Dharma Salai. Iyothee Thass published the Tamilan newspaper. H.A. Krishna Pillai authored the Rakshanya Yatrikam. Robert Caldwell's linguistic thesis provided the ideological base for anti-Brahmin and Dravidian identity movements. These connections highlight the diverse methods—charity, journalism, literature, and intellectual theory—used by 19th-century reformers to address social and cultural issues in South India.

54. (D) It offered Dalits a platform for social inclusion and dignified worship.
The Ayya Vazhi movement was transformative for Dalit communities because it offered a platform for social inclusion and dignified worship. By rejecting traditional caste exclusions and hierarchical seating, the movement created a space where marginalized groups could exercise their spiritual and social rights. This approach significantly boosted the self-confidence and collective identity of Dalits during a period of intense stratification.

55. (B) Dharma Salai - Ramalinga Swamigal
Ramalinga Swamigal, also known as Vallalar, established the Dharma Salai at Vadalur to provide free meals to everyone, regardless of caste. This institution reflected his core philosophy of universal compassion. Other pairs are incorrectly matched: Tamilan was published by Iyothee Thass, The Hindu was co-founded by G. Subramania Iyer, and the Dravida Mahajana Sabha was also organized by Thass.

56. (C) He led a movement to permanently dismantle the entire caste structure.
Arumuga Navalar was a champion of Shaivism who used the printing press to defend his faith against missionary influence. However, he did not seek to dismantle the caste structure. In fact, he was known for his social conservatism and the maintenance of traditional caste hierarchies within the religious framework. His reforms were focused on religious revival and textual recovery rather than radical egalitarianism.

57. (B) I, II and IV
The Nadar Mahajana Sangam was a powerful community organization that focused on social reform and upward mobility. It prioritized education as a means for community advancement. The statement that it campaigned to prevent lower castes from entering schools is incorrect; rather, it sought to ensure its own members had access to educational opportunities to overcome traditional barriers and secure better status.

58. (A) They formed an intellectual foundation for 20th-century social justice.
19th-century social reform movements in Tamil Nadu were successful in creating a new social awareness and challenging traditional hierarchies. Their most significant legacy was providing the intellectual and organizational foundation for the more extensive social justice movements of the 20th century. By fostering debates on equality, education, and identity, these early reformers set the stage for subsequent political and social transformations.

59. (A) Manuscript recovery → Classical text publication → Language pride → Dravidian consciousness
The Tamil literary revival followed a structured path. It began with the physical recovery of ancient manuscripts. Once these were published as classical texts, they sparked a renewed sense of pride in the Tamil language. This cultural confidence then evolved into a broader Dravidian consciousness, which became a powerful tool for social and political mobilization against dominant cultural and social hierarchies.

60. (B) Ramalinga Swamigal
Ramalinga Swamigal, famously known as Vallalar, is the figure associated with the principles of universal compassion, the establishment of the Dharma Salai, and feeding the hungry without any caste distinction. His life's work centered on the idea that spiritual enlightenment and social service are inseparable. He preached that serving the suffering and the hungry was the most direct path to realization.

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S. C. Natesa Mudaliar

List II: (Impact)

I. Bridged the gap between non-Brahmin factions in Madras leading to SILF
II. Inspired the early non-Brahmin movement in Maharashtra via Satyashodhak Samaj
III. Transformed the Justice Party into a radical rationalist movement
IV. Championed the annihilation of caste with a focus on untouchables nationally

(A) P-II, Q-IV, R-III, S-I
(B) P-IV, Q-II, R-I, S-III
(C) P-II, Q-IV, R-I, S-III
(D) P-III, Q-I, R-IV, S-II
(E) Answer not known

20. Consider the following statements about Periyar's association with the Justice Party:

I. He was a founding member of the Justice Party in 1916.
II. He formally joined the Justice Party in the 1930s to merge it with his Self-Respect movement.
III. Under his presidency, the party shifted from a liberal constitutional approach to radical rationalism.

Which of the above statement(s) is/are correct?

(A) I and II
(B) II and III
(C) I only
(D) III only
(E) Answer not known

21. Identify the correctly matched pair of the non-Brahmin organization and its foundational year:

(A) South Indian Liberal Federation - 1916
(B) Madras United League - 1920
(C) Dravidar Kazhagam - 1938
(D) Madras Dravidian Association - 1925
(E) Answer not known

22. Which of the following prominent leaders was NOT a founding signatory or primary organizer of the Non-Brahmin Manifesto of 1916?

(A) T.M. Nair
(B) P. Theagaraya Chetty
(C) M.C. Rajah
(D) E.V. Ramasamy (Periyar)
(E) Answer not known

23. Arrange the following Chief Ministers (Premiers) of the Justice Party in ascending chronological order of their first assumption of office:

I. Raja of Bobbili
II. A. Subbarayalu Reddiar
III. Raja of Panagal
IV. P.T. Rajan

(A) II, III, I, IV
(B) II, III, IV, I
(C) III, II, IV, I
(D) III, IV, II, I
(E) Answer not known

24. Read the given assertion and reason, and select the correct option.

Assertion (A): In 1944, the Justice Party was officially renamed as the Dravidar Kazhagam (DK).

Reason (R): The party leaders wanted to shed its pro-British electoral image and adopt a militant social reformist identity completely divorced from contesting elections.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

25. What was a significant direct impact of the Non-Brahmin movement's electoral success on the Indian National Congress in Tamil Nadu?

(A) The Congress completely abandoned the Madras Presidency to focus on political North India
(B) The Congress adopted the exact manifesto of the Justice Party to win back British support
(C) The Congress permanently allied with the Muslim League to defeat the party in local boards
(D) It forced the Congress to promote non-Brahmin leaders like K. Kamaraj to counter the party
(E) Answer not known

26. Match the states with the prominent non-Brahmin or anti-caste movements associated with them historically:

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CHAPTER 16

Justice Party and Non-Brahmin Movement

1. In colonial Madras, which of the following best describes the structural root of the Non-Brahmin movement?
(A) Total exclusion of non-Brahmins from agricultural landholding and rural management under British rule
(B) Disproportionate representation of Brahmins in government services and professional education
(C) The introduction of English education which was vehemently boycotted by established non-Brahmin groups
(D) The reservation policies implemented by the Montagu-Chelmsford Reforms that targeted linguistic minorities
(E) Answer not known

2. Match the following founding figures of the Non-Brahmin movement with their primary historical contributions:
List I: (Leaders)
P. T.M. Nair
Q. P. Theagaraya Chetty
R. C. Natesa Mudaliar
S. E.V. Ramasamy (Periyar)
List II: (Contributions)
I. Founded the Madras Dravidian Association and Dravidian Home
II. First President of the Justice Party and a prominent businessman
III. Founded the Dravidar Kazhagam by renaming the Justice Party
IV. Authored the Non-Brahmin Manifesto along with other leaders
(A) P-IV, Q-II, R-I, S-III
(B) P-II, Q-IV, R-III, S-I
(C) P-I, Q-III, R-II, S-IV
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

3. Read the given assertion and reason, and select the correct option.
Assertion (A): The non-Brahmin leaders frequently cited census data from the late 19th and early 20th centuries in their petitions.
Reason (R): The census data provided statistical evidence of the proportional over-representation of Brahmins in literacy, higher education, and public employment.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

4. Consider the following statements regarding the Pachayappa Mudaliar bequest:
I. It was one of the earliest philanthropic efforts dedicated solely to the promotion of Sanskrit education for all castes.
II. It played a significant role in providing educational opportunities for non-Brahmin youth in the Madras Presidency.
III. Pachayappa's College emerged as a crucial center for non-Brahmin educational advancement.
Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I only
(D) III only
(E) Answer not known

5. The South Indian Liberal Federation (SILF), which later became popularly known as the Justice Party, was formally founded in which of the following years?
(A) 1912
(B) 1914
(C) 1916
(D) 1919
(E) Answer not known

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Party, marking a decisive shift in its ideological trajectory?
(A) 1925
(B) 1930
(C) 1938
(D) 1944
(E) Answer not known

33. Consider the following statements about the legacy of the Justice Party:
I. It created the political foundation for the modern Dravidian movement in Tamil Nadu.
II. It successfully implemented the first affirmative action policy in India.
III. It forged a strong non-Brahmin political identity that heavily influenced state politics post-independence.
IV. It was solely responsible for the framing of the Indian Constitution's reservation clauses.
V. It paved the way for the entry of marginalized castes into educational institutions previously denied to them.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) II, III, IV and V
(C) I, II and IV
(D) I, III and IV
(E) Answer not known

34. Match the categories established in the early implementation of the Communal G.O. (based on the 1922 scale for 12 appointments) with their proportionate share:
List I: (Categories)
P. Non-Brahmin Hindus
Q. Brahmins
R. Muslims
S. Indian Christians
List II: (Proportionate Share)
I. 2 out of 12
II. 5 out of 12
III. 2 out of 12
IV. 2 out of 12
(A) P-II, Q-I, R-III, S-IV
(B) P-I, Q-II, R-III, S-IV
(C) P-III, Q-IV, R-I, S-II
(D) P-II, Q-III, R-I, S-IV
(E) Answer not known

35. Identify the incorrectly matched pair concerning the Congress response to the non-Brahmin movement in Tamil Nadu:
(A) C. Rajagopalachari - A vocal supporter of the Justice Party's Communal G.O. in 1921
(B) Swaraj Party in Madras - Led by S. Srinivasa Iyengar to counter Justice Party electorally
(C) K. Kamaraj - Emerged as a non-Brahmin mass leader within Congress to broaden its base
(D) Congress Boycott 1920 - Allowed the Justice Party to capture power uncontested
(E) Answer not known

36. The official organ of the South Indian Liberal Federation that disseminated liberal ideology and propaganda in the English medium was named:
(A) The Hindu
(B) Dravidan
(C) Justice
(D) Swadesamitran
(E) Answer not known

37. Arrange the developmental phases of the Dravidian political identity in chronological order:
I. Formation of the Dravidar Kazhagam (DK)
II. Establishment of the Madras United League
III. Release of the Non-Brahmin Manifesto
IV. Assumption of Justice Party presidency by Periyar
Which of the above statement(s) is/are correct?
(A) II, III, IV, I
(B) III, II, I, IV
(C) II, IV, III, I
(D) III, IV, II, I
(E) Answer not known

38. Which of the following is widely cited by historians as the primary structural disadvantage or limitation of the Justice Party during its governance (1920-1937)?
(A) It possessed an excessively radical economic agenda that alienated the British governors
(B) It failed to establish any significant newspapers to propagate its political ideology
(C) It categorically refused to participate in any provincial legislative council meetings
(D) Its leadership focused on elite non-

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Brahmins, neglecting Dalits and the rural poor
(E) Answer not known

39. Read the given assertion and reason, and select the correct option.
Assertion (A): The Non-Brahmin movement heavily intertwined with the assertion of a distinct Tamil and Dravidian cultural identity.
Reason (R): Leaders of the movement argued that non-Brahmins were the original Dravidian inhabitants of the South, possessing an egalitarian Tamil culture distinct from Aryan-Sanskritic traditions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

40. Consider the following statements regarding Dr. B.R. Ambedkar and the non-Brahmin movement:
I. Ambedkar and the Justice Party shared a common ideological ground in challenging Brahminical hegemony and caste discrimination.
II. Ambedkar highly praised the Justice Party for its comprehensive inclusion of untouchables in its core leadership.
III. Both movements relied on leveraging constitutional reforms to secure representation for marginalized communities.
Which of the above statement(s) is/are correct?
(A) I and III
(B) II and III
(C) I only
(D) III only
(E) Answer not known

41. Match the legislative or administrative achievements with the description of their impact:
List I: (Achievements)
P. Enfranchisement of Women
Q. Hindu Religious Endowment Act
R. Establishment of Andhra University
S. Introduction of Mid-day Meals in Thousand Lights area
List II: (Impact/Description)
I. Brought temple administration under government regulation
II. Promoted higher education in the Telugu-speaking regions
III. Allowed women to vote in provincial elections
IV. Aimed to improve school attendance among the poor
(A) P-III, Q-I, R-II, S-IV
(B) P-I, Q-II, R-III, S-IV
(C) P-III, Q-IV, R-I, S-II
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

42. Which of the following statements correctly describes the Justice Party's relationship with the Dalit communities (then referred to as Depressed Classes)?
(A) The party saw M.C. Rajah leave citing neglect of Dalit interests despite partial inclusion
(B) The party granted equal leadership roles to Dalit leaders from its very inception in 1916
(C) Dalit communities formed the primary electoral and financial base of the Justice Party
(D) The Justice Party categorically opposed all educational concessions for the Depressed Classes
(E) Answer not known

43. Identify the correctly matched pair of political entities and their foundational character in Tamil Nadu:
(A) South Indian Liberal Federation - Militant trade unionism
(B) Justice Party - Constitutional and loyalist political organization
(C) Dravidar Kazhagam - Electoral political party contesting elections
(D) Indian National Congress (1920s TN) - Predominantly non-Brahmin led mass movement
(E) Answer not known

44. Select the option that shows the correct sequence of steps leading to the implementation of reservation in Tamil Nadu:
(A) Issuance of Communal G.O. → Non-

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(B) Individual Petitions → Non-Brahmin Manifesto → Legislative Council Resolutions → Issuance of Communal G.O.
(C) Non-Brahmin Manifesto → Issuance of Communal G.O. → Individual Petitions → Legislative Council Resolutions
(D) Legislative Council Resolutions → Individual Petitions → Issuance of Communal G.O. → Non-Brahmin Manifesto
(E) Answer not known

45. Consider the following statements regarding the influence of Jyotiba Phule on the Non-Brahmin movement:
I. Phule's Satyashodhak Samaj in Maharashtra served as an early model for non-Brahmin assertion.
II. Phule directly visited Madras in 1916 to help found the Justice Party.
III. Both Phule's movement and the Justice Party challenged the monopoly of Brahmins in education and administration.
IV. The ideological parallel lay in viewing the lower castes as the indigenous inhabitants marginalized by Aryan invasion theories.
Which of the above statement(s) is/are correct?
(A) I, III and IV
(B) II, III and IV
(C) I and III
(D) II and IV
(E) Answer not known

46. Where was the founding meeting of the South Indian Liberal Federation held on November 20, 1916?
(A) Fort St. George, Madras
(B) Ripon Building, Madras
(C) Victoria Public Hall, Madras
(D) Pachayappa's College Hall, Madras
(E) Answer not known

47. Read the given assertion and reason, and select the correct option.
Assertion (A): The Justice Party opposed the Indian National Congress's Non-Cooperation Movement in the 1920s.
Reason (R): The Justice Party believed that boycotting the newly formed legislative councils would allow Brahmin elites to completely dominate the provincial government under the Montagu-Chelmsford reforms.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

48. Which of the following statements about the relationship between the Justice Party and the Indian National Congress in the 1920s is incorrect?
(A) They frequently engaged in intense ideological debates regarding the priority of social reform versus political independence.
(B) The Congress accused the Justice Party of being agents of British imperialism.
(C) The Justice Party completely absorbed the Tamil Nadu Congress Committee in 1926.
(D) The two parties alternated as the primary poles of electoral contestation once the Swaraj Party began contesting elections.
(E) Answer not known

49. Match the organizations with their core historical descriptions:
List I: (Organizations)
P. Madras United League
Q. Madras Dravidian Association
R. South Indian Liberal Federation
S. Dravidar Kazhagam
List II: (Descriptions)
I. Early social group formed in 1912 by C. Natesa Mudaliar
II. Precursor name of the organization that started the Dravidian Home
III. First non-Brahmin political party formed to contest elections
IV. A socio-cultural reform movement renouncing electoral participation
(A) P-II, Q-I, R-III, S-IV
(B) P-I, Q-II, R-IV, S-III
(C) P-III, Q-I, R-II, S-IV
(D) P-IV, Q-III, R-I, S-II
(E) Answer not known

50. Identify the incorrectly matched pair regarding the key conferences and decisions in the Non-Brahmin movement:

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(C) They demanded that India be permanently annexed as a subordinate state of the Empire
(D) They exclusively recruited British citizens into the party's core executive leadership
(E) Answer not known

78. When comparing Dr. B.R. Ambedkar's movement in Maharashtra with the Justice Party in Tamil Nadu during the 1920s, what was the most distinct difference in their primary social base?
(A) Ambedkar's movement was peasant-based, while the Justice Party relied on urban labor
(B) Ambedkar rejected political reservations, while the Justice Party solely fought for them
(C) Ambedkar focused on Dalit emancipation, while the party base was elite non-Brahmins
(D) Ambedkar advocated for traditional caste hierarchies, which the Justice Party opposed
(E) Answer not known

79. The crucial role of bridging the personal differences between Dr. T.M. Nair and Sir P. Theagaraya Chetty to form the South Indian Liberal Federation was played by:
(A) C. Rajagopalachari
(B) E.V. Ramasamy (Periyar)
(C) M.C. Rajah
(D) C. Natesa Mudaliar
(E) Answer not known

80. On what exact date was the meeting held at Victoria Public Hall in Madras that resulted in the founding of the South Indian Liberal Federation?
(A) August 15, 1916
(B) November 20, 1916
(C) December 31, 1916
(D) January 26, 1917
(E) Answer not known

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I. English daily serving as the official mouthpiece of SILF
II. Tamil daily spreading SILF ideology among the Tamil populace
III. Telugu newspaper addressing the non-Brahmins of the Andhra region
IV. Rationalist journal founded by Periyar
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-I, R-IV, S-III
(C) P-I, Q-III, R-II, S-IV
(D) P-IV, Q-II, R-III, S-I
(E) Answer not known

58. What is the most appropriate assessment of the Justice Party's legacy in the post-independence era?
(A) It established the foundation for Tamil Nadu's reservation system and Dravidian politics
(B) It merged seamlessly into the Indian National Congress, losing its entire distinct identity
(C) It survived as a dominant national party opposing the Indian National Congress in New Delhi
(D) It completely vanished without leaving behind any significant political or ideological legacy
(E) Answer not known

59. Consider the following statements assessing the Justice Party governance:
I. It successfully broke the absolute monopoly of Brahmins in the Madras provincial administration.
II. It established a precedent for state intervention in social reform, such as temple administration.
III. It achieved widespread agrarian reform and completely abolished untouchability in rural areas.
Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I only
(D) III only
(E) Answer not known

60. Select the correct option showing the evolution of leadership within the Justice Party reflecting its ideological shift:
(A) P. Theagaraya Chetty → Raja of Bobbili → Periyar E.V. Ramasamy → K. Kamaraj
(B) T.M. Nair → P. Theagaraya Chetty → C. Rajagopalachari → Periyar E.V. Ramasamy
(C) P. Theagaraya Chetty → Raja of Panagal → Raja of Bobbili → Periyar E.V. Ramasamy
(D) C. Natesa Mudaliar → M.C. Rajah → Periyar E.V. Ramasamy → C.N. Annadurai
(E) Answer not known

61. Mrs. V. Muthamma's association with the early non-Brahmin movement is historically significant because it highlights:
(A) The presence of women in the party ranks despite the movement's predominantly male leadership
(B) The complete dominance of women in the Justice Party leadership
(C) Her role as the first woman Chief Minister of Madras Presidency
(D) Her founding of the Dravidar Kazhagam
(E) Answer not known

62. Consider the following statements regarding the Montagu-Chelmsford Reforms of 1919 and the Justice Party:
I. The reforms introduced dyarchy in the provinces, dividing subjects into reserved and transferred.
II. The Justice Party rejected dyarchy and refused to accept transferred subjects.
III. The reforms provided a restricted franchise based on property and tax-paying capacity.
IV. The Justice Party utilized the transferred subjects like education and local self-government to implement its social agenda.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, III and IV
(C) I and IV
(D) II and III
(E) Answer not known

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63. The transformation of the Justice Party into the Dravidar Kazhagam (DK) in 1944 signified a shift from:
(A) A rationalist movement for social change to a conservative religious organization
(B) A secessionist militia group to a constitutional and parliamentary political party

(C) A Tamil nationalist group to an all-India political alliance with northern parties
(D) A constitutional party seeking posts to a social movement boycotting elections
(E) Answer not known

64. Identify the correct statement regarding the formation of the first Justice Party government in 1920:
(A) P. Theagaraya Chetty became the first Chief Minister of the colonial Madras Presidency
(B) The government was formed through a formal coalition with the Indian National Congress
(C) A. Subbarayalu Reddiar formed the ministry after P. Theagaraya Chetty declined the post
(D) T.M. Nair served as the Premier of the province until his unexpected death in 1925
(E) Answer not known

65. Consider the following factors contributing to the decline of the Justice Party in the 1930s:
I. The rise of a broad-based nationalist sentiment under Mahatma Gandhi's leadership.
II. The party's elitist image and failure to connect with the rural masses.
III. Internal factionalism and struggles for ministerial positions.
IV. The severe economic distress caused by the Great Depression which the party failed to alleviate.
V. The withdrawal of all British support following the Round Table Conferences.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, III and V
(D) I, II and IV
(E) Answer not known

66. Identify the incorrect statement regarding the Justice Party's stance during the Indian National Movement:
(A) The party opposed the Civil Disobedience Movement.
(B) The party was highly critical of Annie Besant's Home Rule Movement, fearing it would lead to Brahmin rule.
(C) The party submitted memoranda to the Simon Commission demanding provincial autonomy.
(D) The party actively participated in the Quit India Movement of 1942.
(E) Answer not known

67. Which of the following demographic groups was LEAST represented in the core leadership and policy focus of the early Justice Party (1916-1925)?
(A) Landless agricultural laborers and untouchables
(B) Wealthy landowners and Zamindars
(C) English-educated non-Brahmin professionals
(D) Urban businessmen and merchants
(E) Answer not known

68. What was the most appropriate operational mechanism of the Communal G.O. of 1921?
(A) It provided financial subsidies to private enterprises owned and operated by non-Brahmins
(B) It reserved 50% of seats in the provincial council exclusively for non-Brahmin candidates
(C) It mandated rotational appointments for specific groups to ensure proportional representation
(D) It ordered the immediate dismissal of all Brahmin officers currently in the civil service
(E) Answer not known

69. From the Justice Party's strategy of launching 'Justice' in English, 'Dravidan' in Tamil, and 'Andhra Prakasika' in Telugu, it can be primarily inferred that the party:
(A) It recognized the region's multilingual nature to build a broad non-Brahmin coalition
(B) It intended to divide the Madras Presidency linguistically after winning the elections
(C) It was forced by the British to publish in various vernacular languages against its will
(D) It wanted to prove its literary superiority over the Brahmin-controlled vernacular press
(E) Answer not known

70. In which year was the Non-Brahmin Manifesto, the foundational document detailing the

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grievances of non-Brahmins, released to the public?
(A) 1914
(B) 1916
(C) 1919
(D) 1921
(E) Answer not known

71. Sir P. Theagaraya Chetty, a prominent founding leader of the Justice Party, originally belonged to which professional background?
(A) Medical practitioner trained in London
(B) Wealthy industrialist and businessman in Madras
(C) Landless peasant organizer from Thanjavur
(D) Traditional temple priest who renounced his caste
(E) Answer not known

72. Which of the following accurately compares the Justice Party under its early founders (Nair and Chetty) with the party under Periyar's leadership?
(A) The early party was rationalist, while Periyar transformed it into a religious organization
(B) The early party focused on Tamil nationalism, while Periyar sought an all-India front
(C) The early party sought power constitutionally, while Periyar focused on social reform
(D) The early party opposed the British, while Periyar advocated for absolute royal loyalty
(E) Answer not known

73. Identify the correct statement regarding the Non-Brahmin movement's impact on education in Madras Presidency:
(A) The Justice Party closed down numerous vernacular schools to promote English education
(B) Educational reforms were exclusively restricted to collegiate levels ignoring primary schools
(C) The movement demanded mandatory teaching of Sanskrit for all students to achieve parity
(D) The government used scholarships and elementary school expansion to improve access
(E) Answer not known

74. Identify the incorrect statement regarding the nature of Brahmin dominance in colonial Madras prior to 1916:
(A) Brahmin dominance was heavily concentrated in the military and manual labor sectors.
(B) Brahmins constituted roughly 3% of the total population of the Madras Presidency.
(C) Brahmins secured over 70% of the positions in the higher echelons of government service.
(D) The dominance was largely attributed to their early adoption of Western education and English proficiency.
(E) Answer not known

75. Which of the following was NOT a factor driving the early non-Brahmin movement's resentment against Brahmin dominance?
(A) The overwhelming Brahmin presence in the provincial civil services
(B) The refusal of the British to employ non-Brahmins in the Indian Army
(C) The near-monopoly of Brahmins in the legal and teaching professions
(D) The high concentration of Brahmins in university syndicates and senates
(E) Answer not known

76. Which of the following best describes the core ideology of the Dravidar Kazhagam (DK) upon its formation in 1944?
(A) Securing cabinet positions in the Interim Government of India
(B) Eradicating caste distinctions, promoting rationalism, and opposing Hindi imposition
(C) Promoting absolute non-violence and constructive village programs like Khadi
(D) Establishing a Hindu rashtra based on traditional Vedic principles
(E) Answer not known

77. It can be inferred that the Justice Party was often labeled as "loyalist" by nationalist historians primarily because:
(A) They collaborated with the colonial administration to secure legislative reforms and quotas
(B) They swore a formal oath of political allegiance to the Indian National Congress party

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affirmative action policies and reservation systems implemented within the Madras Presidency.

9. (D) II and III
The early Justice Party combined a liberal focus on social justice with a pragmatic loyalist stance toward the British. They believed that colonial rule was necessary to protect the interests of non-Brahmins against the entrenched power of the Brahmin-dominated elite. Consequently, they cooperated with the administration to secure legislative reforms and quotas rather than demanding immediate political independence.

10. (A) Both A and R are true and R is the correct explanation of A.
Justice Party leaders adopted a cooperative strategy with the British government to counter the local Brahmin monopoly. They argued that immediate self-rule without social reform would merely replace British rule with Brahmin rule. By maintaining loyalty, they successfully leveraged colonial administrative power to enact significant social changes, including reservation policies, which they deemed essential for the liberation of non-Brahmin communities.

11. (C) The Montagu-Chelmsford Reforms of 1919
The Montagu-Chelmsford Reforms introduced the system of dyarchy, which transferred certain administrative departments to elected Indian ministers. These reforms expanded the provincial legislative councils and established a broader franchise. The Justice Party capitalized on this opportunity during the 1920 elections, enabling them to form the first ministry in Madras and implement their agenda for communal social justice.

12. (A) P-III, Q-I, R-II, S-IV
The chronology of the Dravidian movement involves several key dates starting with the first Justice government in 1920. This was followed by the landmark Communal G.O. in 1921. Later, Periyar joined the party in the 1930s, eventually becoming president. Finally, the transformation of the organization into the Dravidar Kazhagam occurred in 1944, shifting the focus toward radical reform.

13. (A) C. Natesa Mudaliar - Peasant leader from the Delta region
C. Natesa Mudaliar was a medical professional and a crucial organizer who founded the Madras Dravidian Association. Unlike some other leaders who were primarily aristocrats or businessmen, his contribution focused on building social infrastructure for students. He played a pivotal role in reconciling differences between other founders, which eventually led to the birth of the South Indian Liberal Federation.

14. (B) Elite non-Brahmin assertion → Constitutional cooperation → Self-Respect rationalism → Dravidian mass politics
The movement evolved from an initial assertion by non-Brahmin elites seeking administrative representation into a formal constitutional struggle within the legislative framework. This was followed by Periyar's radical Self-Respect movement, which introduced rationalism and social reform. Eventually, these threads combined to form a broad-based Dravidian mass political identity that continues to influence the contemporary political landscape of Tamil Nadu.

15. (A) I, II, IV and V
During its tenure, the Justice Party introduced significant reforms including the Hindu Religious Endowments Act to regulate temple administration. They established Annamalai University and expanded educational access through scholarships. Furthermore, the administration initiated the first mid-day meal scheme in Madras city schools. While they pursued social justice, complete abolition of the caste system remained an unfulfilled goal in rural areas.

16. (C) Established formal proportional reservation for various communities in public services
The Communal Government Order of 1921 represented a revolutionary step in Indian social policy by introducing the concept of communal quotas. It sought to end the Brahmin monopoly in public services by allocating specific percentages of jobs to different communities based on their population. This policy laid the foundational framework for subsequent reservation systems and affirmative action in independent India.

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ANSWERS

1. (B) Disproportionate representation of Brahmins in government services and professional education
The movement emerged primarily due to the overwhelming dominance of Brahmins in the colonial administration and educational institutions. Despite being a small minority, they held a vast majority of government jobs and professional seats. Non-Brahmin elites sought to challenge this monopoly to ensure equitable opportunities for the diverse majority communities within the Madras Presidency.

2. (A) P-IV, Q-II, R-I, S-III
Diverse leaders shaped the Dravidian movement through distinct roles. T.M. Nair co-authored the foundational manifesto, while P. Theagaraya Chetty served as the initial president. C. Natesa Mudaliar pioneered the movement by establishing the Madras Dravidian Association. Later, Periyar E.V. Ramasamy transformed the political landscape by renaming the Justice Party to focus on radical social reform.

3. (A) Both A and R are true and R is the correct explanation of A.
Non-Brahmin leaders strategically utilized official census reports to validate their claims of systemic inequality. These statistical records provided undeniable proof that Brahmins, representing a tiny fraction of the population, occupied most professional and administrative positions. By highlighting this discrepancy, the movement effectively argued for communal representation based on the proportional demographics of the Madras Presidency.

4. (B) II and III
The Pachayappa Mudaliar bequest was a landmark in non-Brahmin history, providing funds for secular education. Pachayappa's College became a vital institution for students from various non-Brahmin communities who faced barriers elsewhere. This philanthropic effort significantly contributed to the rise of an educated non-Brahmin middle class, which later became the intellectual backbone of the Dravidian political movement.

5. (C) 1916
The South Indian Liberal Federation was established in late 1916 to organize non-Brahmins against the perceived Brahmin dominance in politics and administration. This formation followed several preliminary efforts to unite different non-Brahmin factions. It soon became widely recognized as the Justice Party, marking the formal beginning of an organized political struggle for social justice in Southern India.

6. (D) Andhra Prakasika - Telugu
The Justice Party utilized a multilingual press strategy to reach diverse linguistic groups within the Madras Presidency. While Justice was published in English and Dravidan in Tamil, Andhra Prakasika was the party's primary Telugu publication. This approach ensured that their political ideology and demands for communal representation reached non-Brahmins across different linguistic regions, fostering a unified regional identity.

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(A) III, IV, I, II
The movement followed a clear historical progression starting with the 1916 Non-Brahmin Manifesto. This led to the party winning elections and forming the first ministry in 1920. Once in power, they issued the first Communal G.O. in 1921 to implement reservations. Finally, in 1944, the organization was transformed into the Dravidar Kazhagam under the leadership of Periyar.

8. (C) Proportional representation in government jobs and educational institutions
The Non-Brahmin Manifesto issued in 1916 explicitly articulated the grievances of the non-Brahmin majority against the Brahmin minority's dominance. It demanded fair and proportional representation in public services and educational institutions to reflect the actual population demographics. This document served as the ideological foundation for subsequent

(A) Victoria Public Hall Meeting (1916) - Formation of the Justice Party
(B) First Provincial Conference (1917) - Organized at Coimbatore to rally non-Brahmin support
(C) Salem Conference (1944) - Renamed Justice Party to Dravidar Kazhagam
(D) Madras Conference (1920) - Decision to boycott the Montagu-Chelmsford councils
(E) Answer not known

51. The political party widely known as the Justice Party was officially registered under the name:
(A) South Indian Liberal Federation
(B) Dravida Munnetra Kazhagam
(C) Madras Non-Brahmin Association
(D) All India Justice League
(E) Answer not known

52. Consider the following grievances detailed in the Non-Brahmin Manifesto of 1916:
I. Exclusion of non-Brahmins from upper echelons of the civil service.
II. Virtual monopoly of Brahmins in the legal and teaching professions.
III. Social discrimination in public spheres against non-Brahmins.
IV. Demand for separate nationhood for the Dravidian people.
V. Disproportionate Brahmin dominance in university senates and syndicates.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) I, II, III and IV
(C) II, III, IV and V
(D) I, III and V
(E) Answer not known

53. Arrange the following key publications and organizational foundings in chronological order:
I. Founding of the newspaper 'Justice'
II. Formation of the Madras Dravidian Association
III. Launch of 'Kudi Arasu' by Periyar
IV. Drafting of the Non-Brahmin Manifesto
(A) II, IV, I, III
(B) II, I, IV, III
(C) IV, II, I, III
(D) I, II, III, IV
(E) Answer not known

54. Which of the following was NOT an achievement of the Justice Party governments?
(A) Enfranchisement of women in the Madras Presidency
(B) Passing of the Hindu Religious Endowment Act
(C) Issuance of the Communal G.O. to ensure proportional representation
(D) Complete eradication of the Devadasi system through legislation in 1921
(E) Answer not known

55. Read the given assertion and reason, and select the correct option.
Assertion (A): The Pachayappa Mudaliar bequest held great significance for the early non-Brahmin movement in Madras.
Reason (R): The trust funds were exclusively utilized to establish Vedic schools that promoted traditional Sanskritic education among Brahmins, causing severe resentment among non-Brahmins.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

56. Identify the correctly matched pair of early non-Brahmin assertions and their nature:
(A) Individual protests in 19th century - Mass street agitations burning foreign cloth
(B) Dravidian Home - A militant underground cell targeting colonial officers
(C) Community petitions - Memoranda submitted to the British outlining demographic grievances
(D) Non-Brahmin Manifesto - A philosophical treatise on Hindu theology
(E) Answer not known

57. Match the newspapers of the Justice Party era with their distinguishing features:
List I: (Newspapers)
P. Justice
Q. Dravidan
R. Andhra Prakasika
S. Kudi Arasu
List II: (Features)

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17. (A) Both A and R are true and R is the correct explanation of A.
The early Justice Party was frequently criticized for its narrow focus on the interests of wealthy landlords and urban professionals. While it successfully challenged Brahmin dominance, it often overlooked the acute struggles of the rural poor and Dalit communities. This elitist orientation eventually created internal tensions and led to the departure of leaders who demanded more inclusive social and economic reforms.

18. (D) Its core ideology focused primarily on dismantling patriarchy as intensely as Brahminism
While the Justice Party supported specific reforms like women's suffrage and education, its primary ideological focus remained the struggle against Brahminical dominance. It did not initially possess a radical feminist agenda aimed at dismantling patriarchal structures with the same intensity as its anti-caste efforts. Significant advancements in gender equality were later emphasized more strongly during the subsequent Self-Respect movement.

19. (A) P-II, Q-IV, R-III, S-I
Anti-caste movements across India were led by various influential figures. Jyotiba Phule pioneered non-Brahmin assertion in Maharashtra through his Satyashodhak Samaj. B.R. Ambedkar championed Dalit rights and the annihilation of caste nationally. In the South, C. Natesa Mudaliar united non-Brahmin factions, while Periyar transformed the Justice Party into a radical movement focused on rationalism and social reform.

20. (B) II and III
Periyar E.V. Ramasamy was not a founder of the Justice Party but joined later after leaving the Congress. He took over the leadership in the late 1930s, steering the organization toward radical rationalism and the Self-Respect ideology. Under his presidency, the party shifted its focus from electoral politics to social movement activism, leading to its eventual renaming.

21. (A) South Indian Liberal Federation - 1916
The South Indian Liberal Federation was officially established in November 1916. It was created to safeguard the interests of non-Brahmins in the Madras Presidency. Other organizations like the Madras United League were formed earlier, in 1912, while the Dravidar Kazhagam was established much later in 1944. The 1916 founding marked the start of organized non-Brahmin political representation.

22. (D) E.V. Ramasamy (Periyar)
Periyar E.V. Ramasamy was not involved in the initial formation of the Justice Party or the drafting of the 1916 Manifesto. At that time, he was active in the Indian National Congress. He only joined the non-Brahmin political fold much later, following disagreements with the Congress leadership over communal representation and the implementation of social reform policies.

23. (B) II, III, IV, I
A. Subbarayalu Reddiar served as the first Chief Minister following the 1920 elections. He was succeeded by the Raja of Panagal, who oversaw major administrative reforms. Later, P.T. Rajan held the post briefly during a period of political transition. The Raja of Bobbili led the party during its final years of power in the 1930s before the Congress victory.

24. (A) Both A and R are true and R is the correct explanation of A.
The 1944 Salem Conference marked a turning point when the Justice Party was renamed the Dravidar Kazhagam. This change reflected a desire to move away from the party's association with the British administration and elite politics. By adopting a more militant and social-reformist identity, the organization focused on mass mobilization and rationalism while deciding to completely abstain from contesting elections.

25. (D) It forced the Congress to promote non-Brahmin leaders like K. Kamaraj to counter the party
The electoral success of the Justice Party forced the Indian National Congress to reconsider its own leadership structure in the Madras Presidency. To counter the non-Brahmin challenge, the Congress began promoting indigenous non-Brahmin leaders such as K. Kamaraj. This strategy aimed to broaden the Congress's social base and demonstrate its commitment to social justice, eventually leading to its dominance.

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60. (C) P. Theagaraya Chetty → Raja of Panagal → Raja of Bobbili → Periyar E.V. Ramasamy
The leadership of the Justice Party evolved from its early urban founders like P. Theagaraya Chetty to aristocratic leaders like the Raja of Panagal and the Raja of Bobbili. This phase was characterized by constitutionalism and loyalism. The final major shift occurred when Periyar E.V. Ramasamy took over, transforming the organization from an elite political party into a radical social movement.

61. (A) The presence of women in the party ranks despite the movement's predominantly male leadership
While the leadership of the Justice Party was predominantly male, the presence and participation of women like Mrs. V. Muthamma were significant. Her involvement highlighted that the movement's message of social reform and representation resonated with women as well. This early participation paved the way for more active female leadership in later stages of the Dravidian and Self-Respect movements.

62. (B) I, III and IV
The 1919 reforms introduced dyarchy and a limited franchise based on property. The Justice Party did not reject these reforms; instead, they embraced the opportunity to manage transferred subjects like education and local self-government. They used these powers to implement their social agenda, including reservation policies, which they believed were essential for empowering the non-Brahmin majority within the colonial system.

63. (D) A constitutional party seeking posts to a social movement boycotting elections
The change from the Justice Party to the Dravidar Kazhagam in 1944 represented a fundamental shift in strategy. The organization moved away from being a constitutional political party that sought government posts through elections. Instead, it became a radical social movement under Periyar's leadership, focusing on mass mobilization, rationalism, and the boycott of electoral processes to focus on societal transformation.

64. (C) A. Subbarayalu Reddiar formed the ministry after P. Theagaraya Chetty declined the post
Following the Justice Party's victory in 1920, the post of Chief Minister was first offered to the party president, P. Theagaraya Chetty. However, he declined the position, leading to A. Subbarayalu Reddiar being appointed as the first Premier of the Madras Presidency. This government marked the beginning of a new era where non-Brahmins held significant administrative power in the province.

65. (A) I, II, III and IV
Several factors led to the Justice Party's decline, including its elitist image and internal factionalism. The rise of Gandhi's mass nationalist movement and the economic hardships of the Great Depression also weakened the party's support. While British support fluctuated, the party's failure to address the needs of the broader population allowed the Indian National Congress to gain dominance by the 1937 elections.

66. (D) The party actively participated in the Quit India Movement of 1942.
The Justice Party did not participate in the Quit India Movement of 1942. Throughout the national struggle, the party generally maintained a distance from Congress-led agitations. They often viewed such movements as potentially reinforcing Brahmin dominance. Their strategy focused on working within the colonial system to secure social reforms and communal representation rather than pursuing immediate and unconditional political independence.

67. (A) Landless agricultural laborers and untouchables
The early Justice Party was primarily an organization of non-Brahmin elites, including wealthy landowners, businessmen, and educated professionals. Consequently, the interests of landless agricultural laborers and the Dalit communities were the least represented in its leadership and policy focus. This demographic gap was a major point of internal criticism and eventually led to splits within the non-Brahmin movement.

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to correct the historical imbalance in government employment within the Madras Presidency.

35. (A) C. Rajagopalachari - A vocal supporter of the Justice Party's Communal G.O. in 1921
C. Rajagopalachari was a prominent leader of the Indian National Congress and was often at odds with the Justice Party's communal policies. He did not support the 1921 Communal G.O., as the Congress at the time favored a more nationalist approach that often clashed with the Justice Party's focus on caste-based reservations. Later, he also led the implementation of Hindi education.

36. (C) Justice
The South Indian Liberal Federation established an English-language daily to articulate its goals to the colonial administration and the educated public. Named Justice, this newspaper became the most prominent voice of the non-Brahmin movement. Its popularity and reach were so significant that the political party itself eventually became known colloquially as the Justice Party across the Madras Presidency.

37. (A) II, III, IV, I
The Dravidian identity evolved through several organizational stages. It began with the Madras United League in 1912, followed by the issuance of the Non-Brahmin Manifesto in 1916. Later, the movement gained a more radical edge when Periyar assumed the presidency of the Justice Party in 1938. Finally, the organization was renamed the Dravidar Kazhagam in 1944.

38. (D) Its leadership focused on elite non-Brahmins, neglecting Dalits and the rural poor
Historians often highlight that the Justice Party's leadership was primarily composed of wealthy landowners, aristocrats, and urban professionals. This elitist composition meant that the party's policies frequently prioritized the interests of the non-Brahmin upper and middle classes while neglecting the pressing socio-economic concerns of Dalits and landless rural laborers. This limitation eventually hindered its ability to maintain a broad mass base.

39. (A) Both A and R are true and R is the correct explanation of A.
The Non-Brahmin movement strategically linked its political demands to a unique cultural and historical narrative. Leaders argued that the non-Brahmin population represented the original Dravidian inhabitants of the region, whose egalitarian culture had been suppressed by Aryan-Sanskritic influences. This cultural assertion provided a powerful ideological basis for their struggle against Brahmin dominance and helped foster a unified Tamil-Dravidian regional identity.

40. (A) I and III
B.R. Ambedkar and the Justice Party shared a common goal of dismantling Brahminical hegemony through constitutional means and representation. However, their relationship was complex; while they aligned on many issues, Ambedkar criticized the Justice Party for its elitist nature and its failure to adequately represent the interests of the untouchables. Both movements sought to utilize legal frameworks to secure rights for marginalized groups.

41. (A) P-III, Q-I, R-II, S-IV
The Justice Party implemented several progressive measures during its administration. They enfranchised women, making Madras one of the first provinces to do so. The Hindu Religious Endowments Act brought temple finances under public oversight. They also promoted regional higher education through Andhra University and addressed childhood hunger and school attendance by introducing the first mid-day meal scheme in specific urban areas.

42. (A) The party saw M.C. Rajah leave citing neglect of Dalit interests despite partial inclusion
The Justice Party's relationship with Dalit communities was strained due to its focus on the interests of elite non-Brahmins. M.C. Rajah, a prominent Dalit leader, initially collaborated with the party but eventually left because he felt the concerns of the Depressed Classes were being ignored. This split highlighted the internal contradictions within the non-Brahmin coalition regarding the inclusion of untouchables.

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and educational institutions that were crucial for socio-political power in colonial Madras.

76. (B) Eradicating caste distinctions, promoting rationalism, and opposing Hindi imposition
Upon its formation in 1944, the Dravidar Kazhagam adopted a radical agenda focused on social transformation. Under Periyar's leadership, the movement sought to eradicate caste distinctions, promote rationalist and atheist thought, and oppose the perceived imposition of Hindi. It also advocated for the creation of a separate Dravidian state, completely moving away from the previous focus on seeking cabinet positions within the colonial administration.

77. (A) They collaborated with the colonial administration to secure legislative reforms and quotas
The Justice Party is often described as loyalist because its leaders believed that cooperating with the British was the most effective way to secure communal reservations and social reforms. They viewed the colonial administration as a necessary arbiter that could check the power of the Brahmin elite. By participating in the provincial councils and supporting the government, they successfully implemented their agenda for social justice.

78. (C) Ambedkar focused on Dalit emancipation, while the party base was elite non-Brahmins
While both movements challenged Brahminical hegemony, their primary social bases differed significantly. B.R. Ambedkar's movement in Maharashtra was fundamentally rooted in the struggles for Dalit emancipation and the rights of the untouchables. In contrast, the early Justice Party in Tamil Nadu was led by and primarily represented the interests of wealthy non-Brahmin landlords, merchants, and the educated middle class within the presidency.

79. (D) C. Natesa Mudaliar
C. Natesa Mudaliar was a central figure who acted as a bridge between various non-Brahmin factions. He was instrumental in reconciling the personal and political differences between Dr. T.M. Nair and Sir P. Theagaraya Chetty. His efforts to unify these leaders were crucial for the successful formation of the South Indian Liberal Federation, which provided a single platform for the non-Brahmin movement.

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80. (B) November 20, 1916
The South Indian Liberal Federation was formally established during a meeting held on November 20, 1916. This gathering at Victoria Public Hall in Madras brought together influential non-Brahmin leaders who were concerned about their community's lack of representation. This date marks the official birth of the organized political movement that would later be known as the Justice Party and shape the future of Dravidian politics.

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name reflected its broader goals for the non-Brahmin population across South India. The federation aimed to advocate for liberal reforms and equitable representation in the colonial administrative and legislative systems.

52. (A) I, II, III and V
The 1916 Manifesto detailed the extensive dominance of Brahmins in the civil service, legal profession, and university administration. It also highlighted the social discrimination faced by non-Brahmins. However, the document did not demand a separate nation for Dravidians at that time; that ideological shift toward secessionism occurred much later in the movement's history under different leadership.

53. (A) II, IV, I, III
The movement's development began with the 1912 formation of the Madras Dravidian Association. This was followed by the release of the Non-Brahmin Manifesto in late 1916. Shortly after, the newspaper Justice was launched to propagate the party's views. Finally, Periyar founded the rationalist journal Kudi Arasu in 1925 to advocate for his Self-Respect movement and social reform.

54. (D) Complete eradication of the Devadasi system through legislation in 1921
While the Justice Party supported many social reforms, the complete eradication of the Devadasi system through legislation was not achieved in 1921. Although Dr. Muthulakshmi Reddy campaigned vigorously for this cause during their tenure, the formal legal abolition of the system happened later. The party's primary achievements included women's enfranchisement, the Hindu Religious Endowment Act, and communal reservation orders.

55. (C) A is true but R is false.
The Pachayappa Mudaliar bequest was vital for the non-Brahmin movement because it provided educational opportunities for non-Brahmin students. The reason provided is false because the trust actually established institutions that became centers for non-Brahmin educational advancement rather than focusing exclusively on Brahminical Vedic education. This fund helped create an educated non-Brahmin class that eventually led the political movement.

56. (C) Community petitions - Memoranda submitted to the British outlining demographic grievances
Before the formation of formal political parties, non-Brahmin assertion took the form of community-based petitions and memoranda. These documents were submitted to the British administration to highlight the demographic imbalance in government employment and education. These early efforts were professional and administrative in nature, focusing on statistical evidence of inequality rather than mass street agitations or militant activities.

57. (A) P-I, Q-II, R-III, S-IV
The non-Brahmin movement utilized a range of publications to spread its message. Justice served as the English mouthpiece for official policy. Dravidan and Andhra Prakasika reached Tamil and Telugu speakers, respectively, ensuring a broad regional base. Periyar's Kudi Arasu later introduced a more radical, rationalist perspective, focusing on social equality and the criticism of religious traditions and caste hierarchies.

58. (A) It established the foundation for Tamil Nadu's reservation system and Dravidian politics
The Justice Party's most enduring legacy is the establishment of a robust political culture centered on social justice and communal representation. By implementing the first reservation policies, they set a precedent that continues to define Tamil Nadu's administrative landscape. Their ideological focus on a distinct Dravidian identity also provided the groundwork for the various Dravidian parties that have dominated state politics since 1967.

59. (A) I and II
The Justice Party successfully challenged the Brahmin monopoly in provincial administration through its reservation policies and reservation-based appointments. They also established the Hindu Religious Endowments Act, demonstrating the state's role in overseeing religious institutions. However, they did not achieve widespread agrarian reform or the total abolition of untouchability, as their leadership remained largely tied to the interests of landed elites.

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43. (B) Justice Party - Constitutional and loyalist political organization
The Justice Party was characterized by its commitment to working within the colonial constitutional framework and maintaining a loyalist stance toward the British. This strategy was chosen to secure administrative reforms and communal quotas. In contrast, the later Dravidar Kazhagam renounced electoral politics, and the Congress focused on mass national agitation, demonstrating the distinct political approaches prevalent during the era.

44. (B) Individual Petitions → Non-Brahmin Manifesto → Legislative Council Resolutions → Issuance of Communal G.O.
The path to formal reservation began with individual petitions and community memoranda highlighting disparities. This culminated in the collective Non-Brahmin Manifesto of 1916. Following the party's entry into the Legislative Council, they passed formal resolutions demanding communal representation. These legislative efforts finally resulted in the official issuance of the Communal Government Orders in 1921 to implement quotas in public services.

45. (A) I, III and IV
Jyotiba Phule's work in Maharashtra provided a crucial ideological template for the non-Brahmin movement in Madras. His Satyashodhak Samaj challenged Brahminical dominance in education and promoted a history where lower castes were the indigenous people. While Phule did not directly participate in founding the Justice Party, his ideas regarding social equality and the Aryan invasion theory deeply influenced Southern leaders.

46. (C) Victoria Public Hall, Madras
On November 20, 1916, a historic meeting of prominent non-Brahmin leaders took place at the Victoria Public Hall in Madras. This gathering led to the formation of the South Indian Liberal Federation, which was created to represent and protect the interests of non-Brahmins. This event is considered the official starting point of organized non-Brahmin political activity in the presidency.

47. (A) Both A and R are true and R is the correct explanation of A.
The Justice Party opposed the Non-Cooperation Movement because they viewed the legislative councils as essential tools for social reform. They feared that a boycott would leave the provincial government entirely in the hands of the Brahmin elite. By participating in the elections and the council, they aimed to use administrative power to enact communal reservation policies and challenge the existing social hierarchy.

48. (C) The Justice Party completely absorbed the Tamil Nadu Congress Committee in 1926.
The Justice Party and the Indian National Congress remained distinct and often rival political entities. They never merged, nor did the Justice Party absorb any part of the Congress. Instead, they represented two different political philosophies: one focusing on immediate national independence and the other on social reform and communal representation within the framework of British colonial administration.

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49. (A) P-II, Q-I, R-III, S-IV
The non-Brahmin movement progressed through various organizational forms. The Madras United League was an early social group, later becoming the Madras Dravidian Association which established student hostels. The South Indian Liberal Federation was the first formal political party to contest elections. Finally, the Dravidar Kazhagam emerged as a dedicated socio-cultural reform movement that chose to stay away from the electoral process.

50. (D) Madras Conference (1920) - Decision to boycott the Montagu-Chelmsford councils
The Justice Party did not decide to boycott the 1920 councils; on the contrary, they actively participated in the elections. It was the Indian National Congress that chose to boycott the elections as part of the Non-Cooperation Movement. The Justice Party's participation allowed them to win a landslide victory and form the first ministry in the Madras Presidency.

51. (A) South Indian Liberal Federation
The political organization founded in 1916 was formally registered as the South Indian Liberal Federation. While it became famous as the Justice Party due to its newspaper, its official

68. (C) It mandated rotational appointments for specific groups to ensure proportional representation
The Communal Government Order of 1921 operated by establishing a system of rotational appointments in the provincial civil services. It divided the population into several communal groups and ensured that each group received a specific share of government jobs. This mechanism was designed to systematically break the existing Brahmin monopoly and provide equitable employment opportunities for the diverse communities of Madras.

69. (A) It recognized the region's multilingual nature to build a broad non-Brahmin coalition
By publishing in English, Tamil, and Telugu, the Justice Party aimed to build a broad and inclusive non-Brahmin coalition across the entire Madras Presidency. This strategy recognized that the presidency was linguistically diverse and that reaching different groups in their own languages was essential for mobilizing mass support. It helped create a unified political front against Brahminical dominance across diverse linguistic regions.

70. (B) 1916
The Non-Brahmin Manifesto was released in December 1916. It served as the foundational document of the South Indian Liberal Federation, articulating the grievances and aspirations of the non-Brahmin majority. By providing a clear critique of Brahminical dominance in administration and education, the manifesto unified various non-Brahmin groups and set the ideological agenda for the decades of political struggle that followed.

71. (B) Wealthy industrialist and businessman in Madras
P. Theagaraya Chetty was a prominent industrialist and a leading figure in the business community of Madras. As a founding member and the first president of the Justice Party, his wealth and status provided the movement with significant influence and resources. His leadership reflected the early elite-driven nature of the non-Brahmin movement, which initially focused on the concerns of established non-Brahmin social groups.

72. (C) The early party sought power constitutionally, while Periyar focused on social reform
The early Justice Party, led by figures like Nair and Chetty, was primarily concerned with achieving political power and administrative representation through constitutional means and loyalty to the British. In contrast, Periyar E.V. Ramasamy shifted the focus toward a radical social reform agenda. Under his leadership, the movement prioritized rationalism, atheism, and the total dismantling of caste hierarchies over participating in elections.

73. (D) The government used scholarships and elementary school expansion to improve access
The Justice Party governments prioritized expanding educational access to non-Brahmin communities. They utilized government scholarships and promoted the establishment of elementary schools to reach a wider demographic. By lowering barriers to entry and providing financial support, these policies aimed to create a more educated non-Brahmin population capable of competing for professional and administrative positions that were previously dominated by the Brahmin elite.

74. (A) Brahmin dominance was heavily concentrated in the military and manual labor sectors.
Prior to 1916, Brahmin dominance was not found in military or manual labor but was heavily concentrated in the civil services, law, and education. Despite being a small minority of the population, their early adoption of English education allowed them to occupy the vast majority of high-ranking government positions. The non-Brahmin movement was specifically formed to challenge this disproportionate influence in the professional and administrative spheres.

75. (B) The refusal of the British to employ non-Brahmins in the Indian Army
The resentment against Brahmin dominance was driven by their near-monopoly in provincial civil services, the legal profession, teaching, and university administration. The issue was not related to employment in the Indian Army, which had its own recruitment patterns. Instead, non-Brahmin leaders focused on the lack of representation in the modern administrative

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26. (A) P-II, Q-I, R-III, S-IV
Various regions in India saw the rise of anti-caste movements tailored to local social dynamics. Maharashtra was the birthplace of Phule's Satyashodhak Samaj, while Tamil Nadu saw the rise of the Justice Party. In Karnataka, the Praja Mitra Mandali fought for non-Brahmin rights, and Kerala's social landscape was transformed by the SNDP Yogam under Narayana Guru.

27. (B) I, III and IV
The 1921 Communal Government Order established a quota system for various demographic groups in Madras. It did not entirely exclude Brahmins but significantly reduced their overwhelming dominance by allocating specific shares to other communities. By categorizing the population into groups like Non-Brahmin Hindus and Muslims, it created the foundational framework for the reservation policies that still exist in Tamil Nadu.

28. (B) It was named after its official English-language newspaper, 'Justice'.
Although its official name was the South Indian Liberal Federation, the organization became popularly known as the Justice Party because of its influential English-language daily newspaper, Justice. The newspaper served as the primary mouthpiece for disseminating the party's views on communal representation and social justice. Over time, the name of the publication became synonymous with the political movement itself.

29. (A) Decision at 1944 Salem Conference to renounce electoral politics and titles
At the 1944 Salem Conference, the Justice Party underwent a radical transformation under Periyar's leadership. The party officially changed its name to the Dravidar Kazhagam and resolved to renounce all British-conferred titles. This decision also marked a complete withdrawal from electoral politics, refocusing the movement's energy toward social reform, rationalism, and the eradication of caste-based social hierarchies.

30. (B) Justice Party dominance → Swaraj Party emergence reducing Justice majority → Independent Ministry → Congress absolute majority
The political history of Madras during this period began with Justice Party dominance following the 1920 elections. This was eventually challenged by the Swaraj Party, leading to a fragmented council and the formation of an independent ministry. Finally, in 1937, the Indian National Congress achieved an absolute majority under the Government of India Act, marking the end of Justice Party rule.

31. (A) Both A and R are true and R is the correct explanation of A.
The Justice Party secured a significant victory in the first provincial elections of 1920 primarily due to the absence of the Indian National Congress. Following the call for non-cooperation by Mahatma Gandhi, the Congress boycotted the elections and the newly formed legislative councils. This allowed the Justice Party to capture political power and implement its social justice agenda without major opposition.

32. (C) 1938
Periyar E.V. Ramasamy was elected President of the Justice Party in 1938 while he was in prison for leading anti-Hindi agitations. His presidency marked a decisive shift in the party's ideology, moving it away from its elitist, pro-British constitutional roots toward a more radical, mass-based social reform movement. This era eventually culminated in the formation of the Dravidar Kazhagam.

33. (A) I, II, III and V
The Justice Party's legacy is defined by its pioneering role in affirmative action and the creation of a distinct Dravidian political identity. It successfully implemented the first communal reservation policies in India and opened educational doors for marginalized communities. While it did not frame the national constitution, its provincial reforms established a model for social justice that heavily influenced post-independence Indian politics.

34. (A) P-II, Q-I, R-III, S-IV
The 1922 implementation of the Communal G.O. used a rotational scale for appointments to ensure diversity. Non-Brahmin Hindus were allocated the largest share with five out of twelve positions. Brahmins, Muslims, and Indian Christians were each allotted two positions, while one was reserved for others. This system aimed

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CHAPTER 17

Growth of Rationalism and Self-Respect Movement: Origins and Principles

1. In which year did E.V. Ramasamy (Periyar) resign from the Indian National Congress?
(A) 1925
(B) 1920
(C) 1922
(D) 1924
(E) Answer not known

2. Match the events in Periyar's early life and political career with their corresponding years.
List I: (Events)
P. Birth of Periyar in Erode
Q. Vaikom Satyagraha
R. First Self-Respect Conference
S. Legal recognition of Self-Respect marriages
List II: (Years)
I. 1967
II. 1879
III. 1929
IV. 1924
(A) P-II, Q-IV, R-III, S-I
(B) P-III, Q-I, R-IV, S-II
(C) P-IV, Q-III, R-II, S-I
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

3. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): Tirumoolar and the Siddha tradition laid the foundational roots for rationalist thought in Tamil Nadu.
Reason (R): The Siddha philosophy strongly opposed Brahminical authority, caste hierarchies, and empty rituals, advocating for direct spiritual experience.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

4. Consider the following statements regarding the impact of colonial education on Indian rationalism:
I. It introduced Western scientific thought and critical thinking methodologies.
II. It reinforced traditional Brahminical authority and orthodox Hindu texts over modern sciences.
III. It provoked Indian intellectuals to question and reform indigenous social practices.
Which of the statements given above is/are correct?
(A) I and II
(B) I and III
(C) II only
(D) III only
(E) Answer not known

5. Which of the following best describes Periyar's primary reason for resigning from the Indian National Congress?
(A) The refusal of the Indian National Congress to support the Vaikom Satyagraha.
(B) The controversy over caste-based separate dining at the Cheranmahadevi Gurukulam.
(C) The state-wide imposition of Hindi as a mandatory subject in all Madras schools.
(D) The continued failure of Congress to secure immediate independence from British rule.
(E) Answer not known

6. Which of the following pairs regarding Periyar's early political engagements is correctly matched?
(A) Kashi - The place where Periyar first met Mahatma Gandhi
(B) Vaikom - A massive protest against British

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economic policies
(C) Erode - Site of Periyar's birth and early social awareness
(D) Nagpur - The founding location of the Self-Respect Movement
(E) Answer not known

7. In the context of the Tamil philosophical tradition, which of the following defines the core tenet of the Siddha tradition's approach to spirituality?
(A) Attaining salvation through complex Vedic rituals and temple-based ceremonies.
(B) Adhering strictly to the Varnashrama Dharma and traditional caste-based duties.
(C) Rejecting all scientific inquiry in favor of local mythological beliefs.
(D) Rejecting rituals to focus on bodily well-being and direct spiritual experience.
(E) Answer not known

8. Which of the following statements about the Vaikom Satyagraha of 1924 is correct?
(A) It aimed to secure the right of untouchable communities to use the public roads leading to the Mahadeva temple.
(B) It was primarily an agitation to allow untouchables entry into the inner sanctum of the Vaikom temple.
(C) Periyar initiated the movement and was its sole leader from the very beginning.
(D) The Satyagraha resulted in the immediate and total abolition of untouchability across India.
(E) Answer not known

9. Select the correct chronological sequence of events in Periyar's life:
(A) Birth in Erode, Visit to Kashi, Vaikom Satyagraha, Resignation from Congress
(B) Visit to Kashi, Birth in Erode, Resignation from Congress, Vaikom Satyagraha
(C) Birth in Erode, Vaikom Satyagraha, Visit to Kashi, Resignation from Congress
(D) Visit to Kashi, Vaikom Satyagraha, Resignation from Congress, Birth in Erode
(E) Answer not known

10. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): Periyar was deeply disappointed with Mahatma Gandhi's stance on the Varnashrama Dharma during his early political career.
Reason (R): Periyar hailed from a wealthy merchant family in Erode and possessed a strong background in business.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

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11. Consider the following statements about Periyar's pilgrimage to Kashi:
I. The visit profoundly strengthened his belief in orthodox Hinduism.
II. He witnessed widespread Brahmin exploitation and immoral activities.
III. The denial of free meals to him because he was a non-Brahmin contributed to his disillusionment.
IV. He immediately founded the Self-Respect Movement in Kashi.
Which of the statements given above are incorrect?
(A) I and II
(B) I and IV
(C) II, III and IV
(D) I, II and IV
(E) Answer not known

12. Match the philosophical or political concepts with their corresponding descriptions in the context of Tamil Nadu's rationalist history.
List I: (Concepts)
P. Rationalism
Q. Siddha Philosophy
R. Colonial Modernity
S. Vaikom Satyagraha
List II: (Descriptions)
I. Protest against untouchability and spatial discrimination
II. Body-positive philosophy rejecting Brahminical authority
III. Introduction of Western scientific thought and critical inquiry

IV. Philosophical basis for questioning superstitions and illogical beliefs
(A) P-IV, Q-II, R-III, S-I
(B) P-III, Q-I, R-IV, S-II
(C) P-IV, Q-III, R-II, S-I
(D) P-II, Q-IV, R-I, S-III
(E) Answer not known

13. Identify the incorrect statement regarding the roots of rationalism in Tamil Nadu.
(A) The Siddha tradition frequently questioned Brahminical hegemony and meaningless rituals.
(B) Rationalism in Tamil Nadu has historical roots that predate Periyar, drawing from indigenous anti-caste reform movements.
(C) Tirumoolar's philosophical teachings emphasized direct spiritual experience over intermediary priests.
(D) Colonial education hindered the development of critical thinking by strictly promoting Indian mythological studies.
(E) Answer not known

14. Which of the following pairs regarding Periyar's association with the Indian National Congress is incorrectly matched?
(A) Erode - Periyar's birthplace and early center of his social awareness
(B) Vaikom - The location in Kerala where Periyar led the anti-untouchability protest
(C) Nagpur - The city where Periyar drafted the first manifesto of the Dravidar Kazhagam
(D) Kanchipuram - The venue where Periyar resigned from the Congress over the communal representation resolution
(E) Answer not known

15. All of the following were factors contributing to Periyar's early disillusionment with orthodox religion and mainstream nationalism, EXCEPT:
(A) His firsthand observation of exploitation by priests during his visit to Kashi.
(B) Gandhi's uncompromising defense of the absolute eradication of the caste system during the 1920s.
(C) The controversy surrounding separate dining facilities based on caste at the Cheranmahadevi Gurukulam.
(D) The persistent refusal of the Congress leadership to accept proportional representation for non-Brahmins.
(E) Answer not known

16. Arrange the following events regarding the evolution of rationalism and Periyar's early life in the correct chronological order:
1. Periyar's pilgrimage to Kashi
2. The Vaikom Satyagraha
3. Periyar's birth in Erode
4. Periyar's resignation from the Indian National Congress
(A) 3, 1, 4, 2
(B) 3, 1, 2, 4
(C) 1, 3, 2, 4
(D) 3, 2, 1, 4
(E) Answer not known

17. Read the following features and identify the historical event they describe:
- It took place in 1924 in Kerala.
- It was a mass movement demanding the use of public streets around a temple for all castes.
- Periyar's prominent involvement earned him a famous title.

(A) Vaikom Satyagraha
(B) Kanchipuram Congress Session
(C) First Self-Respect Conference
(D) Erode Plan
(E) Answer not known

18. Read the following statements regarding the Siddha tradition and colonial education:
I. The Siddhas rejected the authority of the Vedas and Agamas.
II. They advocated for the rigid observance of Varnashrama Dharma.
III. Tirumoolar was a prominent figure in the Siddha tradition who opposed empty rituals.
IV. The Siddha philosophy is deeply body-positive, focusing on physical preservation for spiritual realization.
V. The colonial education system completely eradicated the Siddha tradition in Tamil Nadu.

Which of the statements given above are correct?
(A) I, II and III
(B) I, III and IV
(C) I, II, IV and V
(D) II, III, IV and V
(E) Answer not known

19. Based on Periyar's reaction to the separate dining controversy and his subsequent resignation from the Congress, what can be most logically inferred about his political priorities at the time?
(A) He prioritized social reforms like caste eradication over unified nationalist goals.
(B) He believed that gaining political independence was more urgent than social reform.
(C) He sought to establish a separate nation for non-Brahmins immediately after 1925.
(D) He was primarily interested in securing economic privileges for the merchant class.
(E) Answer not known

20. Which of the following is the most appropriate description of Periyar's conceptualization of 'Rationalism'?
(A) The mere denial of the existence of any supreme deity or spiritual force.
(B) Adopting Western philosophy to replace traditional Tamil cultural practices.
(C) Promoting modern science exclusively for industrial and economic advancement.
(D) A critical framework for asserting human dignity and challenging caste hierarchies.
(E) Answer not known

21. In which year and at which location was the Self-Respect Movement founded by Periyar?
(A) 1920 at Erode
(B) 1925 at Kanchipuram
(C) 1929 at Chengalpattu
(D) 1937 at Madras
(E) Answer not known

22. Match the following aspects of the Self-Respect Movement with their significance.
List I: (Aspects)
P. Suya Mariyathai Iyakkam
Q. First Self-Respect Conference
R. Self-Respect Marriages
S. 1967 Legislation
List II: (Significance)
I. Eliminated the need for a Brahmin priest and Sanskrit rituals
II. Asserted human dignity as a fundamental social right
III. Provided legal recognition to non-ritualistic marriages in Tamil Nadu
IV. Formally passed resolutions on women's rights and anti-caste measures in Chengalpattu
(A) P-II, Q-IV, R-I, S-III
(B) P-III, Q-I, R-IV, S-II
(C) P-II, Q-I, R-IV, S-III
(D) P-IV, Q-II, R-III, S-I
(E) Answer not known

23. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): Periyar publicly broke idols of Hindu deities as a form of rationalist demonstration.
Reason (R): He aimed to physically destroy all temples in Tamil Nadu to establish a purely secular state.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

24. Consider the following statements regarding the resolutions of the early Self-Respect Conferences:
I. They strongly advocated for widow remarriage and equal property rights for women.
II. They demanded the reinforcement of traditional caste-based occupations to preserve Tamil culture.
III. They called for the total eradication of untouchability and the rejection of religious superstitions.
Which of the statements given above is/are correct?
(A) I only
(B) I and II
(C) I and III
(D) II and III
(E) Answer not known

25. Who introduced the legislation that granted legal recognition to Self-Respect marriages in Tamil Nadu in 1967?
(A) K. Kamaraj
(B) C.N. Annadurai

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(C) M. Karunanidhi
(D) C. Rajagopalachari
(E) Answer not known

26. Which of the following pairs regarding the Self-Respect Movement is correctly matched?
(A) Chengalpattu (1929) - First Anti-Hindi Agitation
(B) Kanchipuram (1925) - Founding of the Self-Respect Movement
(C) Self-Respect Marriage - Mandatory recitation of Tamil hymns by Brahmin priests
(D) Suya Mariyathai - Translation of 'Spiritualism' in Tamil
(E) Answer not known

27. What does the Tamil term 'Suya Mariyathai', the core philosophy of Periyar's movement, translate to in English?
(A) Self-Respect
(B) Self-Reliance
(C) Self-Realization
(D) Self-Determination
(E) Answer not known

28. Which of the following statements about the procedure of a Self-Respect Marriage is correct?
(A) It requires the compulsory registration and record in a local Hindu temple.
(B) It mandates the chanting of Vedic mantras specifically translated into Tamil.
(C) It involves an exchange of garlands before witnesses without any ritual priest.
(D) It can only be legally conducted between individuals of the same caste group.
(E) Answer not known

29. Select the correct chronological sequence regarding the formalization of the Self-Respect Movement:
(A) Founding of the Movement, Legal recognition of Self-Respect Marriages, First Self-Respect Conference
(B) First Self-Respect Conference, Founding of the Movement, Legal recognition of Self-Respect Marriages
(C) Founding of the Movement, First Self-Respect Conference, Legal recognition of Self-Respect Marriages
(D) Legal recognition of Self-Respect Marriages, Founding of the Movement, First Self-Respect Conference
(E) Answer not known

30. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): The Self-Respect Movement completely ignored the issue of women's rights to focus solely on caste eradication.
Reason (R): Periyar viewed gender equality and women's liberation as fundamental pillars of rationalism and self-respect.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

31. Consider the following statements about Periyar's atheistic approach:
I. He rejected the concept of God entirely, viewing it as a tool for mass subjugation.
II. He engaged in public iconoclasm to shock the public into questioning religious reverence.
III. He believed that atheism was only necessary for the intellectual elite, not the common people.
IV. His campaigns aimed to identify and eradicate deep-rooted superstitions in Tamil society.
Which of the statements given above are correct?
(A) I and II
(B) I, II and IV
(C) II, III and IV
(D) I and IV
(E) Answer not known

32. Match the key aspects of Periyar's activism with their underlying political messages.
List I: (Aspects)
P. Idol Breaking
Q. Boycotting Brahmin Priests
R. Anti-Superstition Campaigns
S. Atheism
List II: (Political Messages)
I. Promoting scientific temper and rational

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thought
II. Challenging the ritual monopoly and economic exploitation by the priestly class
III. Rationalist demonstration to demystify divine infallibility
IV. Rejecting the theological basis that justifies the caste hierarchy
(A) P-III, Q-II, R-I, S-IV
(B) P-IV, Q-I, R-II, S-III
(C) P-III, Q-I, R-IV, S-II
(D) P-II, Q-III, R-I, S-IV
(E) Answer not known

33. Identify the incorrect statement regarding the first Self-Respect Conference held in Chengalpattu in 1929.
(A) It passed resolutions endorsing the Varna system as a necessary social division of labor.
(B) It witnessed mass participation from various non-Brahmin communities.
(C) The conference resolved to discourage marriages solemnized by Brahmin priests.
(D) It strongly supported equal property rights and inheritance for women.
(E) Answer not known

34. Which of the following pairs is incorrectly matched in the context of the Self-Respect Movement?
(A) 1925 - Founding of the Self-Respect Movement in Kanchipuram
(B) 1929 - First Self-Respect Conference in Chengalpattu
(C) 1956 - Periyar's first meeting with Mahatma Gandhi at Kashi
(D) 1967 - Legal recognition of Self-Respect Marriages in Tamil Nadu
(E) Answer not known

35. The Self-Respect Movement advocated for all of the following social reforms, EXCEPT:
(A) The enforcement of patriarchal family structures to maintain social order.
(B) The promotion of inter-caste marriages to blur caste lines.
(C) The right of widows to remarry and live with dignity.
(D) The eradication of untouchability and discrimination based on birth.
(E) Answer not known

36. Arrange the procedural steps of a traditional Self-Respect Marriage in the logical sequence as conceptualized by Periyar:
1. Rejection of the Brahmin priest and Sanskrit mantras
2. Exchange of garlands or rings between the couple
3. A simple declaration of partnership in the mother tongue (Tamil)
4. Solemnization in the presence of family, friends, or a movement leader as witnesses
(A) 1, 2, 3, 4
(B) 1, 4, 3, 2
(C) 2, 3, 4, 1
(D) 4, 1, 2, 3
(E) Answer not known

37. Identify the social practice targeted by the Self-Respect Movement based on these features:
- It was viewed as a mechanism of ritual exploitation and financial drain.
- It cemented the cultural and religious supremacy of a specific caste.
- Periyar countered it by introducing a secular alternative in 1928 involving the exchange of garlands.

(A) Devadasi system
(B) Brahmin-officiated religious marriages
(C) Untouchability practices in temples
(D) The practice of Sati
(E) Answer not known

38. Consider the following statements regarding the objectives of the Self-Respect Movement:
I. Eradication of the caste system and untouchability.
II. Promotion of rationalism and scientific temper.
III. Establishment of a theocratic state in Tamil Nadu.
IV. Achievement of gender equality and women's liberation.
V. Dismantling of Brahminical cultural hegemony.
Which of the statements given above are correct?
(A) I, II, III and IV
(B) I, II, IV and V
(C) II, III and V
(D) I, IV and V
(E) Answer not known

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39. By replacing Sanskrit mantras with Tamil declarations in Self-Respect marriages, what broader cultural inference was Periyar attempting to establish?
(A) That Tamil language possessed inherent divine qualities superior to Sanskrit.
(B) That Sanskrit was a dead language while Tamil was much easier to pronounce.
(C) That inter-caste marriages could only be successful if conducted in Tamil.
(D) Language should be a rational medium for understanding rather than ritual authority.
(E) Answer not known

40. What was the primary political and social significance of the idol-breaking campaigns led by Periyar?
(A) A rationalist demonstration to break the psychological fear of divine retribution.
(B) To assert the political dominance of non-Hindu religions throughout Tamil Nadu.
(C) To clear public areas for the planned construction of modern infrastructure.
(D) To protest against the artistic representations of North Indian deities in the South.
(E) Answer not known

41. Which newspaper served as the primary organ for Periyar's rationalist propaganda and social criticism starting in 1925?
(A) Dravida Nadu
(B) Kudi Arasu
(C) Murasoli
(D) Swadesamitran
(E) Answer not known

42. Match the prominent women figures or related concepts with their significance in the Self-Respect Movement.
List I: (Personalities/Concepts)
P. Nagammai
Q. Maniammai
R. Widow Remarriage
S. Self-Respect Movement resolutions
List II: (Significance)
I. Promoted actively by the movement to ensure women's dignity
II. Periyar's first wife and a strong supporter in early agitations
III. Advocated for women's equal property rights and access to education
IV. Periyar's second wife who later led the Dravidar Kazhagam
(A) P-II, Q-IV, R-I, S-III
(B) P-IV, Q-II, R-III, S-I
(C) P-II, Q-IV, R-III, S-I
(D) P-III, Q-I, R-IV, S-II
(E) Answer not known

43. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): The Self-Respect Movement fiercely opposed the imposition of Sanskrit in Tamil society.
Reason (R): Periyar viewed Sanskrit as the linguistic vehicle of Aryan cultural hegemony and Brahminical ritual dominance over Dravidian Tamil identity.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

44. Consider the following statements about the newspaper 'Kudi Arasu':
I. It functioned as a platform solely for the dissemination of traditional Tamil religious poetry.
II. It contained fierce anti-caste, anti-religion, and women's rights discourse.
III. It was published by Periyar to build mass awareness and communicate his political commentary.
Which of the statements given above is/are incorrect?
(A) I only
(B) I and II
(C) II only
(D) III only
(E) Answer not known

45. Which later publication became the primary organ of the Dravidar Kazhagam, continuing Periyar's rationalist ideology?
(A) The Hindu
(B) Dinamani
(C) Justice

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(D) Viduthalai
(E) Answer not known

46. Which of the following pairs is correctly matched regarding the publications and figures of the Self-Respect Movement?
(A) Kudi Arasu - An English daily supporting the British Raj
(B) Nagammai - Periyar's sister who authored the True Ramayana
(C) Viduthalai - A rationalist newspaper that served as the organ of the Dravidar Kazhagam
(D) Maniammai - The founder of the Justice Party
(E) Answer not known

47. In the context of Periyar's philosophy, how was "Cultural Brahminism" defined?
(A) The systematic promotion of classical arts by the Brahmin community leaders.
(B) Ideological superiority and ritual monopoly maintained to dominate other castes.
(C) The exclusive right of non-Brahmins to perform traditional temple rituals.
(D) The synthesis of ancient Aryan and Dravidian cultural practices in the South.
(E) Answer not known

48. Which of the following statements correctly describes Periyar's approach to Hindu mythology?
(A) He accepted the Puranas as literal historical truths that must be revered.
(B) He translated myths into Tamil to make them more accessible for daily worship.
(C) He believed that Hindu mythology was perfectly aligned with scientific temper.
(D) Critically reading epics to expose Aryan bias and the subjugation of Dravidians.
(E) Answer not known

49. Select the correct sequence of Periyar's journalistic ventures and ideological progression:
(A) Launch of Kudi Arasu, Launch of Viduthalai, Critical readings of Hindu Mythology
(B) Launch of Viduthalai, Launch of Kudi Arasu, Critical readings of Hindu Mythology
(C) Critical readings of Hindu Mythology, Launch of Viduthalai, Launch of Kudi Arasu
(D) Launch of Kudi Arasu, Critical readings of Hindu Mythology, Launch of Viduthalai
(E) Answer not known

50. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): Periyar's public speeches were known for being highly iconoclastic, provocative, and laced with humor.
Reason (R): Periyar strongly advocated for the inclusion of scientific temper and critical thinking in the educational curriculum.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

51. Consider the following statements regarding women's participation in the Self-Respect Movement:
I. Women were entirely excluded from leadership roles in the movement.
II. The movement actively organized and provided financial support for inter-caste and widow remarriages.
III. Nagammai played a crucial role in the movement, particularly during early agitations like the toddy shop picketing.
IV. Resolutions at self-respect conferences frequently demanded equal property and inheritance rights for women.
Which of the statements given above are correct?
(A) I, II and III
(B) II, III and IV
(C) I and IV
(D) II and III
(E) Answer not known

52. Match the philosophical stance of the Self-Respect Movement with its corresponding target of critique.
List I: (Philosophical Stance)
P. Rejection of Agamas and Shastras
Q. Opposition to Sanskrit Imposition
R. Promotion of Scientific Education
S. Support for Inter-caste Marriages

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List II: (Target of Critique)
I. Countering Pseudoscience and irrational beliefs
II. Breaking the genetic and social boundaries of the Varna system
III. Dismantling the ritual authority of priests
IV. Defending Tamil cultural identity against Aryan hegemony
(A) P-III, Q-IV, R-I, S-II
(B) P-IV, Q-III, R-II, S-I
(C) P-III, Q-I, R-IV, S-II
(D) P-I, Q-IV, R-III, S-II
(E) Answer not known

53. Identify the incorrect statement regarding Periyar's views on education and rationalism.
(A) He believed education should foster a scientific temper and critical thinking among students.
(B) He advocated for an educational curriculum that emphasized rote learning of religious scriptures.
(C) He heavily criticized the colonial education system for not doing enough to eradicate indigenous superstitions.
(D) He argued that education must free the mind from the shackles of caste-based occupational determinism.
(E) Answer not known

54. Which of the following pairs concerning the leaders and their roles is incorrectly matched?
(A) E.V. Ramasamy - Founder of the Self-Respect Movement
(B) Nagammai - Mobilized women for the anti-toddy agitations
(C) Maniammai - Authored the ancient Tamil epic Silappatikaram
(D) P. Jeevanandam - A key figure linking the Self-Respect Movement with communist ideals
(E) Answer not known

55. Periyar's critique of the Ramayana included all of the following arguments, EXCEPT:
(A) It glorified Aryan supremacy over indigenous Dravidian populations.
(B) It portrayed Ravana in a positive light as a just and learned Dravidian king.
(C) It was utilized as a cultural tool to justify the caste hierarchy and patriarchal norms.
(D) It established Rama as a flawless historical figure whose governance must be emulated.
(E) Answer not known

56. Arrange the following aspects of Periyar's intellectual critique in the logical progression from medium to outcome:
1. Publication of rationalist ideas in Kudi Arasu
2. Cultivation of mass scientific temper and critical thinking
3. Delivering provocative public speeches
4. Exposure of cultural Brahminism and ritual exploitation
(A) 1, 3, 4, 2
(B) 3, 1, 2, 4
(C) 4, 1, 3, 2
(D) 2, 4, 1, 3
(E) Answer not known

57. Identify the personality based on the following features:
- She was deeply involved in the social reform activities of the Self-Respect Movement.
- She took over the leadership of the Dravidar Kazhagam following Periyar's death.
- Her marriage to Periyar was controversial but instrumental in the organization's continuity.

(A) Moovalur Ramamirtham
(B) Maniammai
(C) Dr. Muthulakshmi Reddy
(D) Nagammai
(E) Answer not known

58. Consider the following statements:
I. Periyar's speeches were designed to be highly academic and accessible only to scholars.
II. He used provocative language to dismantle the aura of sanctity around religious concepts.
III. Humor and sarcasm were essential tools in his mass appeal.
IV. He consistently addressed the rural and working-class masses in plain, colloquial Tamil.
V. His speeches entirely avoided political commentary to focus strictly on spiritual reforms.
Which of the statements given above are correct?

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particularly in prioritizing social reform over mere political independence.

Which of the statements given above are correct?

(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I and IV
(E) Answer not known

72. Match the global/ideological concepts with their relevance to Periyar's movement.

List I: (Concepts)
P. Global Freethought
Q. Left Politics
R. Anti-caste Commitment
S. Dravidian Nationalism

List II: (Relevance)
I. Shared ideological ground with Dr. B.R. Ambedkar
II. Connections established during travels to Europe and Southeast Asia
III. Literary politics stemming from the critique in the True Ramayana
IV. Ideological overlap represented by figures like P. Jeevanandam

(A) P-II, Q-IV, R-I, S-III
(B) P-I, Q-III, R-II, S-IV
(C) P-IV, Q-I, R-III, S-II
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

73. Identify the incorrect statement regarding the legacy of the Self-Respect Movement.

(A) It successfully integrated rationalist thought into mainstream Tamil culture and politics.
(B) It resulted in the immediate elimination of all caste-based inequalities across the Indian subcontinent.
(C) It laid the groundwork for robust affirmative action and anti-caste policies in Tamil Nadu.
(D) It significantly advanced the discourse on women's rights and gender equality in South India.
(E) Answer not known

74. Which of the following pairs is incorrectly matched regarding the intersections of the Self-Respect Movement?

(A) True Ramayana - A literary critique challenging Hindu epics
(B) P. Jeevanandam - Advocate for combining Tamil nationalism with capitalist economics
(C) Periyar's Europe visit - Exposure to socialist and global rationalist ideas
(D) Dr. B.R. Ambedkar - Shared mutual respect and anti-caste agenda with Periyar
(E) Answer not known

75. The enduring significance of the Self-Respect Movement in Tamil Nadu's social transformation encompasses all of the following, EXCEPT:

(A) The enforcement of religious orthodoxy in state governance.
(B) The popularization of non-ritualistic, priest-less marriages.
(C) The elevation of Tamil linguistic pride over Sanskrit imposition.
(D) The political empowerment of marginalized non-Brahmin communities.
(E) Answer not known

76. Arrange the following ideological developments in the Self-Respect Movement in their logical order of evolution:

1. Rejection of orthodox Hindu rituals and priesthood
2. Critique of mythological texts (e.g., True Ramayana) to expose cultural hegemony
3. Exposure to and incorporation of global rationalist and socialist ideas
4. Institutionalization of rationalist policies through state legislation (e.g., 1967 Marriage Act)

(A) 1, 2, 3, 4
(B) 2, 1, 4, 3
(C) 1, 3, 2, 4
(D) 3, 2, 1, 4
(E) Answer not known

77. Identify the political text/concept based on these features:

- It was written by Periyar to deconstruct a highly revered epic.
- It framed the narrative as a conflict between Aryan invaders and Dravidian natives.
- It sparked immense controversy but solidified Dravidian nationalism.

(A) Tirukkural
(B) Kudi Arasu editorials on Independence
(C) Annihilation of Caste
(D) True Ramayana
(E) Answer not known

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(E) Answer not known

65. Which book authored by Periyar provided a controversial, critical retelling of a major Hindu epic, framing it as an account of Aryan-Dravidian conflict?
(A) True Ramayana
(B) Gulamgiri
(C) Annihilation of Caste
(D) Discovery of India
(E) Answer not known

66. Which of the following pairs regarding international and ideological connections is correctly matched?
(A) B.R. Ambedkar - Opposed Periyar's anti-caste initiatives
(B) True Ramayana - A book praising the Aryan invasion theory
(C) P. Jeevanandam - Bridging the Self-Respect Movement with Left politics/Communism
(D) Singapore & Malaysia - Countries where Periyar campaigned for orthodox Hindu revival
(E) Answer not known

67. In the context of the Self-Respect Movement's legacy, what does the term "Rationalist International" refer to?
(A) The global network of freethinkers that Periyar engaged with during his travels.
(B) A global syndicate of high-ranking priests formed to counter secular governance.
(C) A specific foreign policy doctrine adopted by the Tamil Nadu government in 1967.
(D) An international financial institution supporting various anti-caste movements.
(E) Answer not known

68. Which of the following statements accurately reflects the relationship between the Self-Respect Movement and Communism?
(A) Periyar completely rejected all socialist and communist ideas throughout his life.
(B) The Self-Respect Movement formally merged with the Communist Party of India in 1930.
(C) Communists in Tamil Nadu viewed the anti-caste struggle as entirely irrelevant to class struggle.
(D) Ideological overlaps existed regarding social and economic inequality critiques.
(E) Answer not known

69. Select the correct logical sequence of the expansion of Periyar's ideological influence:
(A) Early Congress participation, Self-Respect Movement founding, Interaction with Ambedkar, International Rationalist travels
(B) International Rationalist travels, Interaction with Ambedkar, Early Congress participation, Self-Respect Movement founding
(C) Self-Respect Movement founding, Early Congress participation, International Rationalist travels, Interaction with Ambedkar
(D) Interaction with Ambedkar, Self-Respect Movement founding, Early Congress participation, International Rationalist travels
(E) Answer not known

70. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): The Self-Respect Movement's ideology was entirely isolated from global political currents.
Reason (R): Periyar traveled to countries like Malaysia, Singapore, and Europe, establishing connections with global freethinkers and socialist movements.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

71. Consider the following statements regarding Periyar and Dr. B.R. Ambedkar:
I. Both leaders fiercely critiqued the Hindu social order and the Varna system.
II. They maintained correspondence and held a famous meeting to discuss their anti-caste ideologies.
III. Both leaders believed that reforming Hinduism from within was the best solution.
IV. Their approaches had ideological overlaps,

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(A) II, III and IV
(B) I, II, III and IV
(C) II, III, IV and V
(D) I, III and V
(E) Answer not known

59. From Periyar's strong advocacy for inter-caste and widow remarriages, what can be inferred about his view on the institution of marriage?
(A) Marriage was seen as a mechanism sustaining caste purity and female subjugation.
(B) He viewed marriage primarily as a religious sacrament that should remain unchanged.
(C) He believed that marriages should only be arranged by the state government.
(D) He considered marriage as a purely economic transaction devoid of social significance.
(E) Answer not known

60. What was the core purpose of the Self-Respect Movement's opposition to Hindu mythology?
(A) To replace existing Hindu myths with Westernized Christian historical narratives.
(B) To demand financial royalties for modern Tamil translations of old Sanskrit epics.
(C) To decode texts used to legitimize Aryan invasion and Brahmin supremacy.
(D) To encourage the exclusive worship of village deities without mythological roots.
(E) Answer not known

61. Who among the following is closely associated with bridging the ideals of the Self-Respect Movement and the Communist movement in Tamil Nadu?
(A) M.C. Rajah
(B) Rettaimalai Srinivasan
(C) C.N. Annadurai
(D) P. Jeevanandam
(E) Answer not known

62. Match the following texts/movements with their corresponding significance in Periyar's ideology.
List I: (Texts/Movements)
P. True Ramayana
Q. Kudi Arasu
R. Self-Respect Marriages
S. Global Rationalist Connections
List II: (Significance)
I. Fostered international freethought and exposure to European rationalism
II. Challenged the sanctity of Hindu epics through a Dravidian nationalist lens
III. Functioned as the primary vernacular propaganda tool for anti-caste ideas
IV. Dismantled the necessity of Brahmin priests in domestic rituals
(A) P-II, Q-III, R-IV, S-I
(B) P-III, Q-II, R-I, S-IV
(C) P-II, Q-I, R-IV, S-III
(D) P-IV, Q-III, R-II, S-I
(E) Answer not known

63. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): Periyar and B.R. Ambedkar shared a deep commitment to the annihilation of caste and maintained mutual respect.
Reason (R): Ambedkar fully agreed with Periyar's strategy of achieving a separate sovereign state of Dravida Nadu.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

64. Consider the following statements regarding the relationship between the Self-Respect Movement and Dalits:
I. The movement achieved complete and flawless inclusion of Dalits without any internal criticism.
II. Despite its anti-caste ideology, the movement faced limitations and criticism regarding the full integration of Dalit issues.
III. Periyar continuously campaigned against untouchability, though power dynamics within non-Brahmin castes sometimes hindered unified action.
Which of the statements given above is/are correct?
(A) I only
(B) II and III
(C) I and III
(D) II only

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78. Consider the following statements regarding the legacy and significance of the Self-Respect Movement:

I. It catalyzed a profound social and cultural transformation in Tamil Nadu.
II. It restricted its focus purely to religious reform, avoiding political issues.
III. It significantly promoted the political consciousness of women and marginalized castes.
IV. It championed scientific temper and opposed pseudoscience.
V. It successfully forged international connections with global freethinkers.

Which of the statements given above are correct?

(A) I, II, III and IV
(B) I, III, IV and V
(C) II, III and V
(D) I, II and V
(E) Answer not known

79. Based on the intersections between the Self-Respect Movement and Communism, what can be inferred about Periyar's view on social inequality?

(A) He believed that social inequality was purely a byproduct of economic class and had nothing to do with caste.
(B) He recognized that economic exploitation and caste-based social degradation were interconnected systems of oppression.
(C) He felt that communist economic models were a threat to the traditional Dravidian merchant classes.
(D) He argued that true equality could only be achieved through spiritual enlightenment, independent of economic systems.
(E) Answer not known

80. Which of the following best encapsulates the ultimate legacy of the Self-Respect Movement for Tamil Nadu?

(A) The establishment of an independent and sovereign Dravidian nation from India.
(B) The successful revival and preservation of ancient Vedic and Sanskrit traditions.
(C) The exclusive promotion of the urban industrial class over agrarian communities.
(D) Creating a rationalist, anti-caste discourse that transformed state governance.
(E) Answer not known

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ANSWERS

1. (A) 1925
Periyar's resignation from the Indian National Congress occurred due to fundamental disagreements regarding communal representation and social reform. He felt the party was overly influenced by Brahminical interests, particularly after the Gurukulam controversy. This pivotal moment led to the formal establishment of the Self-Respect Movement, marking a significant shift toward independent rationalist and anti-caste political activism in South India.

2. (A) P-II, Q-IV, R-III, S-I
Chronological milestones in the life of E.V. Ramasamy highlight his long-standing commitment to social justice. His birth in Erode in 1879 preceded his leadership in the 1924 Vaikom Satyagraha. The organizational phase began with the 1929 Chengalpattu conference, eventually culminating in the 1967 legislative recognition of non-ritualistic marriages, which legally validated the movement's long-term efforts toward secular social reform.

3. (A) Both A and R are true and R is the correct explanation of A.
The Siddha tradition and Tirumoolar provided early intellectual resistance to orthodox social hierarchies in Tamil Nadu. By rejecting external rituals and Brahminical authority in favor of direct spiritual experience, they established a precedent for questioning dogma. This indigenous philosophical framework served as a historical precursor to the modern rationalist movement, effectively grounding social reform in regional history.

4. (B) I and III
Colonial education acted as a double-edged sword, introducing Western scientific principles and critical inquiry to the Indian intelligentsia. While it provided the methodologies to challenge superstitions and outdated social practices, it did not necessarily reinforce traditional hierarchies. Instead, it empowered reformers to scrutinize indigenous traditions through a lens of modernity, sparking movements aimed at achieving social equality and liberation.

5. (B) The controversy over caste-based separate dining at the Cheranmahadevi Gurukulam.
The incident at Cheranmahadevi Gurukulam, where non-Brahmin and Brahmin students were subjected to separate dining arrangements, deeply offended Periyar's sense of equality. Despite his appeals, the Congress leadership failed to intervene decisively against this discriminatory practice. This failure convinced him that the party prioritized preserving caste privileges over social justice, leading him to quit and form a new movement.

6. (C) Erode - Site of Periyar's birth and early social awareness
Erode is central to Periyar's biography as both his birthplace and the environment where his initial social consciousness developed. While other locations like Vaikom and Kashi were sites of specific struggles or disillusionment, Erode provided the foundational context for his later activism. This early exposure to the dynamics of power and social hierarchy within his own community shaped his career.

7. (D) Rejecting rituals to focus on bodily well-being and direct spiritual experience.
The Siddha tradition is unique for its rejection of external religious structures and its emphasis on the physical body as a temple. By focusing on longevity, health, and unmediated spiritual insight, the Siddhas bypassed the need for priestly intermediaries and complex Vedic ceremonies. This body-positive approach served as a form of early rationalism that prioritized human experience over abstract ritualism.

8. (A) It aimed to secure the right of untouchable communities to use the public roads leading to the Mahadeva temple.
The 1924 Vaikom Satyagraha was a landmark protest against spatial discrimination and untouchability. It specifically challenged the prohibition of marginalized castes from using

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public roads surrounding the local temple in Kerala. Periyar's leadership and imprisonment during this movement brought national attention to the issue, demonstrating the power of organized non-violent resistance against deep-seated social exclusions and ritualistic barriers.

9. (A) Birth in Erode, Visit to Kashi, Vaikom Satyagraha, Resignation from Congress
Periyar's political and personal evolution followed a distinct path from his birth in 1879 to his break with the Congress. His 1904 visit to Kashi caused deep religious disillusionment, which informed his later participation in the Vaikom Satyagraha. The accumulation of these experiences, coupled with internal party conflicts, finally led to his resignation in 1925, initiating his independent movement.

10. (B) Both A and R are true but R is not the correct explanation of A.
Periyar's frustration with Gandhi's support for Varnashrama Dharma reflected a deep ideological divide between gradualism and radical social overhaul. While Periyar did come from a wealthy merchant family, this background informs his socio-economic perspective but does not directly explain his specific theological disagreements with Gandhi. Both facts are historically accurate but represent different dimensions of his identity and career.

11. (B) I and IV
Periyar's pilgrimage to Kashi was a transformative experience that actually weakened his faith in orthodox Hinduism due to the exploitation he witnessed. He did not find religious fulfillment there, nor did he found the Self-Respect Movement immediately upon his return. Instead, the visit planted the seeds of skepticism, which only later germinated into a formal political and social movement.

12. (A) P-IV, Q-II, R-III, S-I
These concepts form the bedrock of the rationalist discourse in Tamil Nadu. Rationalism provided a framework for logical inquiry, while Siddha philosophy offered an indigenous rejection of priestly authority. Colonial modernity introduced scientific methodologies, and the Vaikom Satyagraha applied these critical perspectives to a practical struggle against untouchability. Together, they represent the multifaceted nature of social change in the region.

13. (D) Colonial education hindered the development of critical thinking by strictly promoting Indian mythological studies.
Colonial education is often recognized for introducing Western scientific thought and critical methodologies rather than promoting local mythology. While it had many flaws, it provided Indian intellectuals with the analytical tools to question and reform their own social structures. Suggesting that it strictly promoted mythological studies is factually incorrect, as it often functioned as a catalyst for challenging such traditional narratives.

14. (C) Nagpur - The city where Periyar drafted the first manifesto of the Dravidar Kazhagam
The Dravidar Kazhagam was formed much later in 1944 at the Salem conference, rather than in Nagpur during Periyar's early political years. While Periyar was active in various cities during his time with the Congress, including Kanchipuram and Vaikom, the specific association of Nagpur with the founding of the Dravidar Kazhagam is historically inaccurate in the timeline of his career.

15. (B) Gandhi's uncompromising defense of the absolute eradication of the caste system during the 1920s.
During the 1920s, Gandhi often defended the essential framework of Varnashrama Dharma while seeking to reform its abuses. This moderate stance stood in stark contrast to Periyar's demand for the total annihilation of the caste system. Therefore, Gandhi's position was a source of Periyar's disappointment rather than a factor that aligned with his radical vision for immediate social equality.

16. (B) 3, 1, 2, 4
The progression of Periyar's life starts with his birth in 1879, followed by his formative pilgrimage to Kashi in the early 1900s. His active political phase included the 1924 Vaikom Satyagraha, where his leadership gained him significant prominence. Finally, his growing ideological rift with the Indian National Congress culminated in his resignation in 1925, leading to the birth of the movement.

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control. Rejecting Agamas dismantled priestly authority, while opposing Sanskrit defended local cultural identity. Promoting scientific education addressed irrationality, and supporting inter-caste marriages challenged the biological basis of the Varna system. This systematic approach shows how the movement targeted various interconnected aspects of domination.

53. (B) He advocated for an educational curriculum that emphasized rote learning of religious scriptures.
Periyar was a staunch opponent of religious education in schools, believing it only reinforced superstitions and caste identities. He argued that curriculum should instead focus on science, critical thinking, and social history to liberate the minds of the youth. His vision for education was entirely secular, designed to empower individuals to break free from traditional roles and modern society.

54. (C) Maniammai - Authored the ancient Tamil epic Silappatikaram
Maniammai was a significant leader of the Dravidar Kazhagam, but she did not author the Silappatikaram, which is an ancient literary masterpiece written centuries ago. This incorrect matching highlights the need to distinguish between modern social reformers and the creators of classical Tamil literature. Maniammai's true legacy lies in her dedicated leadership and preservation of the movement after Periyar's death.

55. (D) It established Rama as a flawless historical figure whose governance must be emulated.
Periyar's critique of the Ramayana was aimed at dismantling the status of Rama as a flawless hero. He argued that the epic was a biased narrative that glorified Aryan values at the expense of Dravidian identity. Therefore, he certainly did not support the idea of emulating Rama's governance, instead using the text to highlight ancient cultural and social injustices.

56. (A) 1, 3, 4, 2
The process of social transformation began with the publication of radical ideas, followed by their dissemination through powerful public oratory. These efforts combined to expose the mechanisms of cultural and ritual exploitation. The ultimate goal was the long-term cultivation of a scientific temper among the population, ensuring that the shift toward rationalism was both widespread and deeply rooted.

57. (B) Maniammai
Maniammai is a pivotal figure in the history of the Dravidar Kazhagam, having taken over its leadership after Periyar's passing. Her marriage to him, though controversial within some sections of the movement, ensured the continuity of the organization's assets and ideological mission. She remained a steadfast advocate for rationalism and social reform, guiding the movement through a critical period.

58. (A) II, III and IV
Periyar's communication style was specifically tailored for the common person. He avoided academic jargon, preferring colloquial Tamil and using humor and sarcasm to make complex rationalist ideas accessible. By using provocative language to strip away the sanctity of religious concepts, he successfully engaged rural and working-class audiences. His speeches were always deeply political, as social reform and politics were inseparable.

59. (A) Marriage was seen as a mechanism sustaining caste purity and female subjugation.
Periyar critiqued traditional marriage as a tool for maintaining the Varna system and patriarchal control. He argued that by enforcing caste endogamy and restricting women's autonomy, the institution served to preserve existing social inequalities. His advocacy for radical alternatives like inter-caste and widow remarriages was intended to break these chains, transforming marriage into a voluntary and egalitarian partnership.

60. (C) To decode texts used to legitimize Aryan invasion and Brahmin supremacy.
The Self-Respect Movement's opposition to Hindu mythology was a political and historical project. Periyar believed that these stories were constructed to provide a moral and religious justification for the dominance of certain groups and the subjugation of others. By critically analyzing these myths, the movement aimed to expose their underlying biases and to reclaim a sense of pride for Dravidians.

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26. (B) Kanchipuram (1925) - Founding of the Self-Respect Movement
The 1925 Kanchipuram conference is historically significant as the venue where Periyar formally broke with the Congress and launched the Self-Respect Movement. Other events, such as the Chengalpattu conference, happened later, and the nature of Self-Respect marriages is fundamentally non-ritualistic. Understanding this specific location and date is crucial for tracing the institutional birth of rationalist politics in the region.

27. (A) Self-Respect
The term 'Suya Mariyathai' encapsulates the core philosophical focus of Periyar's movement. It emphasizes the inherent dignity and value of every individual, which he argued was systematically stripped away by the caste system and religious hierarchy. By advocating for self-respect, Periyar urged the marginalized to reject social inferiority and demand equality as a fundamental right rather than a privilege.

28. (C) It involves an exchange of garlands before witnesses without any ritual priest.
A Self-Respect Marriage is defined by its simplicity and the absence of traditional religious intermediaries. The ceremony typically involves the couple exchanging garlands or rings and declaring their commitment in their mother tongue before friends and family. This practice was designed to dismantle the economic and cultural monopoly of the priestly class and to secularize the most personal of social contracts.

29. (C) Founding of the Movement, First Self-Respect Conference, Legal recognition of Self-Respect Marriages
The formalization of the Self-Respect Movement followed a logical progression from its 1925 inception to its legislative triumph. After the movement was founded, the first major conference in 1929 solidified its social agenda. It took several decades of advocacy before the state government finally granted legal recognition to its unique marriage practices in 1967, reflecting the movement's long-term social influence.

30. (D) A is false but R is true.
Far from ignoring women's rights, the Self-Respect Movement placed gender equality at the center of its agenda. Periyar argued that true social liberation was impossible without the emancipation of women from patriarchal control. He advocated for education, property rights, and the freedom to choose partners, viewing these as essential components of a rational society. His commitment made feminism a movement pillar.

31. (B) I, II and IV
Periyar's atheism was a strategic tool used to challenge the theological foundations of the caste system. He believed that the concept of God was often used to justify social inequality and maintain the status quo. Through public iconoclasm and anti-superstition campaigns, he sought to foster a scientific temper among the masses, encouraging them to prioritize human reason over blind faith.

32. (A) P-III, Q-II, R-I, S-IV
Periyar's various forms of activism were unified by a consistent political message. Idol breaking was a rationalist demonstration against divine infallibility, while boycotting priests challenged ritual monopolies. Anti-superstition campaigns promoted a scientific temper, and atheism served to reject the theological justifications for the Varna system. Each action was a targeted effort to dismantle different layers of social and religious hegemony.

33. (A) It passed resolutions endorsing the Varna system as a necessary social division of labor.
The Chengalpattu conference of 1929 was historic precisely because it vehemently opposed the Varna system and all forms of caste hierarchy. Instead of endorsing traditional divisions, the resolutions called for radical reforms such as priest-less marriages and equal property rights for women. This conference set the tone for the movement's uncompromising stance against religious and social structures that promoted inequality.

34. (C) 1956 - Periyar's first meeting with Mahatma Gandhi at Kashi
The timeline of Periyar's life shows that he could not have met Mahatma Gandhi in 1956, as Gandhi was assassinated in 1948. Their significant interactions occurred much earlier, particularly during the 1920s when they discussed social reform and the Vaikom Satyagraha. Other dates,

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such as the 1925 founding and the 1967 marriage legislation, are accurate milestones in movement history.

35. (A) The enforcement of patriarchal family structures to maintain social order.
The Self-Respect Movement was fundamentally opposed to patriarchal family structures, which Periyar viewed as a primary site of women's oppression. Instead, the movement championed inter-caste marriages, widow remarriage, and the eradication of untouchability. By challenging traditional domestic arrangements, the movement sought to create a more egalitarian social order where individuals were not confined by birth circumstances or gender.

36. (A) 1, 2, 3, 4
The procedure for a Self-Respect marriage follows a deliberate sequence to ensure its secular and egalitarian nature. It begins with the explicit rejection of traditional ritual elements and continues with simple, symbolic acts like exchanging garlands. The use of the mother tongue for declarations ensures transparency and understanding, while the presence of witnesses provides social validity, replacing religious sanctification.

37. (B) Brahmin-officiated religious marriages
The Self-Respect Movement specifically targeted Brahmin-officiated marriages because they were seen as a source of ritual exploitation and a reinforcement of caste supremacy. By introducing a secular alternative in 1928, Periyar provided a way for couples to marry without supporting a system that marginalized them. This alternative practice was a practical application of rationalism, prioritizing social dignity over discriminatory traditions.

38. (B) I, II, IV and V
The primary objectives of the Self-Respect Movement were rooted in achieving social justice and intellectual liberation. This included the eradication of caste, the promotion of scientific temper, and the advancement of gender equality. Crucially, the movement sought to dismantle the cultural hegemony of the priestly class. It did not aim to establish a theocratic state, as its philosophy was secular.

39. (D) Language should be a rational medium for understanding rather than ritual authority.
Replacing Sanskrit with Tamil in marriage ceremonies was a powerful symbolic move. Periyar argued that rituals conducted in a language the participants did not understand only served to maintain the authority of the priest. By using the mother tongue, the movement emphasized that language should facilitate rational understanding and personal agency, thereby stripping away the mystical aura sustaining social hierarchies.

40. (A) A rationalist demonstration to break the psychological fear of divine retribution.
Periyar's idol-breaking campaigns were intended as a form of shock therapy for a society entrenched in superstition. By demonstrating that no divine punishment followed the destruction of an idol, he aimed to liberate people from the psychological fear that maintained religious obedience. These actions were not about physical vandalism but about challenging the perceived power of symbols justifying inequality.

41. (B) Kudi Arasu
Launched in 1925, 'Kudi Arasu' was the foundational newspaper that allowed Periyar to disseminate his rationalist and anti-caste ideas to a wide audience. It served as a critical platform for social commentary, featuring articles that challenged the prevailing religious and political norms of the day. Through this publication, the movement built a robust intellectual base and successfully mobilized masses for reform.

42. (A) P-II, Q-IV, R-I, S-III
Women like Nagammai and Maniammai were central to the Self-Respect Movement, providing both leadership and organizational support. Nagammai was particularly active in early street agitations, while Maniammai led the movement in its later stages. Their involvement, alongside resolutions for widow remarriage and property rights, underscored the movement's commitment to gender equality as a necessary component of social justice.

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43. (A) Both A and R are true and R is the correct explanation of A.
Periyar viewed the imposition of Sanskrit as a form of cultural imperialism that facilitated Brahminical dominance. He argued that the

language was inextricably linked to the rituals and scriptures that legitimized the caste system. By opposing Sanskrit, the movement sought to protect Tamil identity and promote a secular culture where social status was not determined by ancient ritualistic criteria.

44. (A) I only
The newspaper 'Kudi Arasu' was explicitly designed to challenge traditional norms rather than promote them. It served as a radical platform for anti-caste discourse and women's rights, functioning as the primary vehicle for Periyar's political and social commentary. Suggesting that it focused on traditional religious poetry is incorrect, as its entire mission was to dismantle such traditionalism's foundations.

45. (D) Viduthalai
Following 'Kudi Arasu', 'Viduthalai' became the key daily newspaper for the Dravidar Kazhagam. It continued the tradition of fierce rationalist critique and provided a consistent voice for the movement's ideological positions. By maintaining a dedicated press, the movement ensured that its call for social reform and political empowerment remained active in the public sphere, influencing generations of Tamil thinkers.

46. (C) Viduthalai - A rationalist newspaper that served as the organ of the Dravidar Kazhagam
'Viduthalai' is correctly identified as the influential rationalist organ of the Dravidar Kazhagam. Other pairs in the options are misleading; for example, 'Kudi Arasu' was a vernacular weekly, and Nagammai was Periyar's wife, not the author of 'True Ramayana'. Understanding the correct roles of these publications and individuals is essential for accurately mapping the historical development of the movement.

47. (B) Ideological superiority and ritual monopoly maintained to dominate other castes.
Periyar used the term "Cultural Brahminism" to describe the systemic way in which a specific group maintained social power. This involved more than just physical presence; it was an ideological framework that used rituals, language, and scripture to assert natural superiority over others. Challenging this cultural monopoly was a central goal of the Self-Respect Movement, aiming to achieve true egalitarianism.

48. (D) Critically reading epics to expose Aryan bias and the subjugation of Dravidians.
Periyar's approach to Hindu mythology was characterized by intense critical scrutiny rather than devotion. He argued that epics like the Ramayana were not divine revelations but cultural tools used to justify the subjugation of Southern populations. By decoding these texts, he sought to reveal a narrative of historical conflict and to dismantle the moral authority that these myths provided to caste.

49. (A) Launch of Kudi Arasu, Launch of Viduthalai, Critical readings of Hindu Mythology
The ideological progression of Periyar's movement was supported by a growing media presence. It began with 'Kudi Arasu' in 1925, which laid the foundation for rationalist discourse. This was followed by the launch of the daily 'Viduthalai', providing frequent updates. Alongside these publications, Periyar developed his radical critiques of mythology, collectively creating a comprehensive challenge to traditional social hierarchies.

50. (B) Both A and R are true but R is not the correct explanation of A.
Periyar was renowned for his provocative and often humorous public speeches, which were effective tools for mass communication. Simultaneously, he was a strong advocate for an educational system based on scientific temper. While both facts describe his methods and goals, his advocacy for science in schools is a separate policy position that does not directly explain his stylistic oratory choices.

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51. (B) II, III and IV
Women were active participants and leaders within the Self-Respect Movement. Figures like Nagammai took significant risks in public protests, and the movement's conferences consistently passed resolutions advocating for women's economic and social independence. By providing institutional support for remarriages and property rights, the movement demonstrated that it viewed women's liberation as a practical necessity rather than a theoretical ideal.

52. (A) P-III, Q-IV, R-I, S-II
Each stance of the Self-Respect Movement was a direct counter to a specific form of social

17. (A) Vaikom Satyagraha
The Vaikom Satyagraha of 1924 stands as a critical event in the history of anti-caste struggles in South India. By successfully mobilizing people against the prohibition of marginalized communities from public roads, it demonstrated the effectiveness of social agitation. Periyar's significant role in this Kerala-based movement earned him the title Vaikom Veerar, solidifying his reputation as a courageous social reformer.

18. (B) I, III and IV
The Siddha tradition was characterized by a radical rejection of Vedic authority and the rigidities of the caste system. Figures like Tirumoolar emphasized personal spiritual realization and the preservation of the physical body. Unlike the colonial education system, which coexisted with various traditions, Siddha philosophy remained an indigenous source of rational thought that questioned rituals and prioritized human welfare.

19. (A) He prioritized social reforms like caste eradication over unified nationalist goals.
Periyar's reaction to the Cheranmahadevi Gurukulam incident revealed his conviction that political freedom would be meaningless without social equality. He believed that the elimination of caste-based discrimination was a prerequisite for true national progress. By resigning from the Congress, he demonstrated that he was unwilling to compromise on the fundamental human rights of non-Brahmins for the sake of political unity.

20. (D) A critical framework for asserting human dignity and challenging caste hierarchies.
For Periyar, rationalism was not merely an abstract intellectual exercise or a simple denial of the divine. It was a practical tool designed to empower individuals to question the structures of oppression that used religion and tradition as justification. By applying reason to social reality, he sought to restore self-respect and dignity to those marginalized by the caste system.

21. (B) 1925 at Kanchipuram
Following his departure from the Indian National Congress, Periyar founded the Self-Respect Movement in 1925 during the Kanchipuram conference. This move was a direct response to the party's refusal to accept communal representation. The founding marked the beginning of a dedicated struggle for the social and political empowerment of non-Brahmins, independent of mainstream nationalist agendas and traditional religious authority.

22. (A) P-II, Q-IV, R-I, S-III
The Self-Respect Movement operated through several key milestones to transform Tamil society. It prioritized human dignity, formulated radical social policies at early conferences, and introduced non-ritualistic marriage practices. These efforts reached a legislative peak in 1967 when the state government officially recognized these marriages, proving that decades of grassroots activism could successfully result in formal legal changes and progress.

23. (C) A is true but R is false.
While Periyar engaged in public iconoclasm, such as breaking idols, his intention was symbolic and educational rather than destructive of physical property. He aimed to shock the public into questioning the perceived divinity and power of these idols. His goal was to dismantle the psychological hold of superstition and religious fear, not to physically eliminate temples or establish a theocracy.

24. (C) I and III
Early Self-Respect Conferences were radical for their time, passing resolutions that demanded the total eradication of untouchability and the promotion of women's rights. They specifically focused on widow remarriage and equal property rights, challenging patriarchal and caste-based norms simultaneously. These gatherings served as the intellectual laboratory for a new social order based on rationalism, equality, and the rejection of dogma.

25. (B) C.N. Annadurai
As the Chief Minister of Tamil Nadu and a leading figure of the DMK, C.N. Annadurai passed the Hindu Marriage (Madras Amendment) Act in 1967. This landmark legislation provided legal validity to Self-Respect marriages, which were conducted without Brahmin priests or Sanskrit rituals. This act fulfilled a long-standing demand of the movement, ensuring that secular social practices gained state-sanctioned recognition.

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61. (D) P. Jeevanandam
P. Jeevanandam was a key intellectual who sought to synthesize the social egalitarianism of the Self-Respect Movement with the economic critiques of Communism. He recognized that the struggle against caste and the struggle against class were deeply linked. His work helped broaden the movement's focus, ensuring that economic justice was considered alongside the quest for social dignity and rationalist reform.

62. (A) P-II, Q-III, R-IV, S-I
These various elements illustrate the comprehensive nature of Periyar's ideological outreach. From literary critiques like the 'True Ramayana' to the broad propaganda of 'Kudi Arasu', the movement addressed cultural, intellectual, and practical domestic spheres. Simultaneously, international connections provided a global context for his rationalist ideas, showing that the struggle for equality was part of a universal movement.

63. (C) A is true but R is false.
While Periyar and Ambedkar shared a common goal in the annihilation of caste and respected each other's work, they did not agree on all political strategies. Specifically, Ambedkar did not support Periyar's demand for a separate sovereign state of Dravida Nadu. Their alliance was based on shared social principles rather than a unified vision for the post-colonial state's structure.

64. (B) II and III
The relationship between the Self-Respect Movement and the Dalit struggle was complex. While Periyar consistently campaigned against untouchability, the movement sometimes struggled with internal power dynamics among various non-Brahmin castes. These limitations led to significant criticism and highlighted the difficulties of maintaining a unified anti-caste front. Nonetheless, the movement's discourse fundamentally challenged the structures that marginalized Dalit communities.

65. (A) True Ramayana
The 'True Ramayana' is perhaps Periyar's most famous and controversial work of literary criticism. In it, he reinterpreted the classic epic to portray it as a story of northern Aryan aggression against the civilized Dravidian people of the south. This retelling was designed to provoke a critical re-evaluation of traditional myths and to fuel the fire of Dravidian nationalist sentiment.

66. (C) P. Jeevanandam - Bridging the Self-Respect Movement with Left politics/Communism
P. Jeevanandam is correctly identified as a vital link between rationalist social reform and socialist economic thought. His contributions ensured that the Self-Respect Movement engaged with the global rise of Left politics. This connection was important for addressing the dual oppression of caste and class, providing a more robust framework for achieving social justice and equality for marginalized masses.

67. (A) The global network of freethinkers that Periyar engaged with during his travels.
Periyar's travels to Europe and Southeast Asia allowed him to connect with a wider "Rationalist International." These interactions exposed him to various secular and socialist ideas, which he then integrated into his movement. By situating his local struggle within a global context of freethought, he demonstrated that the push for rationalism was a modern, universal trend rather than an isolated concern.

68. (D) Ideological overlaps existed regarding social and economic inequality critiques.
Although the Self-Respect Movement and Communism remained distinct organizations, they shared significant common ground in their opposition to hierarchy and exploitation. Both movements critiqued the structures that kept large portions of the population in poverty and subjugation. This ideological overlap allowed for a cross-pollination of ideas, particularly regarding the need for radical systemic change to achieve a just society.

69. (A) Early Congress participation, Self-Respect Movement founding, Interaction with Ambedkar, International Rationalist travels
Periyar's career followed a path of increasing radicalization and geographic expansion. He began within the mainstream nationalist fold but quickly moved to found his own movement. His subsequent interactions with other leaders like Ambedkar and his extensive travels abroad broadened his intellectual horizons, allowing

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him to refine his rationalist philosophy and apply it to a wide range of social issues.

70. (D) A is false but R is true.
The Self-Respect Movement was far from isolated; it was deeply connected to international intellectual trends. Periyar's extensive travels provided him with firsthand experience of different political and social systems, particularly socialist models in Europe. These global connections enriched his ideology, proving that his rationalist approach was informed by a broad understanding of the worldwide struggle for human rights.

71. (A) I, II and IV
Periyar and Ambedkar were unified by their radical critique of the Hindu social order. They both prioritized the total removal of the caste system over mere political reforms and maintained a mutually respectful relationship through correspondence and meetings. Unlike more moderate reformers, they did not believe the system could be fixed from within, instead advocating for a transformation of structures.

72. (A) P-II, Q-IV, R-I, S-III
The Self-Respect Movement was a multifaceted phenomenon with diverse ideological influences. Global freethought provided an international context, while Left politics offered an economic dimension. The core anti-caste commitment aligned the movement with leaders like Ambedkar, and the literary critique of epics fueled Dravidian nationalism. Together, these elements created a comprehensive program for the cultural and political transformation.

73. (B) It resulted in the immediate elimination of all caste-based inequalities across the Indian subcontinent.
While the Self-Respect Movement was profoundly influential, it did not immediately eliminate all caste inequalities, which remain a complex challenge today. However, the movement succeeded in creating a powerful and lasting discourse that challenged the status quo. It laid the groundwork for significant legal and social changes in Tamil Nadu, where it transformed the political landscape and empowered marginalized communities.

74. (B) P. Jeevanandam - Advocate for combining Tamil nationalism with capitalist economics
P. Jeevanandam was actually a prominent socialist and communist leader who sought to combine Tamil nationalism with Marxist economics, not capitalism. He was instrumental in bridging the gap between social reform and the working-class struggle. Correcting this misconception is important for understanding the diverse ideological currents that fed into the movement and its concern for social justice.

75. (A) The enforcement of religious orthodoxy in state governance.
The Self-Respect Movement was fundamentally secular and rationalist, making it the direct opposite of a movement that would enforce religious orthodoxy. Its lasting legacy includes the popularization of secular marriages, the promotion of linguistic pride, and the political empowerment of non-Brahmin communities. The movement's influence has been to move state governance away from religious dogma toward egalitarian social policy.

76. (A) 1, 2, 3, 4
The ideological journey of the movement began with the practical rejection of rituals, followed by a deeper intellectual critique of the myths that sustained those rituals. As the movement matured, it incorporated global rationalist ideas, which further refined its philosophy. This long process of advocacy eventually resulted in concrete legislative changes, demonstrating how radical social ideas can transition to state policy.

77. (D) True Ramayana
The 'True Ramayana' stands out as a foundational text of Dravidian nationalist thought. By reframing a familiar epic as a story of ethnic and cultural conflict, Periyar effectively used literature to challenge established power structures. This work sparked intense debate and controversy, but it succeeded in encouraging a more critical and self-aware perspective among its readers, solidifying the movement's foundation.

78. (B) I, III, IV and V
The Self-Respect Movement's significance lies in its broad and deep impact on Tamil society. It was never just about religion; it was a comprehensive social awakening. By promoting

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the consciousness of marginalized groups, championing science over superstition, and engaging with global thinkers, the movement catalyzed a transformation that continues to define the region's unique political identity and social progress.

79. (B) He recognized that economic exploitation and caste-based social degradation were interconnected systems of oppression.
Periyar's engagement with socialist ideas led him to believe that social and economic inequalities were deeply intertwined. He argued that the caste system provided the social framework that facilitated economic exploitation. Therefore, true liberation required a simultaneous attack on both fronts. This integrated understanding informed his holistic approach to reform, targeting the very roots of both cultural and economic subjugation.

80. (D) Creating a rationalist, anti-caste discourse that transformed state governance.
The ultimate legacy of the Self-Respect Movement is its success in embedding rationalism and anti-caste principles into Tamil Nadu's governance. It moved beyond protest to influence state functions, prioritizing social justice and secularism. This discourse ensures that the quest for human dignity and equality remains a central pillar of the region's political life and social development.

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(A) Pongal — Viewed as a purely religious festival dominated by Brahmins
(B) Anti-Sanskrit — Promotion of English as the only language of administration
(C) Anthropology — Colonial theories rejected entirely by Dravidian thinkers
(D) Screenplay writers — Key figures injecting ideology into cinema
(E) Answer not known

26. Consider the following statements regarding Tamil cinema as a political medium:
I. The Dravidian movement utilized cinema extensively to spread its anti-Brahmin ideology.
II. C.N. Annadurai avoided cinema, considering it a degrading art form unsuitable for politics.
III. Film songs featuring political lyrics played a major role in consciousness raising.
IV. M.G. Ramachandran's hero image as a champion of the poor heavily drew from Dravidian values.
Which of the statements given above is/are the correct combination?
(A) I, II and III
(B) II, III and IV
(C) I, III and IV
(D) I and IV
(E) Answer not known

27. Select the correct sequential order of ideological shifts in Periyar's leadership:
I. Focus on a broad, universal rationalism
II. Resignation from the Indian National Congress
III. Shift towards a specific Tamil Dravidian identity
IV. Demand for a separate Dravida Nadu
(A) II, I, III, IV
(B) I, II, IV, III
(C) II, IV, I, III
(D) I, III, II, IV
(E) Answer not known

28. How did the Dravidian movement interpret the relationship between religion and politics according to Periyar?
(A) Religion and politics are entirely separate spheres that do not influence each other.
(B) Religion is an inseparable critique of politics, often functioning as a tool for control.
(C) Only religious leaders have the moral authority to govern a political state.
(D) Political power can only be achieved by embracing orthodox religious principles.
(E) Answer not known

29. Which of the following statements is a correct reflection of Periyar's views on the Aryan Invasion Theory?
(A) Argument that Dravidians were indigenous peoples oppressed by invaders
(B) Dismissal of the theory as a colonial fiction with no political relevance
(C) Argument that both groups originated from a single southern community
(D) Belief that it proved the superiority of Sanskrit over Dravidian languages
(E) Answer not known

30. Which core concept primarily distinguished the Dravidian Movement under the DK from the earlier Justice Party?
(A) Demand for greater representation of non-Brahmins in administrative jobs
(B) The complete acceptance of the Indian National Congress as a primary ally
(C) Transition from elitist politics to a mass-based social movement
(D) The promotion of religious orthodoxy and ancient caste traditions
(E) Answer not known

31. Consider the following statements about the DK and women's rights:
I. The DK abandoned the women's rights agenda of the earlier Self-Respect Movement.
II. A dedicated women's wing was established within the DK organization.
III. The DK actively promoted inter-caste marriages and equal rights for women.
IV. Women were strictly barred from taking leadership roles in DK agitations.
V. The DK critiqued traditional texts that it believed subjugated women.
Which of the statements given above is/are the correct combination?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, II and V

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6. Consider the following statements regarding the Dravidar Kazhagam's stance on Indian independence:
I. DK strongly supported the Indian independence declared on August 15, 1947.
II. Periyar called for a black flag protest on Independence Day.
III. DK feared that independence from the British would lead to the continuation of Brahmin domination.
IV. DK withdrew its demand for a separate Dravida Nadu after India became a republic.
Which of the statements given above is/are the incorrect combination?
(A) I, II and III
(B) II, III and IV
(C) I and IV
(D) II and III
(E) Answer not known

7. Select the correct chronological order of the following events in the history of the Dravidian Movement:
I. Formation of the Dravidar Kazhagam (DK)
II. Anti-Hindi Agitation joined by both DK and DMK
III. Split of C.N. Annadurai from DK to form a new party
IV. Black flag protest against Indian Independence
(A) I, IV, III, II
(B) IV, I, II, III
(C) I, III, IV, II
(D) III, I, IV, II
(E) Answer not known

8. Which of the following publications were utilized by the Dravidar Kazhagam to spread its rationalist propaganda and social reform ideologies?
(A) Swadesamitran and The Hindu
(B) Kesari and Maratha
(C) Viduthalai and Unmai
(D) Harijan and Young India
(E) Answer not known

9. Which of the following best describes the 'Aryan-Dravidian binary' as deployed in the cultural politics of the Dravidian movement?
(A) Geographical division between eastern and western regions of the subcontinent
(B) Economic framework classifying industrial workers versus traditional agriculturalists
(C) Religious distinction primarily separating Hindus from Buddhists and Jains
(D) Theory of indigenous Dravidians versus hierarchical invading Aryans
(E) Answer not known

10. Which of the following statements incorrectly describes the Dravidar Kazhagam's approach to the Brahmin community?
(A) The DK completely barred individual Brahmins from joining the anti-Hindi agitations.
(B) The DK distinguished ideological and cultural Brahminism from individual Brahmins.
(C) The core ideology focused on anti-Brahminism as a fight against social hierarchy.
(D) The DK targeted the structural domination of Brahmins in bureaucracy and public life.
(E) Answer not known

11. Consider the following statements about Periyar's views on the Tamil language and script:
I. Periyar maintained a complex relationship with the Tamil language, promoting Tamil pride while also critiquing its traditional elements.
II. He vehemently opposed any modifications to the ancient Tamil script to preserve its purity.
III. He advocated for Tamil script reform to simplify the language and make it more accessible.
IV. His simplified Tamil script was instantly implemented by the state government without any controversy.
V. His advocacy extended to supporting Tamil medium education over Sanskrit education.
Which of the statements given above is/are the correct combination?
(A) I, II, III and IV
(B) I, III, IV and V
(C) I, III and V
(D) II, IV and V
(E) Answer not known

12. The following question consists of two statements, one labeled as Assertion (A) and

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threat to Tamil cultural nationalism.
IV. It provided secular and rationalist alternatives to major Hindu festivals.
V. It completely rejected the use of Tamil cinema for ideological messaging.
Which of the statements given above is/are the correct combination?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, III, IV and V
(D) II, III and IV
(E) Answer not known

52. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The DK's non-electoral approach restricted its influence in Tamil Nadu politics.
Reason (R): By operating purely as a social movement, the DK was able to shape the cultural and ideological discourse without the compromises of electoral politics.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

53. Match the items in List I with those in List II and select the correct option.
List I: Movement Strategies
P. Public processions and conferences
Q. Anti-Hindi agitations
R. Inter-caste dining programmes
S. Critique of Hindu texts
List II: Intended Social Impact
I. Dismantling the ideological foundations of social hierarchy
II. Eradicating caste-based notions of purity and pollution
III. Protecting linguistic identity from perceived North Indian hegemony
IV. Mobilizing the masses and demonstrating organizational strength
(A) P-IV, Q-III, R-II, S-I
(B) P-I, Q-II, R-III, S-IV
(C) P-III, Q-I, R-IV, S-II
(D) P-II, Q-IV, R-I, S-III
(E) Answer not known

54. The concept of 'cultural Brahminism' in DK ideology refers to:
(A) The genetic supremacy of a specific community
(B) The preservation of classical music and dance forms exclusively
(C) The promotion of Tamil literature written by Brahmins
(D) System of hierarchy and ritual purity the DK sought to dismantle
(E) Answer not known

55. Identify the correctly matched pair regarding the cultural expressions of the Dravidian movement:
(A) Dravidian nationalism — Total assimilation into pan-Indian nationalism
(B) Screenplay writers — Use of ideology in commercial Tamil cinema
(C) DK's educational policy — Advocacy for mandatory Sanskrit learning
(D) Periyar's view on Tamil — Absolute worship of the language without any critique
(E) Answer not known

56. Arrange the following conceptual evolutions in the Dravidian movement sequentially:
I. Demand for a separate, independent Dravida Nadu
II. Assertion of non-Brahmin rights within the Madras Presidency
III. The ideological split leading to the formation of a separate electoral party (DMK)
IV. Radical critique of religion and society under the Self-Respect movement
(A) I, II, III, IV
(B) II, IV, I, III
(C) II, I, IV, III
(D) IV, II, III, I
(E) Answer not known

57. Which of the following best distinguishes the Dravidian Movement under the DK from the earlier Self-Respect Movement?
(A) Abandonment of atheistic principles established by the earlier movement
(B) Focus on women's rights while ignoring

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instill cultural pride
(E) Answer not known

19. The Dravidar Kazhagam primarily functioned as a social movement rather than a political party. Which of the following was NOT a strategy used by the DK to disseminate its ideology?
(A) Forming coalition governments with national political parties
(B) Organizing massive processions and public conferences
(C) Utilizing mass communication networks like rationalist publications
(D) Conducting inter-caste dining and self-respect marriages
(E) Answer not known

20. Which prominent feature defined Periyar's public meetings?
(A) Exclusive attendance restricted to the educated elite and academic scholars
(B) Strict adherence to religious rituals before commencing any public speech
(C) High frequency meetings using direct oratory to reach crowds
(D) Refusal to discuss social issues, focusing strictly on ancient history
(E) Answer not known

21. Consider the following statements about the DK's view on education:
I. The DK advocated for an education system based on scientific temper and rationalism.
II. It supported anti-religious education in public institutions.
III. The DK encouraged the mandatory teaching of Sanskrit to understand Hindu scriptures.
Which of the statements given above is/are the incorrect combination?
(A) I and II
(B) I and III
(C) II and III
(D) III only
(E) Answer not known

22. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The Dravidar Kazhagam heavily criticized the festival of Ram Navami.
Reason (R): Periyar viewed such religious celebrations as mechanisms of Aryan cultural hegemony and offered rationalist counter-narratives.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

23. Match the items in List I with those in List II and select the correct option.
List I: Ideological Tool
P. Self-Respect Marriages
Q. Tamil Film Songs
R. Black Flag Protests
S. Three-Language Formula Opposition
List II: Intended Purpose
I. Resisting the perceived imposition of North Indian cultural hegemony
II. Raising political consciousness and spreading Dravidian values to the masses
III. Rejecting traditional Brahminical rituals and patriarchy
IV. Expressing opposition to Indian Independence fearing continued domination
(A) P-III, Q-II, R-IV, S-I
(B) P-II, Q-III, R-I, S-IV
(C) P-III, Q-I, R-IV, S-II
(D) P-I, Q-IV, R-II, S-III
(E) Answer not known

24. What was the central controversy addressed by the Dravidar Kazhagam regarding the Tamil New Year?
(A) Conflict between celebrating on January 1st versus December 31st annually
(B) Dispute over aligning the Tamil calendar with the global Islamic calendar
(C) Observance on Chithirai versus Thai based on cultural politics
(D) Insistence on observing the day exclusively on the festival of Diwali
(E) Answer not known

25. Identify the correctly matched pair regarding the cultural politics of the Dravidian movement:

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CHAPTER 18

Dravidian Movement, DK Ideology and Cultural Politics

1. Consider the following statements regarding Caldwell's Dravidian thesis:
I. It established that Dravidian languages belong to a distinct linguistic family separate from Sanskrit.
II. It argued that Dravidian culture inherently possessed non-Aryan characteristics.
III. It claimed that Tamil language and literature were entirely derived from the Indo-Aryan linguistic tree.
Which of the statements given above is/are the correct combination?
(A) I and II
(B) I and III
(C) II and III
(D) III only
(E) Answer not known

2. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The Justice Party was reorganized and renamed as the Dravidar Kazhagam (DK) in 1944.
Reason (R): Periyar E.V. Ramasamy wanted to shift the organization's focus from electoral politics to functioning as a radical social reform movement.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

3. Match the items in List I with those in List II and select the correct option.
List I: Personalities/Concepts
P. Robert Caldwell
Q. C.N. Annadurai
R. M.G. Ramachandran
S. Periyar E.V. Ramasamy
List II: Primary Association
I. Hero image as the poor man's champion in Tamil cinema
II. Electoral politics participation and split from DK
III. Transformation of universal rationalism to Tamil Dravidian identity
IV. Dravidian linguistic family thesis
(A) P-IV, Q-II, R-I, S-III
(B) P-IV, Q-I, R-II, S-III
(C) P-III, Q-II, R-I, S-IV
(D) P-I, Q-IV, R-III, S-II
(E) Answer not known

4. What was the proposed geographical extent of Periyar's 'Dravida Nadu' demand?
(A) The Tamil-speaking regions and specific adjacent territories
(B) The entirety of South India including the state of Maharashtra
(C) Four major southern linguistic regions within India
(D) The Madras Presidency along with the northern province of Ceylon
(E) Answer not known

5. Identify the correctly matched pair regarding the Dravidar Kazhagam's ideological stance:
(A) Hotel dining programme — Promotion of inter-caste social dining
(B) August 15 1947 — Collective celebration of Indian national independence
(C) Ram Navami — Secular Tamil festival promoted as a cultural alternative
(D) Electoral politics — Strategies to directly capture power in Madras
(E) Answer not known

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(D) II, III and V
(E) Answer not known

32. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): Even after the DMK split in 1949, the Dravidar Kazhagam continued to exist and function under Periyar's leadership.
Reason (R): The DK maintained its focus on social reform, rationalism, and cultural politics without participating in direct electoral contests.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

33. Match the items in List I with those in List II and select the correct option.
List I: Ideological Concepts
P. Dravidian Racial Theory
Q. Tamil Cultural Nationalism
R. Anti-Hindi Agitation
S. Rationalist propaganda
List II: Political Application
I. Resistance against Centre-State language politics
II. Utilization of colonial anthropology and skull measurements
III. Assertion of identity through literature and language
IV. Dissemination through publications like Viduthalai
(A) P-II, Q-III, R-I, S-IV
(B) P-III, Q-I, R-IV, S-II
(C) P-I, Q-IV, R-II, S-III
(D) P-II, Q-IV, R-III, S-I
(E) Answer not known

34. Which of the following is an incorrect statement regarding the DK's relationship with the Indian National Congress?
(A) The DK emerged as a strong ideological alternative to the Congress in Tamil Nadu.
(B) The DK viewed the Congress as an instrument of North Indian and Brahminical domination.
(C) The DK maintained an anti-Congress ideology during its early years of formation.
(D) The DK formally merged with the Indian National Congress after 1947
(E) Answer not known

35. Identify the incorrectly matched pair regarding the DK's internal dynamics and legacy:
(A) DK after DMK split — Completely dissolved and ceased all social activities
(B) C.N. Annadurai — Mentor-disciple intellectual bond with Periyar before the split
(C) Cultural legacy — Tradition of social reform and rationalism in Tamil Nadu
(D) Internal debates — Disagreements over electoral political participation
(E) Answer not known

36. Arrange the following forms of Dravidian political mobilization from earliest to latest in terms of their primary structural emergence:
I. Non-Brahmin movement demanding administrative representation (Justice Party)
II. Radical social reform and rationalist propaganda (Self-Respect Movement)
III. Mass anti-Hindi agitations combining student protests and cultural politics (1965)
IV. Electoral mobilization to capture state power by the DMK
(A) I, II, IV, III
(B) I, II, III, IV
(C) II, I, IV, III
(D) II, III, I, IV
(E) Answer not known

37. The 'hotel dining programme' initiated by Periyar aimed at primarily achieving which of the following social objectives?
(A) Breaking caste-based pollution taboos and promoting inter-caste dining
(B) Enhancing the culinary skills of the Dravidian youth
(C) Economically boycotting hotels owned by the British
(D) Establishing a monopoly of DK members in the hospitality industry
(E) Answer not known

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the other as Reason (R). Examine these two statements carefully and select the correct answer.

Assertion (A): The Dravidar Kazhagam opposed the celebration of certain Hindu festivals like Ganesha Chaturthi.

Reason (R): The DK viewed these festivals as tools of Aryan cultural domination and sought to promote secular, rationalist alternatives.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

13. Match the items in List I with those in List II and select the correct option.

List I: Elements of Cultural Politics
P. Hotel dining programmes
Q. Tamil film industry
R. DK Women's wing
S. Dravida Nadu demand

List II: Specific Characteristics
I. Propagated anti-Brahmin stories and Dravidian ideology to a mass audience
II. Fought against caste-based pollution taboos and untouchability
III. Mobilized on a federal demand for an independent state for Dravidians
IV. Promoted women's rights and carried forward the Self-Respect Movement legacy

(A) P-II, Q-I, R-IV, S-III
(B) P-I, Q-II, R-III, S-IV
(C) P-IV, Q-III, R-II, S-I
(D) P-II, Q-IV, R-I, S-III
(E) Answer not known

14. What was the primary reason for C.N. Annadurai's departure from the Dravidar Kazhagam to form the DMK?

(A) Disagreement with Periyar over the demand for an independent sovereign Dravida Nadu
(B) Complete rejection of the anti-Hindi ideology and language policies
(C) Electoral participation and an independent political vision
(D) Opposition to Periyar's proposed reforms to the Tamil script
(E) Answer not known

15. Identify the incorrectly matched pair regarding the Dravidar Kazhagam's ideological positions:

(A) Non-Hindu communities (Christians/ Muslims) — Included in the broad Dravidian identity
(B) Sanskrit education — Actively opposed in favour of Tamil medium
(C) Atheism and rationalism — Core components of DK's social propaganda
(D) Electoral politics — Embraced as the primary method to achieve social reform
(E) Answer not known

16. Arrange the following developments related to Dravidian identity and politics in the correct chronological sequence:

I. Foundation of the Justice Party
II. Initiation of the Self-Respect Movement by Periyar
III. Renaming of the Justice Party to Dravidar Kazhagam at the Salem Conference
IV. The anti-Hindi agitation led jointly by the DK and DMK students

(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) III, II, I, IV
(E) Answer not known

17. Which of the following is considered the most appropriate explanation for the significance of the 1965 anti-Hindi agitation?

(A) Immediate creation of an independent Dravida Nadu for all Tamil speakers
(B) Modification of policy to protect Tamil linguistic rights
(C) Re-merger of the DK and DMK into a single unified political entity
(D) Establishment of Tamil as the sole official language of the Indian Union
(E) Answer not known

18. How did the Dravidian movement leverage the Indus Valley Civilization discoveries?

(A) Proving that Aryans were the original inhabitants of the entire subcontinent
(B) Justifying the implementation of the caste system within modern Tamil Nadu
(C) Promoting Sanskrit as the historical mother of all existing Indian languages
(D) Claiming a glorious pre-Aryan heritage to

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(B) Pride in Tamil combined with critiques of literature and script
(C) View of Tamil as inferior to English and advocating its replacement
(D) Insistence that Tamil must only be taught with mandatory Sanskrit
(E) Answer not known

45. Identify the correctly matched pair regarding the Dravidian movement's stance on Indian Independence:
(A) Black flag protest — Organizing opposition to the transfer of power
(B) August 15, 1947 — Declared a "Day of Deliverance" by the DK
(C) Separate Nation Demand — Abandoned immediately by the DK on August 15, 1947
(D) DMK's stance in 1947 — Fully boycotted independence celebrations along with the DK
(E) Answer not known

46. Consider the following statements regarding the ideological split between Periyar and Annadurai:
I. Annadurai strongly supported Periyar's call to observe Indian Independence as a day of mourning.
II. Annadurai wanted the movement to actively participate in democratic electoral politics.
III. Periyar's marriage to Maniammai was a catalytic event that accelerated the split.
IV. Annadurai rejected the core Dravidian ideologies of anti-Brahminism upon leaving the DK.
Which of the statements given above is/are the incorrect combination?
(A) I and III
(B) II, III and IV
(C) I and IV
(D) I, II and III
(E) Answer not known

47. Select the correct sequence of the linguistic assertions in Tamil Nadu:
I. Implementation of the modified three-language formula
II. Caldwell's thesis on the Dravidian linguistic family
III. The massive Anti-Hindi agitation led by students
IV. Periyar's proposals for Tamil script reform
(A) II, IV, III, I
(B) I, II, III, IV
(C) IV, III, II, I
(D) II, III, I, IV
(E) Answer not known

48. Which of the following is true regarding Periyar's proposed Tamil script reform?
(A) Universal acceptance and adoption by the state's scholarly community
(B) Replacement of the Tamil script with the standardized Latin alphabet
(C) Simplified printing and typewriting by reducing complex symbols
(D) Heavy promotion by the Congress government during the mid-1950s
(E) Answer not known

49. Which of the following was NOT a direct consequence of the DK's anti-caste ideology?
(A) Promotion of inter-caste marriages without Brahmin priests
(B) Separate dining areas established for different castes in DK meetings
(C) Organized inter-caste dining to break pollution taboos
(D) Advocacy for the eradication of untouchability
(E) Answer not known

50. What is a key feature of the Dravidian civilization claim regarding the Indus Valley?
(A) It proved that the Indus Valley was built by Aryan migrants from Central Asia.
(B) It argued that the Indus Valley script was an early form of Sanskrit.
(C) It claimed the Indus Valley was physically located within the modern boundaries of Tamil Nadu.
(D) Connection of roots to an urban, pre-Aryan developed civilization
(E) Answer not known

51. Consider the following statements about the cultural politics of the DK:
I. It actively celebrated Tamil New Year on April 14th without any controversy.
II. It viewed the Pongal festival as a celebration of Tamil agrarian identity, free from Brahminical rituals.
III. It opposed the imposition of Hindi as a

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38. The ideological framework of the Dravidian movement extensively utilized 'colonial anthropology' to:
(A) Justify British colonial rule in South India
(B) Argue for the biological superiority of the Aryan race
(C) Promote the study of physical anthropology in European universities
(D) Provide a pseudo-scientific basis for the Aryan-Dravidian racial divide
(E) Answer not known

39. What was the central reason that DK formed alliances with Christians and Muslims in Tamil Nadu?
(A) To convert DK members to these minority religions
(B) Construction of an inclusive Dravidian identity against Hindu orthodoxy
(C) Receiving financial funding from various foreign missionary organizations
(D) Enforcing mandatory religious education in DK-administered school systems
(E) Answer not known

40. According to the DK ideology, what was the primary intent behind the demand for a separate 'Dravida Nadu'?
(A) Strictly unilingual nation composed solely of regional Tamil speakers
(B) Merging the Madras Presidency with nearby French-controlled territories
(C) Independent sovereign nation for Dravidians free from northern dominance
(D) Creating an overseas colony for South Indians in various parts of Asia
(E) Answer not known

41. Consider the following statements regarding the 1965 Anti-Hindi Agitation:
I. It was exclusively led by the DK without any involvement from the DMK.
II. It witnessed massive student protests across Tamil Nadu resulting in tragic deaths.
III. It successfully pressured the Union Government to modify the three-language formula.
Which of the statements given above is/are the correct combination?
(A) I and II
(B) II and III
(C) I and III
(D) I only
(E) Answer not known

42. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): C.N. Annadurai extensively used dialogue writing in Tamil cinema to propagate political messages.
Reason (R): Tamil cinema proved to be an effective political medium with a massive reach to disseminate Dravidian ideology and anti-Brahmin narratives.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

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43. Match the items in List I with those in List II and select the correct option.
List I: Publication/Institution
P. Viduthalai
Q. Unmai
R. DK Women's Wing
S. Public Conferences
List II: Functional Role
I. Grassroots mobilization and direct mass communication
II. Organizing female leadership and promoting social equality
III. Truth-seeking rationalist propaganda magazine
IV. Primary ideological daily newspaper of the DK
(A) P-IV, Q-III, R-II, S-I
(B) P-I, Q-II, R-III, S-IV
(C) P-III, Q-IV, R-I, S-II
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

44. Which of the following statements accurately characterizes Periyar's relationship with the Tamil language?
(A) Belief that Tamil was a divine language that should remain unaltered

broader caste-based injustices
(C) Primary formation to contest elections unlike the non-political wing
(D) Integration of social rationalism with a specific Dravidian identity
(E) Answer not known

58. How did Dravidian ideologues utilize colonial anthropology, specifically skull measurements and racial classifications?
(A) Validating racial theories for political mobilization in the South
(B) To prove that the British were biologically related to the Dravidians
(C) To argue against the existence of distinct races in the Indian subcontinent
(D) To justify the unequal treatment of women in South Indian society
(E) Answer not known

59. What was the central argument of the Dravidar Kazhagam against the celebration of Indian Independence on August 15, 1947?
(A) Belief that British rule was necessary for permanent economic growth
(B) View of independence as a power transfer to northern Brahmin elites
(C) Opposition to the partition of India and the creation of Pakistan
(D) Exclusion from the official Independence Day celebrations in Delhi
(E) Answer not known

60. Who among the following was deeply involved in using Tamil film songs with political lyrics to raise mass consciousness for the Dravidian movement?
(A) Robert Caldwell
(B) C.N. Annadurai and later M.G. Ramachandran
(C) E.V. Ramasamy (Periyar)
(D) Rajaji (C. Rajagopalachari)
(E) Answer not known

61. Consider the following statements regarding the DK's position on Tamil New Year:
I. The DK strongly supported observing the Tamil New Year on the first day of Chithirai (April 14).
II. The controversy revolved around the DK's claim that Chithirai New Year had Brahminical and astrological roots.
III. The DK advocated for observing the New Year on the first day of Thai to align with the secular Pongal harvest festival.
Which of the statements given above is/are the correct combination?
(A) I and II
(B) I and III
(C) II and III
(D) III only
(E) Answer not known

62. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The Dravidar Kazhagam deliberately avoided participation in electoral politics.
Reason (R): Periyar believed that electoral politics required moral compromises that would dilute the organization's core social reform agenda.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

63. Match the items in List I with those in List II and select the correct option.
List I: Leaders/Entities
P. Justice Party
Q. Dravidar Kazhagam (DK)
R. M.G. Ramachandran
S. C.N. Annadurai
List II: Ideological Contribution
I. Formation of a distinct political alternative focusing on electoral success
II. Integration of the 'poor man's champion' image with Dravidian values
III. Transitioning the movement into a radical social and cultural force
IV. Early foundation demanding non-Brahmin political representation
(A) P-IV, Q-III, R-II, S-I
(B) P-III, Q-I, R-IV, S-II
(C) P-I, Q-IV, R-II, S-III

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41. (B) II and III
The 1965 anti-Hindi agitation was a massive protest involving both the DK and the DMK, characterized by widespread student participation. The movement witnessed tragic events and significant unrest across Tamil Nadu. Ultimately, these protests were successful in pressuring the Union Government to ensure that Hindi would not be the sole official language, protecting the status and usage of regional languages.

42. (A) Both A and R are true and R is the correct explanation of A.
C.N. Annadurai recognized that Tamil cinema was a powerful political medium and used his skill as a screenplay writer to propagate Dravidian ideology. His dialogues often included critiques of social inequality and promoted rationalist values. This approach successfully disseminated the movement's message to a mass audience, playing a vital role in building the political consciousness that led to the DMK's success.

43. (A) P-IV, Q-III, R-II, S-I
Viduthalai served as the primary daily newspaper for the DK, while Unmai was a magazine focused on rationalist propaganda. The women's wing organized female leadership and promoted social equality. Public conferences were used for grassroots mobilization and direct communication with the masses. Each of these institutions played a specific and vital role in the movement's strategy for social and cultural transformation.

44. (B) Pride in Tamil combined with critiques of literature and script
Periyar's relationship with the Tamil language was marked by a combination of pride and a critical perspective. While he promoted Tamil identity as a counter to Sanskrit, he did not hesitate to critique ancient Tamil literature or religious texts that he believed upheld irrationality or social hierarchy. He also advocated for script reform to make the language more modern and accessible.

45. (A) Black flag protest — Organizing opposition to the transfer of power
The Dravidar Kazhagam expressed its opposition to the transfer of power on August 15, 1947, by organizing a black flag protest. Periyar viewed the independence of India as the beginning of northern Brahmin rule, which he termed a "day of mourning." This stance highlighted the movement's prioritization of social reform and regional autonomy over the broader national independence movement.

46. (C) I and IV
C.N. Annadurai did not support Periyar's call to observe Indian Independence as a day of mourning; instead, he welcomed it as a positive step. Additionally, upon leaving the DK to form the DMK, Annadurai did not reject the core Dravidian ideologies like anti-Brahminism. The primary disagreements were over the tactics of entering electoral politics and Periyar's personal decision to marry Maniammai.

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47. (A) II, IV, III, I
The sequence begins with Caldwell's linguistic thesis in the mid-19th century, followed by Periyar's script reform proposals in the 1930s. The massive anti-Hindi agitation occurred in 1965, representing a peak of linguistic mobilization. Finally, these developments led to the long-term implementation of the modified language policy in the state, ensuring protections for the Tamil language against central linguistic imposition.

48. (C) Simplified printing and typewriting by reducing complex symbols
Periyar's proposed script reform aimed to simplify Tamil printing and typewriting by reducing the number of complex symbols. He believed that the ancient script was cumbersome and hindered the language's progress in the modern era. While met with initial resistance, some of his suggested changes were eventually adopted by the state government in 1978 to facilitate easier communication and literacy.

49. (B) Separate dining areas established for different castes in DK meetings
The Dravidar Kazhagam did not establish separate dining areas for different castes; rather, it actively organized inter-caste dining to break pollution taboos. The movement's ideology promoted the eradication of untouchability and the practice of self-respect marriages without Brahmin priests. These efforts were designed to dismantle the very foundations of the caste

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the political sphere
(E) Answer not known

71. Consider the following statements regarding the DK's opposition to the Hindi language:
I. The DK viewed Hindi imposition as a tool of North Indian imperialism.
II. The DK collaborated with the DMK during the massive 1965 anti-Hindi agitation.
III. The agitation involved widespread student protests and resulted in several deaths.
IV. The agitation ultimately led to the Union Government enforcing Hindi as the sole official language without compromise.
V. The movement reinforced Tamil linguistic identity as a central pillar of Dravidian politics.
Which of the statements given above is/are the correct combination?
(A) I, II, III and V
(B) II, III, IV and V
(C) I, II and IV
(D) I, III and IV
(E) Answer not known

72. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): Periyar E.V. Ramasamy actively supported and advocated for inter-caste dining and marriages.
Reason (R): He identified caste-based pollution taboos and endogamy as the primary mechanisms sustaining the Brahminical social hierarchy.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

73. Match the items in List I with those in List II and select the correct option.
List I: DK's Social Agenda
P. Anti-religious education
Q. Women's Wing activities
R. Opposition to Sanskrit
S. Viduthalai publication
List II: Intended Outcomes
I. Promoting scientific temper and rational curriculum among the youth
II. Disseminating daily political and social propaganda
III. Securing equal rights and challenging traditional patriarchal norms
IV. Asserting the primacy of Tamil and resisting cultural assimilation
(A) P-I, Q-III, R-IV, S-II
(B) P-II, Q-I, R-III, S-IV
(C) P-IV, Q-II, R-I, S-III
(D) P-III, Q-IV, R-II, S-I
(E) Answer not known

74. Which of the following statements is a factual outcome of Periyar's Tamil script reform efforts?
(A) Official state implementation of key script aspects in 1978
(B) Total ignorance of the reforms which were never used publicly
(C) Replacement of the Tamil script with the standardized Devanagari
(D) Declaration of the reforms as unconstitutional by the high courts
(E) Answer not known

75. Identify the correctly matched pair regarding the DK's ideological stance on language:
(A) Tamil literature — Regarded by DK as completely devoid of any historical or cultural value
(B) Anti-Hindi — Emergence of the two-language policy in the Tamil region
(C) Sanskrit education — Supported as a necessary tool for administrative efficiency
(D) Linguistic identity — Subordinated to religious identity in the DK framework
(E) Answer not known

76. Arrange the following key ideological markers of Periyar's political journey in chronological order:
I. Founding of the rationalist Unmai publication
II. Advocacy for the Self-Respect Movement
III. Transformation of the Justice Party into the DK
IV. The public demand for an independent Dravida Nadu

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25. (D) Screenplay writers — Key figures injecting ideology into cinema
Screenplay writers played a crucial role in injecting Dravidian ideology into the Tamil film industry. By writing dialogues that criticized social inequality and promoted rationalism, they used cinema as a powerful medium for mass mobilization. This strategy allowed the movement to reach a wider audience beyond those who attended public meetings or read its various rationalist publications and political tracts across the region.

26. (C) I, III and IV
The Dravidian movement utilized cinema extensively, with film songs and dialogues serving as vital tools for spreading anti-Brahmin ideology. C.N. Annadurai was a key figure in this transition, recognizing the medium's potential. M.G. Ramachandran later built a political career on a cinematic hero image that embodied Dravidian values, effectively reaching the masses and fostering a strong regional identity and political consciousness.

27. (II, I, III, IV)
Periyar first resigned from the Indian National Congress in 1925. He then focused on a broad, universal rationalism through the Self-Respect Movement. Later, he shifted towards a specific Tamil Dravidian identity, leading to the transformation of the Justice Party into the Dravidar Kazhagam. Finally, the movement formally demanded an independent sovereign nation, known as the Dravida Nadu, to ensure regional autonomy.

28. (B) Religion is an inseparable critique of politics, often functioning as a tool for control.
Periyar viewed religion as an inseparable critique of politics, often arguing that religious structures functioned as tools for social control and the maintenance of hierarchy. He believed that political liberation was impossible without first achieving social and religious reform. His rationalist approach sought to dismantle the religious foundations that supported the caste system and the political dominance of elite groups in India.

29. (A) Argument that Dravidians were indigenous peoples oppressed by invaders
Periyar utilized the Aryan Invasion Theory to argue that Dravidians were the indigenous peoples of India who were oppressed by invading Aryans. This theory served as the historical basis for his anti-Brahminical stance, as he equated modern Brahmins with the descendants of these ancient invaders. It was a potent political tool for fostering Dravidian pride and demanding social justice through historical reinterpretation.

30. (C) Transition from elitist politics to a mass-based social movement
The primary distinction between the Dravidar Kazhagam and the earlier Justice Party was the transition from elitist politics to a mass-based social movement. While the Justice Party focused on obtaining administrative representation for non-Brahmins through legal and constitutional means, the DK adopted a radical approach, prioritizing social reform, rationalism, and direct mobilization of the common people against the entrenched caste system.

31. (D) II, III and V
The Dravidar Kazhagam maintained a strong focus on women's rights, establishing a dedicated women's wing and promoting inter-caste marriages and equality. The movement actively critiqued traditional religious texts that it believed justified the subjugation of women. This agenda was a direct continuation of the Self-Respect Movement's radical social goals, aiming for a complete restructuring of patriarchal social norms in Tamil society.

32. (A) Both A and R are true and R is the correct explanation of A.
After the DMK split in 1949, the Dravidar Kazhagam continued to function under Periyar's leadership as a social movement. By avoiding direct participation in elections, the DK maintained its role as an ideological pressure group, focusing on rationalism and anti-caste reforms. This allowed the organization to shape the broader cultural discourse in Tamil Nadu without the various constraints and compromises of political competition.

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ANSWERS

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1. (A) I and II
Caldwell's Comparative Grammar of the Dravidian or South-Indian Family of Languages revolutionized linguistic understanding by proving Dravidian languages were independent of Sanskrit. This thesis challenged the Indo-Aryan hegemony and argued that Dravidian culture possessed unique, non-Aryan characteristics. It laid the intellectual foundation for the subsequent Dravidian movement by fostering a distinct regional identity and pride.

2. (A) Both A and R are true and R is the correct explanation of A.
In 1944, at the Salem Conference, the Justice Party was reorganized and renamed the Dravidar Kazhagam under Periyar's leadership. This transformation signified a shift from elitist electoral politics to a radical social reform movement. Periyar believed that social liberation and the eradication of caste hierarchies were more vital than participating in elections under the existing colonial or national frameworks.

3. (A) P-IV, Q-II, R-I, S-III
Robert Caldwell established the Dravidian linguistic family thesis, while C.N. Annadurai led the split from the Dravidar Kazhagam into electoral politics. M.G. Ramachandran cultivated a cinematic image as the champion of the poor, integrating Dravidian values. Periyar E.V. Ramasamy transformed universal rationalism into a specific Tamil Dravidian identity, focusing on radical social reforms and anti-Brahminism throughout his career.

4. (C) Four major southern linguistic regions within India
Periyar's demand for 'Dravida Nadu' originally envisioned an independent sovereign nation comprising the four major linguistic regions of South India: Tamil, Telugu, Kannada, and Malayalam. This proposal sought to counter perceived northern dominance and Brahminical hegemony. Over time, the focus narrowed primarily to Tamil-speaking areas as the other southern regions showed less enthusiasm for a unified Dravidian state.

5. (A) Hotel dining programme — Promotion of inter-caste social dining
The hotel dining programme was a crucial strategy used by the Dravidar Kazhagam to challenge caste-based discrimination and pollution taboos. By promoting inter-caste social dining, the movement sought to dismantle the social barriers that enforced hierarchy. This practice aligned with Periyar's broader goal of creating an egalitarian society where caste identity did not dictate social interaction or access.

6. (C) I and IV
The Dravidar Kazhagam did not support Indian independence on August 15, 1947, viewing it as a transfer of power to North Indian Brahmin elites. Consequently, Periyar called for a black flag protest on that day. Furthermore, the organization did not withdraw its demand for a separate Dravida Nadu after India became a republic, maintaining its secessionist stance throughout that period.

7. (A) I, IV, III, II
The formation of the Dravidar Kazhagam occurred in 1944, followed by the black flag protest against Indian independence in 1947. C.N. Annadurai split from the organization to form the DMK in 1949. Finally, the massive anti-Hindi agitation, which involved both the DK and the DMK, took place in 1965, marking a significant milestone in Dravidian political history and mobilization.

8. (C) Viduthalai and Unmai
The Dravidar Kazhagam utilized publications like Viduthalai and Unmai as powerful tools for disseminating rationalist propaganda and social reform ideologies. These periodicals provided a platform for Periyar's critiques of religion, caste, and social hierarchy. By reaching a wide audience, these publications helped shape public discourse and mobilize support for the movement's radical

(A) II, IV, III, I
(B) II, III, IV, I
(C) I, II, III, IV
(D) IV, II, I, III
(E) Answer not known

77. The Dravidar Kazhagam's promotion of an inclusive Dravidian identity specifically aimed to politically align which of the following groups with non-Brahmin Hindus?
(A) Christians and Muslims in the Tamil region
(B) British colonial administrators and European settlers
(C) North Indian merchants operating in Madras
(D) Orthodox Sanskrit scholars
(E) Answer not known

78. Which of the following statements incorrectly reflects the dynamic between Periyar and Annadurai prior to the 1949 split?
(A) Annadurai served as a key intellectual disciple to Periyar.
(B) They shared a deep ideological bond over anti-Brahminism and Tamil pride.
(C) Annadurai entirely opposed Periyar's anti-Hindi agitations from the very beginning.
(D) Disagreements emerged between them over the tactical approach to Indian Independence and electoral democracy.
(E) Answer not known

79. M.G. Ramachandran's immense political success was largely built upon his cinematic image which strongly integrated:
(A) Orthodox religious traditions and rituals
(B) The propagation of Hindi as a national unifying language
(C) A feudal, aristocratic persona asserting traditional caste hierarchies
(D) Dravidian values and portrayal as a champion of the oppressed
(E) Answer not known

80. In its critique of religion, how did the DK primarily analyze the function of orthodox religious practices?
(A) Necessary mechanisms for spiritual salvation and afterlife peace
(B) Legitimate basis for the formulation of democratic state laws
(C) Tools of social control designed to maintain the status quo
(D) Personal practices with no societal or broader political impact
(E) Answer not known

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17. (B) Modification of policy to protect Tamil linguistic rights
The 1965 anti-Hindi agitation was a pivotal event that led to the modification of language policy to protect Tamil linguistic rights. The massive protests and student involvement forced the Union Government to reconsider the imposition of Hindi as the sole official language. This movement reinforced the central role of language in Dravidian identity and paved the way for the DMK's subsequent electoral success.

18. (D) Claiming a glorious pre-Aryan heritage to instill cultural pride
The Dravidian movement leveraged the discovery of the Indus Valley Civilization to claim a glorious, urban, pre-Aryan heritage. By linking Dravidian roots to this advanced ancient civilization, ideologues sought to instill cultural pride and challenge the narrative of Aryan superiority. This historical connection provided a powerful counter-narrative to the idea that civilization in India began exclusively with the Vedic period and Aryan culture.

19. (A) Forming coalition governments with national political parties
The Dravidar Kazhagam functioned strictly as a social movement and did not form coalition governments, as it refused to participate in electoral politics. Instead, it utilized strategies such as organizing massive processions, publishing rationalist literature, and conducting social reform activities like inter-caste dining. These methods were designed to change societal attitudes and dismantle the caste system through direct mass communication and grassroots mobilization.

20. (C) High frequency meetings using direct oratory to reach crowds
Periyar's public meetings were characterized by high frequency and his direct, powerful oratory. He traveled extensively across the Tamil region, using these gatherings to reach large crowds of common people. His speeches focused on rationalism, the critique of religious myths, and the need for social reform, making complex ideological concepts accessible to the masses through straightforward and highly persuasive language during his tours.

21. (D) III only
The Dravidar Kazhagam advocated for an education system based on scientific temper and rationalism while supporting anti-religious education in public institutions. However, it did not encourage the mandatory teaching of Sanskrit; on the contrary, it actively opposed Sanskrit as a symbol of Brahminical hegemony. The movement prioritized the Tamil language and rationalist thought as the essential foundations of modern and progressive education.

22. (A) Both A and R are true and R is the correct explanation of A.
The Dravidar Kazhagam heavily criticized religious festivals like Ram Navami, viewing them as mechanisms of Aryan cultural hegemony. Periyar offered rationalist counter-narratives to traditional mythological stories, arguing that they reinforced social hierarchies and irrational beliefs. By challenging these celebrations, the movement sought to promote a secular Tamil identity based on reason and equality rather than ancient religious traditions and myths.

23. (A) P-III, Q-II, R-IV, S-I
Self-Respect marriages rejected Brahminical rituals, while Tamil film songs raised political consciousness. Black flag protests expressed opposition to Indian independence due to fears of continued domination. Opposition to the three-language formula was a method of resisting North Indian cultural hegemony. Together, these tools formed a comprehensive strategy for social and political mobilization within the broader Dravidian movement during the mid-twentieth century.

24. (C) Observance on Chithirai versus Thai based on cultural politics
The controversy regarding the Tamil New Year involved whether to observe it in the month of Chithirai or Thai. The Dravidar Kazhagam argued that the Chithirai New Year had Brahminical and astrological roots, whereas Thai was associated with the secular agrarian festival of Pongal. This debate reflected the movement's broader effort to decouple Tamil culture from traditional Hindu religious rituals and practices.

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(D) P-II, Q-III, R-I, S-IV
(E) Answer not known

64. Which of the following statements incorrectly represents Periyar's transformation of the Dravidian identity?
(A) He shifted the identity from a purely universal rationalist framework to a specific Tamil Dravidian one.
(B) He integrated Tamil pride with a stringent critique of traditional Tamil religious practices.
(C) He embraced Sanskritized Tamil as the ultimate symbol of Dravidian cultural heritage.
(D) He utilized the Aryan-Dravidian binary as a political tool for mass mobilization.
(E) Answer not known

65. Identify the incorrectly matched pair regarding DK's stance on cultural institutions:
(A) Pongal — Celebrated as an independent Tamil cultural festival
(B) Tamil script — Rejection of reform to protect orthodox traditions
(C) Ram Navami — Criticized as a symbol of Aryan hegemony
(D) Sanskrit education — Opposed in favor of Tamil medium curriculum
(E) Answer not known

66. Consider the following statements about the Dravida Nadu demand:
I. It originally sought an independent nation for Tamil, Telugu, Kannada, and Malayalam peoples.
II. It was conceived as a federal demand to counter North Indian dominance.
III. The demand completely ignored linguistic identity and focused only on religion.
IV. Periyar successfully achieved the creation of Dravida Nadu before his death.
Which of the statements given above is/are the incorrect combination?
(A) I, II and III
(B) II, III and IV
(C) I and IV
(D) III and IV
(E) Answer not known

67. Select the correct order of the ideological components that shaped the DK's formation in 1944:
I. Rejection of colonial and national electoral politics
II. Assimilation of the Justice Party's structural base
III. Adoption of the name 'Dravidar Kazhagam'
IV. Declaration of atheism and radical anti-Brahminism as core tenets
(A) II, I, IV, III
(B) I, II, III, IV
(C) IV, III, II, I
(D) II, IV, I, III
(E) Answer not known

68. What was the central impact of the DK's deliberate non-participation in elections on Tamil Nadu politics?
(A) Gradual fading of the DK from public memory following the 1950s
(B) Adoption of the demand for Dravida Nadu by the national Congress
(C) Functioning as a pressure group shaping the state's ideology
(D) Total ban on the organization by the central Election Commission
(E) Answer not known

69. How did the DK ideology influence the evolution of the Tamil film industry?
(A) Infusing anti-Brahmin narratives and pride into commercial screenplays
(B) By advocating for the exclusive production of devotional and mythological films
(C) By demanding a complete ban on cinema, viewing it as a corrupting western influence
(D) By promoting Hindi dialogues in Tamil films to ensure national integration
(E) Answer not known

70. Which of the following best describes the legacy of the Dravidar Kazhagam in contemporary Tamil Nadu?
(A) Strict adherence to orthodox Hindu religious rituals in state functions
(B) Successful establishment of an independent sovereign state of Dravida Nadu
(C) Complete elimination of all linguistic minorities from the entire state
(D) Tradition of social justice and rationalism in

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33. (A) P-II, Q-III, R-I, S-IV
The Dravidian racial theory utilized colonial anthropology, while Tamil cultural nationalism asserted identity through literature. The anti-Hindi agitation represented resistance against central language politics. Rationalist propaganda was disseminated through publications like Viduthalai. These elements collectively defined the ideological and practical strategies of the movement as it sought to challenge existing social hierarchies and promote a distinct, proud regional identity.

34. (D) The DK formally merged with the Indian National Congress after 1947
The Dravidar Kazhagam never merged with the Indian National Congress. Instead, it emerged as a powerful ideological alternative, viewing the Congress as an instrument of North Indian and Brahminical domination. The DK maintained a staunchly anti-Congress stance throughout its history, especially during the early decades after independence, advocating for radical social reform outside the framework of the national political party system.

35. (A) DK after DMK split — Completely dissolved and ceased all social activities
The Dravidar Kazhagam did not dissolve after the DMK split in 1949; instead, it continued its social reform and rationalist activities under Periyar's leadership. The split was primarily over the issue of entering electoral politics, which the DK continued to shun. The organization remained a significant cultural force in Tamil Nadu, influencing the ideological foundations of the region's politics for many decades.

36. (A) I, II, IV, III
The movement began with the Justice Party's demand for administrative representation, followed by the Self-Respect Movement's radical social reforms. The DMK then initiated electoral mobilization to capture state power. Finally, the 1965 anti-Hindi agitations represented a culmination of student-led cultural and linguistic protests that solidified the movement's influence on the state's political and linguistic identity during that crucial era.

37. (A) Breaking caste-based pollution taboos and promoting inter-caste dining
The hotel dining programme initiated by Periyar was specifically aimed at breaking caste-based pollution taboos. By encouraging people of different castes to eat together in public spaces, the movement sought to challenge the social norms that enforced untouchability and hierarchy. This practical form of social activism was a cornerstone of the Dravidar Kazhagam's effort to create a more egalitarian and progressive society.

38. (D) Provide a pseudo-scientific basis for the Aryan-Dravidian racial divide
Dravidian ideologues utilized colonial anthropology, including racial classifications and physical measurements, to provide a pseudo-scientific basis for the Aryan-Dravidian divide. This approach helped legitimize their political claims of indigenous identity and resistance against perceived northern invaders. By adopting the scientific language of the era, the movement sought to strengthen its arguments for social and cultural autonomy in South India.

39. (B) Construction of an inclusive Dravidian identity against Hindu orthodoxy
The Dravidar Kazhagam formed alliances with Christians and Muslims to construct a broad, inclusive Dravidian identity that transcended Hindu orthodoxy. By including non-Hindu communities, the movement sought to create a united front against the Brahmin-dominated social hierarchy. This strategy emphasized shared regional and linguistic roots over religious differences, fostering a sense of common cause among various non-Brahmin groups in the state.

40. (C) Independent sovereign nation for Dravidians free from northern dominance
The demand for a separate 'Dravida Nadu' was driven by the desire for an independent sovereign nation for Dravidians, free from what was perceived as northern and Brahminical dominance. This proposal envisioned a state that would protect the linguistic, cultural, and political rights of the southern people. It reflected the movement's radical stance on regional autonomy and its rejection of a centralized state.

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agenda across the various districts of the Tamil region.

9. (D) Theory of indigenous Dravidians versus hierarchical invading Aryans
The Aryan-Dravidian binary was a central theoretical framework in the cultural politics of the Dravidian movement. It posited that the indigenous Dravidian people were the original inhabitants of India, later oppressed by invading Aryans who introduced the hierarchical caste system. This binary was used to foster a sense of distinct identity, cultural pride, and resistance against perceived Brahminical social domination.

10. (A) The DK completely barred individual Brahmins from joining the anti-Hindi agitations.
While the Dravidar Kazhagam was ideologically anti-Brahmin, focusing on dismantling the structural and cultural domination of Brahminism, it did not completely bar individual Brahmins from joining its protests. The movement's primary target was the system of social hierarchy and ritual purity rather than every individual within the community. Its goal was a radical restructuring of society based on rationalism and equality.

11. (C) I, III and V
Periyar maintained a complex relationship with the Tamil language, promoting it as a source of pride while critiquing its traditional and religious elements. He advocated for Tamil script reform to simplify the language, making it more accessible to the masses. Additionally, he supported Tamil medium education over Sanskrit, viewing the latter as a tool for preserving ancient hierarchies and social exclusion.

12. (A) Both A and R are true and R is the correct explanation of A.
The Dravidar Kazhagam actively opposed the celebration of certain Hindu festivals, such as Ganesha Chaturthi, viewing them as symbols of Aryan cultural hegemony. Periyar sought to provide secular and rationalist alternatives to these religious observances. By critiquing the mythological and ritualistic aspects of these festivals, the movement aimed to weaken the social influence of traditional religious institutions and hierarchical structures.

13. (A) P-II, Q-I, R-IV, S-III
Hotel dining programmes fought against caste-based pollution taboos, while the Tamil film industry propagated Dravidian ideology to mass audiences. The DK women's wing promoted women's rights, continuing the Self-Respect Movement's legacy. Finally, the Dravida Nadu demand focused on the federal mobilization for an independent sovereign state, reflecting the movement's resistance to northern political and cultural dominance during the mid-twentieth century.

14. (C) Electoral participation and an independent political vision
C.N. Annadurai left the Dravidar Kazhagam in 1949 primarily because he wanted the movement to participate in democratic electoral politics. While Periyar insisted on remaining a pure social reform movement to avoid political compromises, Annadurai believed that capturing state power was necessary to implement their agenda. This ideological and tactical disagreement led to the formation of the Dravida Munnetra Kazhagam.

15. (D) Electoral politics — Embraced as the primary method to achieve social reform
The Dravidar Kazhagam, under Periyar's leadership, deliberately avoided electoral politics, choosing instead to function as a social movement. Periyar believed that participating in elections would lead to moral compromises and dilute the organization's focus on radical social reform. In contrast, the movement embraced atheism, rationalism, and Tamil medium education while including non-Hindu communities in its broad Dravidian identity framework.

16. (A) I, II, III, IV
The Justice Party was founded in 1916 to represent non-Brahmins. Periyar initiated the Self-Respect Movement in 1925 after leaving the Congress. In 1944, the Justice Party was renamed the Dravidar Kazhagam at the Salem Conference. Finally, the 1965 anti-Hindi agitation marked a major collaborative protest by both the DK and the DMK against linguistic imposition in the South Indian state.

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system and promote a unified, egalitarian and modern Dravidian identity.

50. (D) Connection of roots to an urban, pre-Aryan developed civilization
A key feature of the Dravidian civilization claim was the connection of their roots to an urban, pre-Aryan developed civilization in the Indus Valley. Ideologues argued that the Indus script was a form of proto-Dravidian and that the subsequent Aryan migration led to the destruction or displacement of this advanced culture. This claim was used to bolster regional pride and identity.

51. (D) II, III and IV
The Dravidar Kazhagam viewed Pongal as a secular Tamil festival and opposed Hindi imposition as a threat to linguistic identity. It also provided rationalist alternatives to Hindu celebrations. However, the movement did not celebrate the Chithirai New Year without controversy; instead, it challenged its religious roots. Furthermore, the DK did not reject cinema but utilized it extensively for ideological messaging.

52. (D) A is false but R is true.
The assertion that the DK's non-electoral approach restricted its influence is false, as the organization functioned effectively as a powerful ideological pressure group. By staying out of elections, it shaped the cultural and political discourse of Tamil Nadu, forcing other parties to adopt its social reform agenda. The reason correctly identifies that this allowed the movement to maintain its radical focus.

53. (A) P-IV, Q-III, R-II, S-I
Public processions mobilized the masses, while anti-Hindi agitations protected linguistic identity from hegemony. Inter-caste dining programmes aimed to eradicate notions of purity and pollution. The critique of Hindu texts was a strategy to dismantle the ideological foundations of social hierarchy. Together, these methods allowed the Dravidar Kazhagam to challenge the traditional social order through both physical mobilization and intellectual social debate.

54. (D) System of hierarchy and ritual purity the DK sought to dismantle
In Dravidar Kazhagam ideology, 'cultural Brahminism' refers to the entire system of social hierarchy, ritual purity, and traditional norms that the movement sought to dismantle. It was not merely about individuals but about the overarching ideological framework that sustained caste distinctions and Brahminical authority. The DK aimed to replace this system with a social order based on rationalism, equality, and pride.

55. (B) Screenplay writers — Use of ideology in commercial Tamil cinema
Screenplay writers were pivotal in injecting Dravidian ideology into commercial Tamil cinema, using the medium to reach a broad audience. This was far more effective than traditional methods of propaganda. In contrast, the DK did not support Sanskrit, and Periyar's view of Tamil included significant critiques rather than absolute worship. Dravidian nationalism also remained distinct from, and often challenged, Indian nationalism.

56. (B) II, IV, I, III
The movement evolved from asserting non-Brahmin rights in the Justice Party to the radical social critiques of the Self-Respect Movement. This was followed by the formal demand for an independent Dravida Nadu. Finally, the ideological split over electoral participation led to the formation of the DMK. This sequence tracks the movement's growth from a focus on administrative representation to a comprehensive cultural force.

57. (D) Integration of social rationalism with a specific Dravidian identity
The Dravidar Kazhagam was distinguished from the earlier Self-Respect Movement by its integration of social rationalism with a specific Dravidian identity. While the Self-Respect Movement focused broadly on universal rationalism and anti-caste reforms, the DK explicitly linked these goals to the political and cultural assertion of the Dravidian people as a distinct nation. This shift solidified the movement's regional and ethnic focus.

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58. (A) Validating racial theories for political mobilization in the South
Dravidian ideologues used colonial anthropology, specifically racial classifications and physical measurements, to validate their racial theories for political mobilization. By adopting these scientific frameworks, they sought to prove the distinctiveness of the Dravidian people and their status as the indigenous inhabitants of the South. This approach provided an intellectual basis for the movement's resistance against perceived northern and Aryan cultural and political domination.

59. (B) View of independence as a power transfer to northern Brahmin elites
The Dravidar Kazhagam opposed the celebration of Indian independence because it viewed the event as a transfer of power from the British to the northern Brahmin elites. Periyar feared that without radical social reform first, independence would only result in a new form of internal colonialism and the continuation of the caste-based social hierarchy. Thus, he declared August 15, 1947, a day of mourning.

60. (B) C.N. Annadurai and later M.G. Ramachandran
C.N. Annadurai and later M.G. Ramachandran were deeply involved in using Tamil films to raise mass consciousness for the Dravidian movement. Annadurai utilized his skills as a writer to infuse screenplays with political messages, while M.G. Ramachandran cultivated a cinematic image that embodied Dravidian values. This synergy between cinema and politics proved incredibly effective in mobilizing support and disseminating the movement's core ideologies.

61. (C) II and III
The Dravidar Kazhagam criticized the Chithirai New Year (April 14) for having Brahminical and astrological roots. Instead, the movement advocated for observing the New Year on the first day of the month of Thai. This proposal aimed to align the celebration with the secular, agrarian harvest festival of Pongal, reinforcing a distinct Tamil cultural identity free from traditional Hindu religious rituals.

62. (A) Both A and R are true and R is the correct explanation of A.
Periyar deliberately avoided electoral politics for the Dravidar Kazhagam, believing that the need for political compromise would dilute the organization's radical social reform agenda. He preferred to function as a social movement that could critique all political parties from the outside. This strategy allowed the DK to focus entirely on changing societal attitudes and dismantling the caste system through direct action.

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63. (A) P-IV, Q-III, R-II, S-I
The Justice Party laid the foundation for non-Brahmin representation, while the DK transitioned the movement into a radical social force. M.G. Ramachandran integrated the image of a 'poor man's champion' with Dravidian values through cinema. C.N. Annadurai led the formation of a distinct political alternative that focused on electoral success, ultimately bringing the movement's agenda into the corridors of state power.

64. (C) He embraced Sanskritized Tamil as the ultimate symbol of Dravidian cultural heritage.
Periyar did not embrace Sanskritized Tamil; on the contrary, he viewed Sanskrit as a tool of Brahminical hegemony and sought to distance the Tamil language from its influence. He promoted a simplified and purified version of Tamil and advocated for script reform. His transformation of Dravidian identity was focused on rationalism, anti-Brahminism, and a specific regional pride that rejected ancient hierarchies.

65. (B) Tamil script — Rejection of reform to protect orthodox traditions
The Dravidar Kazhagam did not reject script reform to protect orthodox traditions; rather, it actively advocated for the simplification of the Tamil script to make it more modern and accessible. The movement sought to move away from archaic symbols that it believed hindered literacy and progress. This stance was part of its broader effort to reform and modernize Tamil culture according to rationalist principles.

66. (D) III and IV
The demand for Dravida Nadu did not ignore linguistic identity; it was fundamentally based on the linguistic regions of the south. Furthermore,

Periyar did not successfully achieve the creation of an independent Dravida Nadu before his death. The demand remained a powerful political symbol but never resulted in a sovereign state, eventually shifting toward a focus on state autonomy within the Indian Union.

67. (A) II, I, IV, III
The formation of the DK involved first assimilating the Justice Party's structural base and rejecting electoral politics. The movement then adopted radical anti-Brahminism and atheism as its core tenets. Finally, it officially adopted the name 'Dravidar Kazhagam' at the Salem Conference. This process marked the transition of the non-Brahmin movement into a more radical and mass-based social organization in Tamil Nadu.

68. (C) Functioning as a pressure group shaping the state's ideology
By deliberately avoiding elections, the Dravidar Kazhagam functioned as a powerful ideological pressure group in Tamil Nadu. Its radical stance on social justice and anti-Brahminism forced electoral parties, including the Congress and later the DMK, to adopt similar policies to maintain popular support. This allowed the DK to influence the state's legislative and cultural agenda without having to compromise its core principles.

69. (A) Infusing anti-Brahmin narratives and pride into commercial screenplays
The Dravidar Kazhagam's ideology significantly influenced the Tamil film industry by infusing screenplays with anti-Brahmin narratives and Dravidian pride. Writers and actors associated with the movement used the medium to criticize the caste system and promote rationalism. This transformed commercial cinema into a tool for social education and political mobilization, helping to establish a broad base of support for Dravidian values.

70. (D) Tradition of social justice and rationalism in the political sphere
The legacy of the Dravidar Kazhagam in contemporary Tamil Nadu is most clearly seen in the enduring tradition of social justice and rationalism within the political sphere. The movement's emphasis on anti-caste reforms, linguistic pride, and the secularization of culture has deeply influenced the state's identity. Even today, the ideological foundations laid by the DK continue to shape public discourse and policy.

71. (A) I, II, III and V
The DK viewed Hindi imposition as a tool of northern imperialism and collaborated with the DMK in the massive 1965 protests. These agitations, which included student-led movements and tragic outcomes, were a defining moment in Dravidian politics. While the Union Government eventually compromised, the movement successfully reinforced Tamil linguistic identity as a central pillar of the region's political and cultural assertion across generations.

72. (A) Both A and R are true and R is the correct explanation of A.
Periyar actively promoted inter-caste dining and marriages because he recognized that endogamy and pollution taboos were the primary mechanisms sustaining the Brahminical social hierarchy. By challenging these practices, he sought to dismantle the caste system from its roots. These social reform activities were essential to the Dravidar Kazhagam's broader goal of creating an egalitarian society based on self-respect and rationalist social principles.

73. (A) P-I, Q-III, R-IV, S-II
Anti-religious education promoted a scientific temper, while the Women's Wing fought for equal rights. The opposition to Sanskrit asserted the primacy of the Tamil language. The publication Viduthalai served as the main channel for disseminating daily propaganda. Together, these different branches of the Dravidar Kazhagam's social agenda worked toward a comprehensive transformation of society according to the movement's rationalist and egalitarian social ideals.

74. (A) Official state implementation of key script aspects in 1978
A significant factual outcome of Periyar's efforts for Tamil script reform was the official implementation of several of his proposed changes by the state government in 1978. These reforms aimed to simplify the script for modern printing and educational purposes. While

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(C) Ensure that only Dalits and tribal communities receive exclusive funding from state welfare budgets.
(D) Allow the state government to completely bypass the oversight of the Central Election Commission.
(E) Answer not known

20. Which of the following best represents the Dravidian movement's stance on Indian federalism?
(A) Advocating for a highly centralized government to ensure uniform development and national unity.
(B) Requesting the abolition of state governments in favor of direct central rule for efficiency.
(C) Demanding state autonomy and equitable relations to protect regional rights.
(D) Supporting the exclusive use of Hindi to strengthen national integration and administrative ease.
(E) Answer not known

21. The DMK's entry into the national coalition government known as the United Front occurred in which year?
(A) 1989
(B) 1996
(C) 2004
(D) 2014
(E) Answer not known

22. Consider the following statements regarding M.G. Ramachandran's welfare state initiatives:
I. He served as the Chief Minister from 1977 to 1987.
II. His government drastically reduced women's welfare schemes to focus solely on agriculture.
III. The expansion of the noon meal scheme significantly boosted school enrollment.
IV. His administration established a brand of populist governance that cemented the AIADMK's rural base.
V. He completely eradicated the two-party system in Tamil Nadu.
Which of the above statement(s) is/are correct?
(A) I, II and V
(B) I, III, IV and V
(C) I, III and IV
(D) II, IV and V
(E) Answer not known

23. During the National Emergency declared in 1975, the DMK government in Tamil Nadu faced which of the following consequences?
(A) It was given absolute autonomy to govern without central interference.
(B) It was dismissed by the Union Government under Article 356.
(C) It voluntarily dissolved the state assembly in support of the Emergency.
(D) It formed an immediate alliance with the ruling Congress party to survive.
(E) Answer not known

24. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). Select the correct answer from the codes given below:
Assertion (A): The Dravidian movement faces an ideological contradiction regarding caste politics in contemporary times.
Reason (R): While the movement's core ideology is firmly anti-caste, its practical electoral politics often relies on caste-based vote banks and alliances.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

25. Match the following phases of national alliance politics with the corresponding political eras:
List I: (National Alliance Phases)
P. United Front Government
Q. UPA I and II Coalitions
R. NDA Alliance integration
S. Early State Autonomy demands
List II: (Political Eras)
I. Advanced strongly by the DMK under Karunanidhi post-1969
II. AIADMK's flexible participation under various leaderships post-1998
III. Mid-1990s coalition where DMK exerted significant national influence
IV. 2004-2014 period marked by significant DMK ministerial portfolios

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CHAPTER 19

Dravidian Movement, DMK Political Transformation and Electoral Politics

1. The Dravida Munnetra Kazhagam (DMK) was officially founded on which of the following dates?
(A) August 15, 1947
(B) September 17, 1949
(C) January 26, 1950
(D) November 1, 1956
(E) Answer not known

2. Consider the following statements regarding C.N. Annadurai's departure from the Dravidar Kazhagam (DK):
I. E.V. Ramasamy's decision to marry Maniammai was the primary catalyst for the split.
II. Annadurai strongly advocated for boycotting electoral politics, causing friction with Periyar.
III. The departure marked a fundamental shift towards practical electoral politics by the new leaders.
Which of the above statement(s) is/are correct?
(A) I only
(B) II and III
(C) I and III
(D) II only
(E) Answer not known

3. In which year did the DMK make its first foray into electoral participation, gaining vital performance metrics and early political experience?
(A) 1949
(B) 1952
(C) 1957
(D) 1962
(E) Answer not known

4. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). Select the correct answer from the codes given below:
Assertion (A): The DMK officially dropped its demand for an independent Dravida Nadu in the early 1960s.
Reason (R): The Sixteenth Constitutional Amendment mandated an anti-secessionist oath to uphold the sovereignty and integrity of India.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

5. Match the following political leaders with their key contributions to the Dravidian movement:
List I: (Political Leaders)
P. C.N. Annadurai
Q. M. Karunanidhi
R. M.G. Ramachandran
S. M.K. Stalin
List II: (Key Contributions)
I. Scriptwriter for the controversial film Parasakthi
II. Championed the Dravidian Model of Governance
III. Founded the DMK focusing on moderate Dravidian politics
IV. Introduced the popular noon meal scheme as Chief Minister
(A) P-III, Q-I, R-IV, S-II
(B) P-III, Q-IV, R-I, S-II
(C) P-I, Q-III, R-II, S-IV
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

6. Which of the following statements correctly describes the ideological foundation of the DMK upon its formation?
(A) It advocated for the mandatory imposition

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of Hindi to unify the administration of the southern states.
(B) It rejected constitutional democracy in favor of pursuing armed rebellion for total territorial secession.
(C) It prioritized strict caste-based hierarchies while representing only the interests of upper-class elites.
(D) It integrated Dravidian nationalism, social justice, Tamil identity, and active electoral politics.
(E) Answer not known

7. Arrange the following key events in the early history of the Dravidian movement in chronological order:
I. Formation of the DMK
II. Annadurai becoming the Chief Minister of Tamil Nadu
III. DMK's significant legislative gains in the 1957 election
IV. Dropping of the Dravida Nadu demand
(A) I, III, IV, II
(B) I, IV, III, II
(C) III, I, IV, II
(D) I, II, III, IV
(E) Answer not known

8. Which of the following pairs is correctly matched regarding the martyrs of the 1965 anti-Hindi agitation?
(A) M. Karunanidhi - Student leader killed in police firing
(B) E.V.K. Sampath - Fasted to death for the cause of Tamil language
(C) Natarajan - Police firing death during the agitation
(D) C.N. Annadurai - First language martyr in 1965
(E) Answer not known

9. Who among the following was NOT a founding member of the DMK when it split from the Dravidar Kazhagam in 1949?
(A) C.N. Annadurai
(B) M. Karunanidhi
(C) E.V.K. Sampath
(D) E.V. Ramasamy
(E) Answer not known

10. The cultural politics of the DMK during its formative years heavily relied on which of the following features?
(A) Using Tamil films, songs, and theatrical plays as media for political communication.
(B) Utilizing formal English literature and academic papers to appeal to the intellectual elite.
(C) Boycotting modern media channels in favor of traditional oral storytelling at village assemblies.
(D) Aligning with North Indian film stars to build a broader national political base for the party.
(E) Answer not known

11. On what exact date was the state officially renamed from Madras State to Tamil Nadu under C.N. Annadurai's government?
(A) January 14, 1969
(B) August 15, 1967
(C) November 1, 1968
(D) September 17, 1969
(E) Answer not known

12. Consider the following statements about the 1965 anti-Hindi agitation in Tamil Nadu:
I. It witnessed a combined political front between the DMK and the DK against the Union Government.
II. Student leadership played an insignificant role, as the movement was entirely controlled by seasoned politicians.
III. The agitation involved police firings resulting in several deaths, including those of Veerappan and Natarajan.
IV. It drastically increased the DMK's political momentum leading up to the 1967 elections.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I and IV
(C) I, III and IV
(D) II and IV
(E) Answer not known

13. Identify the incorrect statement regarding C.N. Annadurai's tenure as Chief Minister:
(A) He served a full five-year term before passing the leadership to M. Karunanidhi.
(B) He formed the first non-Congress state government in South India in 1967.

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(C) He legalized self-respect marriages to promote social equality without religious rituals.
(D) His death in 1969 resulted in massive public mourning and necessitated a political succession.
(E) Answer not known

14. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). Select the correct answer from the codes given below:
Assertion (A): M.G. Ramachandran formed the AIADMK in 1972 due to ideological differences over the demand for Dravida Nadu.
Reason (R): Creative differences, rising popularity, and a deteriorating relationship with M. Karunanidhi led to his departure from the DMK.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is false but R is true.
(D) A is true but R is false.
(E) Answer not known

15. Match the following political parties with their primary ideological focus:
List I: (Political Parties)
P. VCK
Q. MDMK
R. PMK
S. DMK
List II: (Ideological Focus)
I. Focuses heavily on the mobilization and rights of the Vanniyar community
II. Emphasizes Dravidian nationalism, state rights, and Tamil identity
III. Primarily advocates for Dalit empowerment and anti-caste politics
IV. Balances the Dravidian Model of governance with competitive electoral politics
(A) P-III, Q-II, R-I, S-IV
(B) P-I, Q-IV, R-III, S-II
(C) P-III, Q-I, R-IV, S-II
(D) P-IV, Q-II, R-I, S-III
(E) Answer not known

16. Select the correct chronological order of the following leaders assuming the office of the Chief Minister of Tamil Nadu for the first time:
(A) M. Karunanidhi, C.N. Annadurai, M.G. Ramachandran, J. Jayalalithaa
(B) C.N. Annadurai, M. Karunanidhi, M.G. Ramachandran, J. Jayalalithaa
(C) C.N. Annadurai, M.G. Ramachandran, M. Karunanidhi, J. Jayalalithaa
(D) M. Karunanidhi, M.G. Ramachandran, C.N. Annadurai, J. Jayalalithaa
(E) Answer not known

17. The concept of "competitive welfarism" in Tamil Nadu's political landscape is most accurately applied to which of the following scenarios?
(A) The Central and State governments competing to implement opposing educational and linguistic models.
(B) The rotation of DMK and AIADMK governments driving the expansion of populist welfare schemes.
(C) Intense inter-caste competition for reservation benefits protected under the Constitution's Ninth Schedule.
(D) The persistent struggle between various linguistic minorities to secure exclusive state welfare funding.
(E) Answer not known

18. Which of the following pairs is incorrectly matched?
(A) M.G. Ramachandran - Introduction of the massive noon meal scheme
(B) M. Karunanidhi - Securing 69 percent reservation under the Ninth Schedule
(C) C.N. Annadurai - Renaming Madras State to Tamil Nadu
(D) J. Jayalalithaa - Founder of the Dravida Munnetra Kazhagam
(E) Answer not known

19. The placement of Tamil Nadu's 69 percent reservation policy in the Ninth Schedule of the Indian Constitution is defined by its ability to:
(A) Shield the policy from judicial review regarding the 50 percent reservation cap limit.
(B) Mandate reservation for linguistic minorities in the private sector across all state industries.

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III. The Dravidian movement has formally abolished all forms of political reservations for Dalits in the state legislature.

Which of the above statement(s) is/are correct?

(A) I and III
(B) I and II
(C) III only
(D) II and III
(E) Answer not known

33. The 1967 state assembly election in Tamil Nadu is historically significant primarily because:

(A) It marked the first time the DMK supported the Congress party.
(B) It resulted in the formation of the first non-Congress state government in South India.
(C) It led to the immediate imposition of the President's rule.
(D) It was the election where AIADMK defeated the DMK for the first time.
(E) Answer not known

34. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). Select the correct answer from the codes given below:

Assertion (A): The DMK heavily campaigned for the Tamil Official Language Act and vehemently opposed the imposition of Hindi.

Reason (R): The party believed that Hindi imposition was a tool for North Indian cultural and political hegemony over the Tamil identity.

(A) Both A and R are true but R is not the correct explanation of A.
(B) Both A and R are true and R is the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

35. Match the following cultural elements with their corresponding descriptions:

List I: (Cultural Elements)

P. Parasakthi
Q. Annadurai's films
R. Karunanidhi's dialogues
S. Mass communication

List II: (Descriptions)

I. Emphasized anti-Brahminism and rationalist political messages
II. Broad strategy utilizing literature, cinema, and theatre to reach the masses
III. 1952 film that sparked controversy for its radical social message
IV. Instrumental in translating moderate Dravidian politics onto the screen

(A) P-I, Q-IV, R-III, S-II
(B) P-III, Q-IV, R-I, S-II
(C) P-III, Q-I, R-IV, S-II
(D) P-II, Q-III, R-I, S-IV
(E) Answer not known

36. Select the correct sequential order of the following historical events related to the Dravidian movement:

(A) Anti-Hindi agitation martyrs' deaths, DMK dropping Dravida Nadu demand, DMK forming state government, Dismissal of DMK government during Emergency
(B) DMK dropping Dravida Nadu demand, Anti-Hindi agitation martyrs' deaths, DMK forming state government, Dismissal of DMK government during Emergency
(C) DMK forming state government, DMK dropping Dravida Nadu demand, Anti-Hindi agitation martyrs' deaths, Dismissal of DMK government during Emergency
(D) Anti-Hindi agitation martyrs' deaths, DMK forming state government, DMK dropping Dravida Nadu demand, Dismissal of DMK government during Emergency
(E) Answer not known

37. Which of the following statements accurately reflects the relationship between the Dravidian movement and smaller Dravidian parties like MDMK, PMK, and VCK?

(A) They occupy distinct ideological positions, often balancing Dravidian rhetoric with specific community or caste mobilizations.
(B) They have all merged into a single monolithic party to oppose national coalitions.
(C) They fundamentally oppose the concept of social justice and state autonomy.
(D) They are prohibited from contesting state elections under the Dravidian model framework.
(E) Answer not known

38. Which of the following pairs regarding contemporary Dravidian issues is correctly matched?

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(A) P-III, Q-IV, R-II, S-I
(B) P-IV, Q-III, R-I, S-II
(C) P-III, Q-I, R-IV, S-II
(D) P-I, Q-II, R-III, S-IV
(E) Answer not known

26. Which of the following is NOT a feature of the political landscape of the AIADMK immediately following the death of J. Jayalalithaa?
(A) Emergence of a unified, singular leadership without any internal contest.
(B) Severe factionalism and leadership contests within the party structure.
(C) Periods of political uncertainty and temporary splits.
(D) Challenges in establishing a definitive successor to her charismatic leadership.
(E) Answer not known

27. Arrange the early career milestones of M. Karunanidhi in chronological order:
I. Scripting the politically impactful film Parasakthi
II. Becoming the Chief Minister of Tamil Nadu for the first time
III. Participating actively in student politics in Tiruchirappalli
IV. Rising as a prominent political organizer within the newly formed DMK
(A) III, I, IV, II
(B) I, III, II, IV
(C) III, IV, I, II
(D) IV, I, III, II
(E) Answer not known

28. Which of the following pairs concerning the Dravidian parties and minority inclusion is correctly matched?
(A) Inclusive Alliance Politics - Complete alienation of Muslim and Christian communities
(B) Dravidian Ideology - Emphasis on the inclusion and representation of religious minorities
(C) Welfare Schemes - Exclusively targeted at the forward castes
(D) 69% Reservation - Excludes all minority communities strictly
(E) Answer not known

29. When comparing the ideology of the DMK to its parent organization, the Dravidar Kazhagam (DK), which of the following represents a primary distinction?
(A) The DMK embraced electoral participation, whereas the DK refused to contest elections.
(B) The DK sought electoral power while the DMK focused purely on social reform and activism.
(C) The DK supported the imposition of Hindi whereas the DMK opposed it at the national level.
(D) The DMK advocated for a theocratic state unlike the rationalist and atheist platform of the DK.
(E) Answer not known

30. Based on the history of Dravidian parties in national politics, what can be inferred about their role during the coalition era (1996-2014)?
(A) They maintained strict isolationism and refused all central ministerial posts during the era.
(B) They completely abandoned state autonomy demands upon entering the sphere of national politics.
(C) They leveraged coalition dynamics to secure favorable policies and representation for the state.
(D) They merged completely with national parties and lost their specific regional Tamil identities.
(E) Answer not known

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31. The Sixteenth Constitutional Amendment, which significantly altered the DMK's political strategy, was passed in which year?
(A) 1956
(B) 1963
(C) 1967
(D) 1975
(E) Answer not known

32. Consider the following statements regarding the Dravidian parties and Dalit communities:
I. Dravidian parties have consistently launched welfare schemes targeted at the socioeconomic upliftment of Dalits.
II. There remains an ideological contradiction as local power dynamics often marginalize Dalit political representation.

controversial among some traditional scholars, the adoption of these changes demonstrated the long-term impact of Periyar's rationalist approach to cultural and linguistic modernization.

75. (B) Anti-Hindi — Emergence of the two-language policy in the Tamil region
The Dravidar Kazhagam's persistent anti-Hindi agitations directly contributed to the emergence of the two-language policy in the Tamil region. This policy prioritizes Tamil and English while rejecting the mandatory imposition of Hindi. It became a cornerstone of state administration and education, reflecting the movement's success in protecting regional linguistic identity against the perceived threat of cultural assimilation by the central government.

76. (A) II, IV, III, I
Periyar first advocated for the Self-Respect Movement, followed by the public demand for an independent Dravida Nadu. He then transformed the Justice Party into the Dravidar Kazhagam in 1944. Later in his life, he founded the publication Unmai to continue spreading rationalist and social reform ideologies. This progression shows his journey from a social reformer to the leader of a radical political and cultural regional movement.

77. (A) Christians and Muslims in the Tamil region
The Dravidar Kazhagam's promotion of an inclusive Dravidian identity was specifically designed to politically align Christians and Muslims with non-Brahmin Hindus. By emphasizing a shared linguistic and regional heritage, the movement sought to create a united front against the Brahmin-dominated social hierarchy. This inclusive approach challenged the traditional religious boundaries and fostered a sense of common cause among the diverse people of the region.

78. (C) Annadurai entirely opposed Periyar's anti-Hindi agitations from the very beginning.
C.N. Annadurai did not oppose Periyar's anti-Hindi agitations; in fact, he was a key participant in them. Before their split in 1949, Annadurai was Periyar's primary disciple and a leading intellectual in the movement. Their disagreements were mainly about whether to participate in electoral politics and the personal issues surrounding Periyar's marriage, rather than the movement's fundamental opposition to the imposition of Hindi.

79. (D) Dravidian values and portrayal as a champion of the oppressed
M.G. Ramachandran's immense political success was built on a cinematic image that integrated Dravidian values, portraying him as a champion of the oppressed and the poor. This persona resonated deeply with the masses and successfully translated his film stardom into political power. By embodying the ideals of the Dravidian movement on screen, he created a powerful emotional and ideological connection with the electorate in Tamil Nadu.

80. (C) Tools of social control designed to maintain the status quo
In its critique of religion, the Dravidar Kazhagam analyzed orthodox religious practices as tools of social control designed to maintain the existing hierarchy and status quo. Periyar argued that these rituals and myths were used to keep the masses in a state of ignorance and subservience. His rationalist approach aimed to expose these mechanisms and encourage people to adopt a worldview based on reason and equality.

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(A) NEET examination - Strongly supported by the state government for medical admissions
(B) 69% Reservation - Abolished by the current Dravidian Model of Governance
(C) Tamil Official Language Act - Repealed to allow three-language formula in state schools
(D) State Autonomy - Persistent demand of the Dravidian parties regarding Centre-State relations
(E) Answer not known

39. The "Dravidian Model of Governance" championed by M.K. Stalin primarily integrates which two foundational pillars?
(A) Extreme privatization and cultural assimilation
(B) Social justice and inclusive industrial development
(C) Religious fundamentalism and caste hierarchy
(D) Linguistic chauvinism and complete isolationism
(E) Answer not known

40. Which among the following serves as an example of a smaller Dravidian party that heavily emphasizes Dalit rights and representation in Tamil Nadu politics?
(A) PMK
(B) MDMK
(C) VCK
(D) AIADMK
(E) Answer not known

41. In the context of the DMK's political adaptation, what does the "anti-secessionist oath" mandated by the Sixteenth Constitutional Amendment signify?
(A) An oath taken by DMK leaders to secede from the Indian Union unconditionally regardless of law.
(B) A judicial order forcing all regional parties to adopt Hindi as the primary working language.
(C) A mandate requiring the state government to surrender its police and security powers to the Centre.
(D) A legal pledge to uphold India's sovereignty, forcing the DMK to abandon secessionist demands.
(E) Answer not known

42. Consider the following statements about the formation and early growth of the DMK:
I. It was founded on September 17, 1949, by C.N. Annadurai and his supporters.
II. E.V.K. Sampath was a prominent founding member who later had differences with the leadership.
III. The DMK completely failed to secure any legislative presence in the 1957 elections.
IV. It utilized powerful oratory, literature, and cinema to cultivate Tamil pride.
Which of the above statement(s) is/are correct?
(A) I and II
(B) I, II and IV
(C) II, III and IV
(D) I and IV
(E) Answer not known

43. Identify the incorrect statement regarding the political trajectory of M.G. Ramachandran (MGR):
(A) He split from the DMK and founded the AIADMK in 1972.
(B) His administration was marked by a decline in populist welfare schemes and a strict focus on heavy industrialization.
(C) He served continuously as the Chief Minister of Tamil Nadu from 1977 until his death in 1987.
(D) He leveraged his immense popularity in Tamil cinema to build a strong political base.
(E) Answer not known

44. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). Select the correct answer from the codes given below:
Assertion (A): The 1967 electoral victory of the DMK fundamentally altered the political landscape of national politics.
Reason (R): It established the first ever non-Congress state government in South India, proving the viability of regional parties.
(A) A is false but R is true.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) Both A and R are true and R is the correct

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Emphasizing state autonomy within the Indian Union
(E) Answer not known

57. Which of the following statements correctly identifies the role of Tamil cinema in the growth of the DMK?
(A) It was restricted by DMK leaders who viewed cinema as a corrupting western influence on youth.
(B) It was used exclusively to promote the policies of the ruling Congress party before the 1967 era.
(C) It had no tangible impact on the electoral successes or the mass popularity of DMK party leaders.
(D) It was a medium for political communication, spreading anti-caste and pro-Tamil messages.
(E) Answer not known

58. Which of the following pairs accurately reflects the ideological position of smaller Dravidian parties?
(A) PMK - Mobilization primarily centering around the Vanniyar community
(B) MDMK - Exclusive focus on North Indian political alliances
(C) VCK - Rejection of Dalit empowerment initiatives
(D) DK - Active participation in Lok Sabha elections
(E) Answer not known

59. Among the contemporary issues championed by Dravidian parties regarding federalism and state rights, which of the following is an area of severe contestation against the Union Government?
(A) The introduction of the Noon Meal Scheme in state schools
(B) The implementation of the National Eligibility cum Entrance Test (NEET)
(C) The abolition of self-respect marriages
(D) The construction of memorials for anti-Hindi agitation martyrs
(E) Answer not known

60. When assessing the overall achievements of the Dravidian movement, one can logically infer that:
(A) It failed to establish any lasting welfare models or social justice frameworks for the state.
(B) It institutionalized social justice and welfarism but still grapples with local caste dynamics.
(C) It completely eradicated all forms of caste identities and conflicts from the grassroots level.
(D) It permanently fractured the state's relationship with the Indian Union leading to isolation.
(E) Answer not known

61. M. Karunanidhi assumed the office of Chief Minister for his first term in which year, following the sudden demise of C.N. Annadurai?
(A) 1967
(B) 1968
(C) 1969
(D) 1971
(E) Answer not known

62. Consider the following statements about C.N. Annadurai:
I. He was a prolific writer and intellectual who utilized literature for political mobilization.
II. He vehemently opposed changing the name of Madras State to Tamil Nadu.
III. He led the DMK to a historic victory against the Congress in 1967.
Which of the above statement(s) is/are correct?
(A) I and II
(B) II only
(C) I and III
(D) II and III
(E) Answer not known

63. M.G. Ramachandran's unprecedented tenure as the Chief Minister of Tamil Nadu, marked by major populist measures, spanned which consecutive period?
(A) 1969 to 1976
(B) 1977 to 1987
(C) 1989 to 1996
(D) 2001 to 2006
(E) Answer not known

64. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). Select the correct answer from the codes given below:

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51. The AIADMK officially split from the DMK and was formed as a separate political entity in which year?
(A) 1969
(B) 1972
(C) 1977
(D) 1987
(E) Answer not known

52. Consider the following statements about the DMK and social justice policies:
I. The DMK government introduced major welfare schemes for the Backward Classes.
II. M. Karunanidhi's tenure was marked by the historic legislation of 69 percent reservation.
III. The reservation policy was heavily criticized by Dravidian ideologues and eventually repealed.
IV. Dalit upliftment schemes formed a core part of their social justice rhetoric.
V. The party successfully ensured the constitutional protection of the reservation limit.
Which of the above statement(s) is/are correct?
(A) I, II, IV and V
(B) I, III and V
(C) II, III, IV and V
(D) I, II and IV
(E) Answer not known

53. Veerappan and Natarajan are historically remembered in Tamil Nadu politics for:
(A) Losing their lives in police firings during the 1965 anti-Hindi agitations.
(B) Being the founding members of the MDMK.
(C) Drafting the Tamil Official Language Act.
(D) Serving as Chief Ministers during the Emergency period.
(E) Answer not known

54. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). Select the correct answer from the codes given below:
Assertion (A): C.N. Annadurai is celebrated for steering the Dravidian movement towards moderate politics.
Reason (R): He transitioned the movement from the radical, anti-electoral stance of the DK to a democratic framework that successfully contested elections.
(A) Both A and R are true but R is not the correct explanation of A.
(B) A is false but R is true.
(C) Both A and R are true and R is the correct explanation of A.
(D) A is true but R is false.
(E) Answer not known

55. Match the following socio-political concepts with their relevance to the Dravidian political landscape:
List I: (Socio-Political Concepts)
P. State Autonomy
Q. Two-party system
R. Caste vote bank politics
S. Noon meal scheme
List II: (Relevance)
I. Ideological contradiction against the movement's anti-caste roots
II. Populist governance measure expanded heavily by MGR
III. The continuous alternation of power between DMK and AIADMK
IV. Focus on securing greater federal rights and decentralization
(A) P-IV, Q-III, R-I, S-II
(B) P-III, Q-IV, R-II, S-I
(C) P-IV, Q-I, R-III, S-II
(D) P-I, Q-II, R-IV, S-III
(E) Answer not known

56. Select the option that correctly orders the milestones of DMK's ideological shifts:
(A) Formation with Dravida Nadu demand, 1957 entry into state assembly, Dropping secession demand due to 16th Amendment, Emphasizing state autonomy within the Indian Union
(B) 1957 entry into state assembly, Formation with Dravida Nadu demand, Emphasizing state autonomy within the Indian Union, Dropping secession demand due to 16th Amendment
(C) Dropping secession demand due to 16th Amendment, Formation with Dravida Nadu demand, 1957 entry into state assembly, Emphasizing state autonomy within the Indian Union
(D) Formation with Dravida Nadu demand, Dropping secession demand due to 16th Amendment, 1957 entry into state assembly,

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Centre.
(D) Overcoming leadership contests and establishing control over the party post-MGR.
(E) Answer not known

71. Consider the following statements regarding the contradiction between anti-caste ideology and electoral politics in the Dravidian movement:
I. The foundational ideology of the movement aggressively campaigns for the annihilation of caste hierarchy.
II. In practice, electoral dynamics frequently compel Dravidian parties to rely on caste-based vote banks.
III. This contradiction has led to the complete elimination of caste conflicts in modern Tamil Nadu.
Which of the above statement(s) is/are correct?
(A) I and II
(B) III only
(C) II and III
(D) I only
(E) Answer not known

72. Consider the following statements about the DMK post the 1975 Emergency:
I. The DMK's organizational strength collapsed entirely, leading to its dissolution.
II. The party demonstrated significant political resilience despite the dismissal of its government.
III. It eventually returned to power, proving the durability of its grassroots structure.
IV. It permanently abandoned its demand for state autonomy after the Emergency.
Which of the above statement(s) is/are correct?
(A) I and IV
(B) II and III
(C) I, II and III
(D) II, III and IV
(E) Answer not known

73. Identify the incorrect statement regarding the AIADMK's participation in national coalition governments:
(A) The AIADMK showed political flexibility by allying with the NDA at different points.
(B) It leveraged its presence in national coalitions to secure state interests, similar to the DMK.
(C) Alliance dynamics often dictated the formation of governments at the Centre during the coalition era.
(D) The AIADMK completely avoided any alliances with national parties to preserve its regional purity.
(E) Answer not known

74. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). Select the correct answer from the codes given below:
Assertion (A): Despite numerous welfare schemes introduced by Dravidian parties, Dalit representation and empowerment remain subjects of ideological debate.
Reason (R): Grassroots power structures and intermediate caste dominance often contradict the overarching social justice policies promoted by the state.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

75. Match the national coalitions with the typical nature of Dravidian party involvement:
List I: (National Coalitions)
P. United Front (1996)
Q. NDA (1999-2004)
R. UPA I & II (2004-2014)
S. Post-2014 era
List II: (Party Involvement)
I. DMK and AIADMK flexibly negotiating alliances based on state and party interests
II. DMK holding significant central ministries and influencing national welfare policies
III. DMK's crucial early entry into national coalition politics shaping central governance
IV. Dravidian parties engaging in complex alliance politics to maintain leverage amidst national party dominance
(A) P-III, Q-I, R-II, S-IV
(B) P-II, Q-IV, R-I, S-III
(C) P-III, Q-II, R-IV, S-I
(D) P-I, Q-III, R-II, S-IV
(E) Answer not known

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Assertion (A): E.V. Ramasamy's (Periyar's) decision to marry Maniammai was universally accepted by all DK leaders.
Reason (R): C.N. Annadurai and his followers used the marriage as a primary reason to break away and form the DMK.
(A) Both A and R are true and R is the correct explanation of A.
(B) A is false but R is true.
(C) A is true but R is false.
(D) Both A and R are true but R is not the correct explanation of A.
(E) Answer not known

65. Match the following significant years in Dravidian politics with their corresponding events:
List I: (Significant Years)
P. 1949
Q. 1952
R. 1969
S. 1972
List II: (Events)
I. Release of the politically impactful film Parasakthi
II. Formation of the AIADMK
III. Foundation of the DMK
IV. Renaming of Madras State to Tamil Nadu
(A) P-III, Q-I, R-IV, S-II
(B) P-I, Q-III, R-II, S-IV
(C) P-III, Q-IV, R-I, S-II
(D) P-IV, Q-I, R-III, S-II
(E) Answer not known

66. Arrange the following developments in the Dravidian movement's stance on federalism in sequential order:
I. Sustained demands for state autonomy and opposition to NEET
II. Participation in the UPA I and II national coalitions
III. Dropping the demand for an independent Dravida Nadu
IV. Joining the United Front government at the Centre
(A) III, IV, II, I
(B) IV, III, I, II
(C) III, II, IV, I
(D) I, III, IV, II
(E) Answer not known

67. The concept of "Social Justice" as practically applied by the DMK governments is best exemplified by:
(A) Legislation to protect 69 percent reservation for marginalized communities.
(B) The privatization of all government educational institutions to promote economic growth.
(C) Abolishing the public distribution system in rural areas to reduce the fiscal deficit.
(D) Restricting minority representation in local body elections to ensure majority dominance.
(E) Answer not known

68. Which of the following pairs of political leaders and their defining descriptors is correctly matched?
(A) J. Jayalalithaa - Founder of the Dravida Munnetra Kazhagam
(B) E.V.K. Sampath - Chief Minister during the 1975 Emergency
(C) M.K. Stalin - Proponent of the Dravidian Model of Governance
(D) C.N. Annadurai - Split from DMK to form AIADMK
(E) Answer not known

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69. In comparing the 1967 electoral defeat of the Congress party to the DMK's victory, which factor was most pivotal in shaping the public mandate?
(A) Effective use of Tamil pride and the anti-Hindi agitations in the public sphere.
(B) The Congress party's promise to increase agricultural taxation across rural areas.
(C) The total boycott of the state elections by all local student unions and workers.
(D) The DMK's strategic alliance with the central leadership of the national BJP party.
(E) Answer not known

70. A distinguishing feature of J. Jayalalithaa's early tenure as the leader of the AIADMK was:
(A) Her immediate decision to merge the AIADMK back into the parent DMK organization.
(B) Her explicit rejection of all populist welfare schemes initiated by her predecessor.
(C) Her decision to abstain from participating in any national coalition governments at the

ANSWERS

1. (B) September 17, 1949
The Dravida Munnetra Kazhagam emerged from a split in the Dravidar Kazhagam. Led by C.N. Annadurai, the party was officially established in September 1949. This date corresponds with the birth anniversary of E.V. Ramasamy, symbolizing a connection to the movement's roots while charting a new path toward active participation in the democratic electoral process of India.

2. (C) I and III
Differences arose between Periyar and Annadurai regarding the future direction of the Dravidian movement. The decision of Periyar to marry Maniammai served as a significant catalyst for the split. Furthermore, the departure signaled a move toward organized electoral politics. Unlike the parent organization, the newly formed entity aimed to capture state power through constitutional means to implement social reforms.

3. (B) 1952
Following its establishment, the party sought to test its popularity through the democratic process. In the first general elections held after independence, the organization provided support to candidates who pledged to advocate for their core principles. This early involvement provided valuable data on voter behavior and regional support, laying the groundwork for more direct and successful legislative participation in later cycles.

4. (A) Both A and R are true and R is the correct explanation of A.
Legislators passed the Sixteenth Amendment to the Constitution to curb secessionist tendencies following national security concerns. This law required candidates to take an oath upholding the sovereignty and integrity of the nation. To remain eligible for elections and avoid being banned, the party pragmatically abandoned its demand for a separate state and shifted focus toward achieving greater regional autonomy.

5. (A) P-III, Q-I, R-IV, S-II
Annadurai founded the party with a focus on moderate politics and electoral participation. Karunanidhi used his literary skills to write impactful scripts that spread social justice messages. Ramachandran gained fame through cinema and later introduced significant welfare programs like the meal scheme. Currently, Stalin emphasizes a governance model that integrates social justice with industrial growth to ensure inclusive state development.

6. (D) It integrated Dravidian nationalism, social justice, Tamil identity, and active electoral politics.
The organization was built upon the core principles of the Self-Respect Movement while embracing democratic participation. It focused on protecting the linguistic heritage of the region and ensuring social equity for backward classes. By combining these social objectives with a strategy to gain legislative power, the party created a unique political platform that resonated with a broad spectrum of voters.

7. (A) I, III, IV, II
The party was first established in 1949 after splitting from the Dravidar Kazhagam. Its first major legislative success occurred during the 1957 elections. In response to constitutional amendments in 1963, the group officially dropped its secessionist demands. Finally, the movement achieved its ultimate goal of forming the state government in 1967, leading to its leader becoming the chief executive.

8. (C) Natarajan - Police firing death during the agitation
During the intense protests against the imposition of a specific language, several individuals sacrificed their lives for the cause. Natarajan was one of the prominent figures who died due to police actions during these demonstrations. These events significantly mobilized the public and consolidated support for regional identity, ultimately leading to a shift in the political landscape of the southern state.

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76. Select the correct order representing M. Karunanidhi's political trajectory:
(A) Student politics in Tiruchirappalli, Scripting Parasakthi, Rising as a DMK organizer, Serving as Chief Minister
(B) Scripting Parasakthi, Student politics in Tiruchirappalli, Serving as Chief Minister, Rising as a DMK organizer
(C) Rising as a DMK organizer, Serving as Chief Minister, Student politics in Tiruchirappalli, Scripting Parasakthi
(D) Serving as Chief Minister, Rising as a DMK organizer, Scripting Parasakthi, Student politics in Tiruchirappalli
(E) Answer not known

77. Which of the following statements correctly identifies a key aspect of contemporary Dravidian politics under M.K. Stalin following the 2021 election?
(A) Promotion of the inclusive "Dravidian Model of Governance" across the state.
(B) The total abandonment of social justice policies in favor of rapid economic privatization.
(C) The decision to unconditionally support the imposition of the central three-language formula.
(D) The immediate dissolution of all political alliances with major national political parties.
(E) Answer not known

78. Which of the following pairs regarding contemporary political issues in Tamil Nadu is correctly matched?
(A) Official Language Policy - DMK's push for making Hindi mandatory in state administration
(B) 69% Reservation - Struck down by the Supreme Court recently
(C) NEET Opposition - Demand driven by the assertion of state rights in medical education
(D) State Autonomy - A concept abandoned by the DMK after entering the UPA coalition
(E) Answer not known

79. Consider the following statements assessing the historical significance of the Dravidian movement:
I. It successfully democratized political power, shifting it away from elite, upper-caste hegemony.
II. It established a robust framework for social justice through expansive reservation policies.
III. It completely eradicated the reliance on caste identities during electoral mobilizations.
IV. It championed linguistic pride and firmly resisted the imposition of Hindi.
V. It pioneered a competitive welfarist model that significantly improved state human development indices.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) I, II, IV and V
(C) II, III, IV and V
(D) I, III and IV
(E) Answer not known

80. Consider the following elements regarding the core ideology of the DMK upon its founding:
I. Dravidian nationalism emphasizing regional pride and autonomy.
II. Absolute rejection of democratic electoral politics.
III. Deep commitment to social justice and anti-Brahminism.
IV. Promotion and preservation of the Tamil identity and language.
V. Willingness to engage in practical politics and mass mobilization.
Which of the above statement(s) is/are correct?
(A) I, III, IV and V
(B) I, II, III and IV
(C) II, III, IV and V
(D) I, II and V
(E) Answer not known

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explanation of A.
(E) Answer not known

45. Match the following Chief Ministers with their defining administrative achievements or political events:
List I: (Chief Ministers)
P. C.N. Annadurai
Q. M. Karunanidhi
R. M.G. Ramachandran
S. J. Jayalalithaa
List II: (Achievements)
I. Implementation of the Noon Meal Scheme
II. Protection of the 69 percent reservation policy
III. Renaming of Madras State to Tamil Nadu
IV. Consolidating AIADMK's leadership post-1987 power struggles
(A) P-III, Q-I, R-II, S-IV
(B) P-III, Q-II, R-I, S-IV
(C) P-II, Q-III, R-IV, S-I
(D) P-I, Q-IV, R-II, S-III
(E) Answer not known

46. Arrange the following defining events of Tamil Nadu's political history in correct chronological order:
I. Dismissal of the DMK government during the National Emergency
II. Foundation of the AIADMK by MGR
III. MGR becoming the Chief Minister for the first time
IV. J. Jayalalithaa establishing her leadership over the AIADMK
(A) II, I, III, IV
(B) I, II, III, IV
(C) II, III, I, IV
(D) III, II, IV, I
(E) Answer not known

47. The DMK's shift from advocating a sovereign Dravida Nadu to participating actively in Indian coalition governments is best described as an application of:
(A) Radical extremism overriding democratic principles within the national political structure.
(B) Total surrender of regional Tamil identity to national hegemony and central authority.
(C) Authoritarian centralization of state powers to maintain control over the local population.
(D) Pragmatic adaptation integrating regionalism with cooperative federalism.
(E) Answer not known

48. Which of the following pairs is incorrectly matched regarding the ideology and alliances of the Dravidian movement?
(A) State Autonomy - Core advocacy of the DMK in Centre-State relations
(B) National Coalition - DMK joining the United Front in 1996
(C) Competitive Welfarism - Complete withdrawal of welfare schemes during election years
(D) Minority Inclusion - Dravidian parties relying on Muslim and Christian vote banks in alliances
(E) Answer not known

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49. Which of the following most appropriately describes the DMK's role as the opposition party between 1957 and 1967?
(A) A silent spectator that refused to challenge the ruling Congress party's official policies.
(B) An effective opposition, challenging the Congress on Tamil rights and language issues.
(C) A close ally that aligned with the Congress to ensure mutual electoral survival and power.
(D) A regional body that abandoned state politics to focus exclusively on parliamentary seats.
(E) Answer not known

50. The primary advantage of placing Tamil Nadu's 69 percent reservation policy into the Ninth Schedule of the Constitution was:
(A) Mandating equal reservation levels across all states in India to ensure national social uniformity.
(B) Granting automatic central funding for all state-level backward class welfare and housing schemes.
(C) Removing the concept of the creamy layer entirely from the state's judicial and legal jurisdiction.
(D) Shielding the reservation framework from judicial review regarding the 50 percent ceiling rule.
(E) Answer not known

9. (D) E.V. Ramasamy
The Dravida Munnetra Kazhagam was created when a group of leaders decided to leave the Dravidar Kazhagam. While Periyar was the mentor of the movement, he did not join the new party and remained the leader of the original social organization. Those who founded the new entity, including Annadurai and Sampath, sought to engage directly in electoral politics.

10. (A) Using Tamil films, songs, and theatrical plays as media for political communication.
The movement effectively utilized various artistic mediums to reach a wide audience. Scripts for cinema and theater were written to promote rationalism, social equality, and linguistic pride. By integrating political messages into popular entertainment, the party successfully communicated its ideology to the masses, many of whom were previously unengaged with formal political discourse or academic literature on social reform.

11. (A) January 14, 1969
A long-standing demand of the Dravidian movement was to recognize the linguistic identity of the region in its official name. After securing a legislative majority, the government passed the necessary bill to change the name from Madras State. This historic transformation was officially implemented in early 1969, fulfilling a promise made to the people and celebrating the regional culture.

12. (C) I, III and IV
The movement saw significant cooperation between different branches of the Dravidian ideology against central policies. Thousands of students led the protests, which were marked by tragic incidents of police violence and deaths. The widespread public anger resulting from these events acted as a powerful momentum for the regional party, directly contributing to its overwhelming victory in the subsequent state elections.

13. (A) He served a full five-year term before passing the leadership to M. Karunanidhi.
After leading his party to power in 1967, the first non-Congress chief minister implemented several landmark policies, including legalizing secular marriages. However, his period in office was cut short by illness. He passed away in 1969, leading to a transition of power within the party. His funeral witnessed a massive gathering, reflecting the deep impact he had on the people.

14. (C) A is false but R is true.
The split was not primarily due to secessionist ideology, as the parent party had already abandoned that demand years earlier. Instead, internal friction arose from the rising popularity of a cinematic icon within the organization. Disputes over party administration and personal differences with the top leadership led to his expulsion, after which he established a new political entity in 1972.

15. (A) P-III, Q-II, R-I, S-IV
Various parties in the state focus on specific demographic or ideological niches within the broader Dravidian framework. One group prioritizes the rights of Dalit communities, while another emphasizes community-specific mobilization. The major established parties balance regional identity and state rights with governance models focused on social justice. These diverse entities compete and occasionally form alliances to influence both state and national politics.

16. (B) C.N. Annadurai, M. Karunanidhi, M.G. Ramachandran, J. Jayalalithaa
The leadership of the state transitioned through several key figures over the decades. The first leader of the regional party took office in 1967. Following his death, his successor took charge in 1969. Later, a split led to a new leader becoming the chief executive in 1977. Finally, another prominent leader emerged to lead the state starting in the early nineties.

17. (B) The rotation of DMK and AIADMK governments driving the expansion of populist welfare schemes.
The political landscape has been characterized by two major regional parties alternating in power. To gain and maintain public support, each administration has sought to outperform the previous one by introducing more extensive social welfare programs. This dynamic has led to the development of a robust social safety net, providing various subsidies and services that have significantly improved human development.

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18. (D) J. Jayalalithaa - Founder of the Dravida Munnetra Kazhagam
While several leaders are associated with specific historical achievements, some attributions are factually incorrect. The first leader of the state renamed it to reflect its linguistic identity. Another leader introduced significant nutritional programs for children. A third leader was instrumental in protecting reservation policies. However, the female leader mentioned did not establish the original regional party; she took over its split-off organization later.

19. (A) Shield the policy from judicial review regarding the 50 percent reservation cap limit.
To ensure that the state could provide higher levels of reservation than the limit set by the judiciary, the government sought special constitutional protection. By placing the legislation in a specific schedule of the Constitution, it became largely immune to legal challenges in court. This move ensured the continuity of the social justice framework that benefited a large majority of the population.

20. (C) Demanding state autonomy and equitable relations to protect regional rights.
The movement has consistently advocated for a decentralization of power from the center to the states. It emphasizes that a diverse nation functions best when regional identities and rights are respected within a federal structure. This involves seeking greater control over resources, language policy, and administrative decisions, ensuring that the state can implement policies that specifically address the needs of its people.

21. (B) 1996
The mid-nineties marked a significant shift as regional parties began playing a crucial role in national governance. By joining a coalition of various parties, the organization exerted influence at the central level for the first time. This participation allowed for the representation of state interests in the union cabinet and helped shape national policies through a multi-party democratic framework.

22. (C) I, III and IV
The administration from the late seventies to the late eighties is noted for its focus on populist governance. A key achievement was the significant expansion of a school meal program, which improved health and education outcomes. These initiatives created a strong bond with the rural population and established a lasting legacy of welfarism that subsequent governments in the state continued.

23. (B) It was dismissed by the Union Government under Article 356.
During a period of suspended democratic rights in the mid-seventies, the central government used constitutional provisions to remove the state administration. The ruling party in the state had opposed the imposition of emergency rules, leading to the arrest of many of its leaders and the dissolution of the legislative assembly. This event remains a significant point in the history of federal relations.

24. (A) Both A and R are true and R is the correct explanation of A.
While the movement was founded on the ideal of a society free from caste hierarchies, the realities of winning elections in a complex social environment have often necessitated strategic alliances. Parties must navigate the existing social structures and community affiliations to secure a majority. This creates a tension between the original radical social goals and the pragmatic requirements of democratic electoral competition.

25. (A) P-III, Q-IV, R-II, S-I
The involvement of regional parties in national politics has evolved through several distinct stages. Initially, the focus was on advocating for greater state rights. Later, they became kingmakers in the mid-nineties. Subsequent decades saw them holding key ministries in major national coalitions. Throughout these phases, they used their leverage to secure development projects and protect the cultural and linguistic interests of the state.

26. (A) Emergence of a unified, singular leadership without any internal contest.
Following the death of its charismatic leader, the organization faced significant internal turmoil. Different groups within the party vied for control, leading to temporary splits and a period of political instability. Establishing a clear successor proved difficult because the previous leader had

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centralized authority. This led to a phase where collective leadership and factional negotiations became necessary for the party's survival.

27. (A) III, I, IV, II
The leader began his journey in student activism before utilizing his writing talents to influence public opinion through cinema. His script for a famous 1952 film became a landmark in political communication. He then rose through the ranks of the party as a skilled organizer. Eventually, his contributions and leadership skills led him to the highest executive office in the state.

28. (B) Dravidian Ideology - Emphasis on the inclusion and representation of religious minorities
The movement has generally adopted a secular and inclusive approach toward various religious groups. By focusing on a shared regional and linguistic identity, it has sought to build broad coalitions that include Muslims and Christians. This inclusive stance is reflected in both their electoral alliances and the design of welfare schemes, which aim to benefit marginalized sections across different religious backgrounds.

29. (A) The DMK embraced electoral participation, whereas the DK refused to contest elections.
The parent organization, led by Periyar, focused exclusively on social reform and rationalist propaganda, believing that institutional politics would compromise its radical principles. In contrast, the breakaway group believed that capturing legislative power was essential for implementing social justice policies. This fundamental difference in strategy led to the formation of a separate party that could directly contest for the mandate of the people.

30. (C) They leveraged coalition dynamics to secure favorable policies and representation for the state.
During the period of multi-party governments at the center, regional entities from the south became essential partners for national parties. They used this influence to obtain infrastructure projects, industrial investments, and protective legislation for the state. This era demonstrated that regional parties could successfully participate in national governance without losing their focus on local issues or their specific regional identity.

31. (B) 1963
The national parliament passed a significant constitutional change in response to concerns about the unity of the country. This law made it mandatory for anyone contesting an election to pledge to uphold the sovereignty of India. This legal development forced regional parties that had previously talked about secession to reconsider their strategies and officially abandon such demands to remain politically viable.

32. (B) I and II
While governments have introduced various programs to support the economic and social advancement of marginalized communities, challenges persist at the local level. The dominance of certain intermediate groups can sometimes limit the actual political influence of Dalit individuals within party structures. This creates a complex situation where the overarching rhetoric of social justice must contend with entrenched local power dynamics and social hierarchies.

33. (B) It resulted in the formation of the first non-Congress state government in South India.
This election was a turning point because it ended the long-standing dominance of the national party in the region. The victory of the regional party showed that localized issues, linguistic pride, and social justice could form the basis of a winning electoral platform. It paved the way for a two-party system in the state where regional interests became the primary focus.

34. (B) Both A and R are true and R is the correct explanation of A.
The party viewed the mandatory use of a specific language as a threat to the unique cultural and linguistic heritage of the state. They argued that such a policy would give an unfair advantage to people from other regions in administration and employment. By leading agitations and passing local laws, they sought to protect the status of the regional language and ensure linguistic equality.

35. (B) P-III, Q-IV, R-I, S-II
The movement cleverly used cinema and literature to broadcast its message. A controversial film in 1952 used sharp dialogue to question social injustices. Another leader focused on scripts that translated complex political ideas into

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right to divorce and leave an unhappy marriage.

Which of the above statement(s) is/are correct?

(A) I, III and IV
(B) I, II and III
(C) III and IV
(D) I and II
(E) Answer not known

14. Consider the following statements regarding Periyar's critical views on Hindu epics:

I. He authored the "True Ramayana" as an Aryan-Dravidian reading of the epic.
II. He viewed the Mahabharata as a text that historically established Dravidian dominance over Aryans.
III. His publication of the "True Ramayana" was universally praised and faced no legal challenges.
IV. He critiqued Hindu mythology heavily as a primary tool for Brahminical oppression.

Which of the above statement(s) is/are correct?

(A) I, II and IV
(B) I, III and IV
(C) II and III
(D) I and IV
(E) Answer not known

15. Identify the correctly matched pair regarding Periyar's life and works:

(A) First Wife - Nagammai, who assisted in his early activism and political life in Erode.
(B) True Ramayana - Reading critiquing Aryan dominance
(C) Kudi Arasu - An influential English daily newspaper published to reach global readers.
(D) UNESCO Citation - Celebrated as the Father of the Modern and Secular Dravidian Nation.
(E) Answer not known

16. Identify the correctly matched pair regarding Periyar's legacy and ideas:

(A) Dravida Nadu demand - Merging South India with Northern states
(B) Inter-caste marriage - Opposed by Periyar due to concerns over caste purity
(C) Vaikom Satyagraha - Campaign advocating for separate dining spaces in schools
(D) Soviet Union visit - Deep appreciation for the socialist economy
(E) Answer not known

17. Periyar appreciated certain aspects of the Soviet Union and communism. Which of the following does NOT align with his actual views on the subject?

(A) He merged the Self-Respect Movement into the Communist Party of India.
(B) He offered a sharp, detailed critique of capitalism and the concentration of wealth.
(C) He appreciated the socialist economy's specific anti-capitalist elements.
(D) He consciously maintained an independent political path despite communist sympathies.
(E) Answer not known

18. Which of the following was NOT a part of Periyar's advocacy regarding women's rights and marriage?

(A) Promoting financial incentives to encourage inter-caste marriages.
(B) Actively arranging and promoting widow remarriages.
(C) Encouraging women to remain in unhappy marriages to preserve family honour.
(D) Strongly advocating for women's right to access birth control.
(E) Answer not known

19. Match the following individuals with their connection to Periyar's life and movement:

List I: (Individual)

P. Nagammai
Q. Maniammai
R. C.N. Annadurai
S. B.R. Ambedkar

List II: (Connection)

I. Supported Periyar's early social life and activism as his first wife
II. Marriage in 1949 caused immense public controversy regarding age difference
III. Intellectual partner whose departure caused a painful split in the movement
IV. Shared correspondence and a deep commitment against the caste system

(A) P-II, Q-I, R-IV, S-III
(B) P-I, Q-II, R-III, S-IV
(C) P-III, Q-IV, R-I, S-II
(D) P-I, Q-III, R-II, S-IV

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44. (D) Both A and R are true and R is the correct explanation of A.
The result of the 1967 assembly election proved that regional parties could effectively challenge the dominance of national organizations. By forming a stable government based on regional identity and social welfare, the party set a precedent for other states in India. This shift encouraged the growth of regionalism and federalism, permanently changing how national politics and state relations were conducted.

45. (B) P-III, Q-II, R-I, S-IV
The state has seen several leaders who each left a distinct mark on its history. One renamed the state to honor its linguistic roots, while another successfully defended high levels of reservation in the courts. A third introduced a massive meal program that became a model for the country. Later, a female leader solidified her control over the party after internal struggles.

46. (A) II, I, III, IV
A new political party was formed in the early seventies following a high-profile split. Shortly after, the state administration was dismissed during a period of national political crisis. Once democratic processes resumed, the leader of the new party won the election and became the chief executive. Years later, a new leader established their authority over that same organization after a period of transition.

47. (D) Pragmatic adaptation integrating regionalism with cooperative federalism.
The movement evolved from a radical stance of seeking a separate nation to a more practical approach of working within the Indian union. By participating in national coalitions, the party demonstrated that it could protect state interests and regional identity while contributing to the governance of the entire country. This transition allowed for a balance between local aspirations and national integration through democratic means.

48. (C) Competitive Welfarism - Complete withdrawal of welfare schemes during election years
In reality, the competition between the two main regional parties usually leads to the announcement of more benefits and social programs during election cycles to attract voters. The parties have consistently built upon each other's work to create a comprehensive social safety net. This persistent focus on welfarism has remained a core part of the state's political identity regardless of which party is in power.

49. (B) An effective opposition, challenging the Congress on Tamil rights and language issues.
During its early years in the legislature, the party focused on highlighting the concerns of the common people and the perceived neglect of the state's culture. By taking a strong stand on language policy and social equity, they positioned themselves as the primary alternative to the national ruling party. This active engagement in the assembly helped build the public trust needed for their eventual victory.

50. (D) Shielding the reservation framework from judicial review regarding the 50 percent ceiling rule.
Many states faced legal hurdles when trying to implement reservation levels that exceeded the limits suggested by the courts. By securing the inclusion of its policy in a protected part of the constitution, the state ensured that its social justice initiatives could continue without constant judicial interference. This was a significant achievement in maintaining the state's unique approach to social and educational upliftment.

51. (B) 1972
Internal disagreements within the ruling regional party led to the expulsion of its most popular member. This individual, who had a massive following due to his film career, subsequently established his own political organization. This development was a major event in the state's history, as it led to the creation of a powerful rival that would dominate the political scene for decades to come.

52. (A) I, II, IV and V
The party has a long history of implementing laws and programs designed to help backward classes and other marginalized groups. Their efforts to legally protect high reservation quotas and their focus on Dalit welfare are central to their ideological identity. These policies have been widely supported by their base and have become a foundational part of the state's governance model over the past several decades.

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navigate these challenges and consolidate her position against rival factions. Her success in doing so allowed her to lead the organization for several decades and serve as the head of the state government multiple times, continuing the party's legacy of populist governance.

71. (A) I and II
The movement's core ideology remains committed to creating a society where caste does not determine one's status. However, the practicalities of winning elections mean that parties often have to consider the community background of candidates and build alliances with groups that represent specific castes. This ongoing tension between the ideal of a casteless society and the reality of electoral politics is a significant feature of the state's political life.

72. (B) II and III
Despite facing significant repression and the dismissal of its government by the center, the organization showed remarkable endurance. Its strong grassroots network allowed it to maintain its connection with the people during difficult times. Eventually, the party was able to regain its strength and return to power, demonstrating that its influence was based on a solid organizational foundation and deep-seated public support.

73. (D) The AIADMK completely avoided any alliances with national parties to preserve its regional purity.
Like its rival, this regional party has frequently participated in coalitions at the national level. By allying with various national organizations, it has been able to influence central policies and secure benefits for the state. This strategic involvement in national politics has been a key part of its approach, allowing it to balance regional interests with the realities of the country's multi-party political system.

74. (A) Both A and R are true and R is the correct explanation of A.
Even with a focus on social justice, the political empowerment of the most marginalized groups can be limited by existing social structures. Local power is often held by intermediate communities that may be reluctant to share influence. This creates a situation where the benefits of state policies might not always translate into full political and social equality at the grassroots level, leading to ongoing debates.

75. (A) P-III, Q-I, R-II, S-IV
The way regional parties have interacted with the center has changed across different political eras. Initially, they played a pioneering role in the first major multi-party coalitions. Later, they became strategic partners in various alliances, holding important positions and using their influence to advocate for the state. This history shows how regional entities have navigated the complexities of national politics to protect their local interests.

76. (A) Student politics in Tiruchirappalli, Scripting Parasakthi, Rising as a DMK organizer, Serving as Chief Minister
The career of this influential leader followed a clear path from early activism to the highest levels of governance. He first gained experience as a student leader before using his talents in the film industry to promote political ideas. His skills as an organizer helped him rise within the party, eventually leading him to the office of the chief executive, where he served for many years.

77. (A) Promotion of the inclusive "Dravidian Model of Governance" across the state.
The current administration has adopted a framework that emphasizes the traditional values of social justice while also focusing on modern industrial growth. This approach aims to create a more equitable society where everyone has access to opportunities and benefits from the state's development. By balancing social welfare with economic progress, the government seeks to provide a model for inclusive and sustainable governance in the region.

78. (C) NEET Opposition - Demand driven by the assertion of state rights in medical education
The disagreement over a national medical entrance exam is a key example of the ongoing struggle for regional power. State leaders argue that education should be managed at the local level to ensure it meets the specific needs of the people. This opposition is a central part of the current political discourse, reflecting the movement's long-standing commitment to protecting state interests and regional autonomy.

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late sixties and marked the beginning of a long and influential career for the new chief executive. His leadership would go on to shape the party and the state's policies for several decades, focusing on social justice and linguistic identity.

62. (C) I and III
The leader was known for his intellectual depth and his ability to communicate complex ideas through literature and speeches. He played a pivotal role in organizing the party and leading it to its first major electoral victory against the established national party. He was also a strong advocate for renaming the state, a goal he achieved shortly after taking office as the head of government.

63. (B) 1977 to 1987
The period from the late seventies until the late eighties was dominated by a single leader who enjoyed massive popular support. His time in office was characterized by a focus on social welfare and populist measures that particularly appealed to the poor and marginalized. This decade-long administration established a new style of governance that relied heavily on the personal charisma and the public's affection.

64. (B) A is false but R is true.
The decision of the aging leader to marry his assistant was met with strong opposition from many of his followers, rather than being universally accepted. This event provided a clear reason for a group of younger leaders to break away and form a new organization. They used this disagreement as an opportunity to pursue a different path that included participation in the electoral process.

65. (A) P-III, Q-I, R-IV, S-II
The history of the movement is marked by several key dates. One represents the official founding of the party, while another marks the release of a culturally significant film. Later, the state's name was officially changed to reflect its linguistic identity. Finally, a major political split led to the formation of a rival regional organization that would eventually become a major force in the state.

66. (A) III, IV, II, I
The stance of the movement on federal relations has evolved over time. They first abandoned their demand for a separate nation in the early sixties. This was followed by active participation in national coalitions in the nineties and the 2000s. In the current era, they continue to assert state rights through opposition to centralized policies and demands for more autonomy in regional matters.

67. (A) Legislation to protect 69 percent reservation for marginalized communities.
A key way the state government has ensured social equity is by maintaining high levels of reservation in education and government jobs. This policy is designed to provide opportunities for a wide range of backward and marginalized groups. By taking legal steps to protect this framework, the government has shown its commitment to the foundational principles of the Dravidian movement in a practical way.

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68. (C) M.K. Stalin - Proponent of the Dravidian Model of Governance
While many figures have contributed to the history of the state, certain modern descriptions apply specifically to current leadership. The current head of the state administration has promoted a specific framework of governance that focuses on inclusive development and social equity. This approach builds upon the historical legacy of the movement while adapting it to meet the challenges of the contemporary economic and social environment.

69. (A) Effective use of Tamil pride and the anti-Hindi agitations in the public sphere.
The victory of the regional party was driven by its ability to tap into the public's sense of cultural and linguistic identity. By leading the opposition to central language policies and championing regional pride, they gained the trust of the voters. This strategy, combined with their focus on social justice, allowed them to defeat the national party and take control of the state government.

70. (D) Overcoming leadership contests and establishing control over the party post-MGR.
Following the death of the previous leader, the party faced a period of internal division and uncertainty. The new female leader had to

relatable stories for a mass audience. This broad communication strategy allowed the party to build a strong cultural foundation that translated into significant and lasting electoral success.

36. (B) DMK dropping Dravida Nadu demand, Anti-Hindi agitation martyrs' deaths, DMK forming state government, Dismissal of DMK government during Emergency
The party first shifted its core demand from independence to autonomy in the early sixties. This was followed by intense language-based protests in 1965. These events contributed to their first electoral victory in 1967. Later, in the mid-seventies, the state administration was removed by the central government. This sequence shows the evolution of the movement from a regional group to a governing body.

37. (A) They occupy distinct ideological positions, often balancing Dravidian rhetoric with specific community or caste mobilizations.
Over time, several smaller organizations have emerged, each focusing on specific demographics or nuances of the Dravidian ideology. Some prioritize Dalit rights, while others represent the interests of particular backward communities. These parties often alternate between forming alliances with the two major regional groups and asserting their independent identity to influence the state's political discourse and policy decisions regarding social equity.

38. (D) State Autonomy - Persistent demand of the Dravidian parties regarding Centre-State relations
Despite changes in the political environment, the core objective of securing more power for the state remains a central theme. Parties continue to argue that the central government should not interfere in matters that are traditionally under state jurisdiction, such as education and local administration. This ongoing dialogue shapes the state's response to national policies and highlights the importance of federalism.

39. (B) Social justice and inclusive industrial development
The current leadership promotes a framework that seeks to combine economic growth with equity. This model focuses on attracting investment and modernizing the economy while ensuring that the benefits are distributed across all sections of society through reservation and welfare programs. It aims to demonstrate that a focus on social welfare does not come at the expense of industrial and technological progress.

40. (C) VCK
While several parties are part of the broader regional political landscape, one specific group stands out for its dedicated focus on the empowerment of Dalit communities. This organization combines the traditional tenets of Dravidian ideology with a strong anti-caste platform. By participating in elections and alliances, it ensures that the concerns of the most marginalized sections are addressed in the state.

41. (D) A legal pledge to uphold India's sovereignty, forcing the DMK to abandon secessionist demands.
Following a constitutional amendment, every person wishing to hold public office had to swear an oath of loyalty to the nation. This requirement created a legal barrier for parties that advocated for the creation of a separate country. To maintain their ability to participate in the democratic process and serve in the legislature, the group pragmatically modified its official goals.

42. (B) I, II and IV
The organization was established in the late 1940s by a group of leaders seeking a more active role in politics. They used their oratory and literary skills to connect with the public and promote regional pride. Although it took some time to achieve a majority, the party successfully gained a presence in the legislature within less than a decade of its founding.

43. (B) His administration was marked by a decline in populist welfare schemes and a strict focus on heavy industrialization.
The leader was famous for his transition from a movie icon to a successful politician. His time as the head of the state was characterized by a focus on social welfare and populist measures that particularly appealed to the poor and marginalized. This populist approach was a hallmark of his governance and was central to his enduring popularity among voters, especially in rural areas.

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79. (B) I, II, IV and V
The movement has had a profound impact on the state by democratizing power and creating a robust social safety net. It has successfully championed the local language and culture while implementing policies that have significantly improved human development. While some social challenges remain, the movement's focus on social justice and linguistic pride has permanently shaped the political and social landscape of the entire southern region.

80. (A) I, III, IV and V
The organization was built on a foundation of regional pride, social reform, and active participation in the democratic process. It sought to protect the unique identity of the people while ensuring that all sections of society had access to power and opportunities. By combining radical social goals with a practical political strategy, the party was able to build a broad and lasting base of support.

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53. (A) Losing their lives in police firings during the 1965 anti-Hindi agitations.
These two individuals are remembered as martyrs who sacrificed their lives for the cause of their language and regional identity. Their deaths during the widespread protests against central language policies became a powerful symbol of the people's resistance. Their memory continues to be honored by the movement as a reminder of the historical struggle to protect the linguistic heritage of the state.

54. (C) Both A and R are true and R is the correct explanation of A.
The first leader of the party is credited with transforming the movement into a democratic force. He realized that for the Dravidian ideals to be implemented, the organization needed to participate in elections and gain the mandate of the people. This shift away from pure social activism toward organized political contestation was a crucial step that led to the party's first government in 1967.

55. (A) P-IV, Q-III, R-I, S-II
The state's politics involves a balance of different ideas and practices. The demand for more regional power is a constant theme, while the competition between two main groups defines the electoral system. At the same time, parties must navigate the practical reality of community-based voting, even as they implement broad welfare schemes like the meal program that benefit everyone in the state.

56. (A) Formation with Dravida Nadu demand, 1957 entry into state assembly, Dropping secession demand due to 16th Amendment, Emphasizing state autonomy within the Indian Union
The journey of the organization began with a radical goal of independence. After entering the legislative arena, they faced legal changes that mandated a commitment to national integrity. Consequently, they shifted their focus to a more feasible goal of seeking greater rights and powers for the state within the existing federal framework. This progression shows how the party adapted to the evolving legal and political landscape.

57. (D) It was a medium for political communication, spreading anti-caste and pro-Tamil messages.
Filmmakers and writers within the movement used the power of the screen to reach millions of people. By weaving themes of social reform, linguistic pride, and rationalism into popular movies, they were able to educate and mobilize the public. This unique fusion of entertainment and politics was instrumental in building the massive popular support that the party enjoyed during its rise to power.

58. (A) PMK - Mobilization primarily centering around the Vanniyar community.
While the major parties seek to represent a broad cross-section of society, some smaller entities focus on the interests of specific groups. These organizations often play a significant role in coalition politics by mobilizing their community's vote. This adds a layer of complexity to the state's political scene, where community-specific concerns must be balanced with the broader goals of social justice and regional development.

59. (B) The implementation of the National Eligibility cum Entrance Test (NEET)
A major point of disagreement between the state and the center involves a standardized entrance exam for medical colleges. Regional leaders argue that this system disadvantages students from rural areas and local language schools. They see it as an infringement on the state's right to manage its own education policy, leading to a sustained political and legal battle to protect local interests.

60. (B) It institutionalized social justice and welfarism but still grapples with local caste dynamics.
The movement has successfully created a state with high levels of human development and a strong social safety net. However, the ideal of a completely casteless society remains elusive as local communities still maintain their identities in the social and political spheres. The challenge for the future is to continue the progress in social equity while addressing these deep-seated local power structures and tensions.

61. (C) 1969
Following the untimely passing of the party's founder, a new leader was chosen to head the administration. This transition happened in the

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7. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): Periyar resigned from the Indian National Congress in 1925.
Reason (R): He was deeply disappointed and angered by the separate dining arrangements for Brahmin and non-Brahmin students at a Gurukulam funded by the Congress.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

8. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): Periyar was a strong advocate of birth control and family planning.
Reason (R): He viewed birth control primarily as a measure for state economic control rather than a right for women's bodily autonomy.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

9. Arrange the following landmark events in Periyar's political life in chronological order:
1. Founding of the Self-Respect Movement
2. Joining the Indian National Congress
3. Transformation of the Justice Party into Dravidar Kazhagam
4. Participation in the Vaikom Satyagraha

(A) 2, 4, 1, 3
(B) 4, 2, 1, 3
(C) 2, 1, 4, 3
(D) 1, 2, 3, 4
(E) Answer not known

10. Arrange the following major milestones regarding Periyar from earliest to latest:
1. UNESCO recognition as the Prophet of the New Age
2. Resignation from the Indian National Congress
3. Renaming of the movement to Dravidar Kazhagam (DK)
4. Agitation against untouchability at Vaikom

(A) 4, 2, 3, 1
(B) 2, 4, 1, 3
(C) 4, 3, 2, 1
(D) 2, 1, 4, 3
(E) Answer not known

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11. Identify the correct statement regarding Periyar's specific views on caste and Brahminism:
(A) Periyar proposed the theory that Brahminism was an ideological imposition designed to establish and maintain Aryan dominance.
(B) Periyar did not distinguish between Brahmins as individuals and Brahminism as a systemic ideology.
(C) Periyar argued that the caste system had no historical origins and was entirely an economic byproduct of British rule.
(D) Periyar believed that minor reforms within the traditional Hindu caste structure were sufficient to achieve social equality.
(E) Answer not known

12. Which of the following is correct regarding Periyar's Tamil script reform?
(A) It sought to modernize the script by introducing complex phonetic markers for ancient literature.
(B) It proposed incorporating diverse Sanskrit characters to bridge linguistic gaps in the South.
(C) It featured simplified letters that remained controversial and unadopted during his time.
(D) It achieved immediate and universal implementation across the state without any local opposition.
(E) Answer not known

13. Consider the following statements regarding Periyar's views on women:
I. He held the most progressive position of his era regarding women's liberation.
II. He firmly opposed the concept of bodily autonomy for women.
III. He actively advocated for and organised widow remarriages.
IV. He strongly supported a woman's absolute

CHAPTER 20
Contributions of Thanthai Periyar

1. Thanthai Periyar was born into a wealthy merchant family in Erode on September 17, 1879. What was his family's ancestral origin?
(A) Kannada origin
(B) Telugu origin
(C) Malayalam origin
(D) Marathi origin
(E) Answer not known

2. Where did Periyar experience firsthand Brahmin exploitation that led to his crucial rationalist awakening?
(A) Rameswaram
(B) Tirupati
(C) Kashi
(D) Madurai
(E) Answer not known

3. Match the following key events in Periyar's life with their corresponding years:
List I: (Event)
P. Joining the Indian National Congress
Q. Founding of the Self-Respect Movement
R. Transforming the Justice Party into Dravidar Kazhagam
S. Death in Vellore
List II: (Year)
I. 1919
II. 1925
III. 1944
IV. 1973
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-I, R-IV, S-III
(C) P-I, Q-III, R-II, S-IV
(D) P-III, Q-II, R-IV, S-I
(E) Answer not known

4. Match the following historical figures with their association to Periyar:
List I: (Historical Figure)
P. Mahatma Gandhi
Q. C.N. Annadurai
R. B.R. Ambedkar
S. Maniammai
List II: (Association)
I. Criticised for defending Varnashrama dharma
II. Mentor-mentee relationship that ended in a painful split
III. Shared an anti-caste commitment despite some differences
IV. Second marriage causing public controversy
(A) P-II, Q-I, R-IV, S-III
(B) P-I, Q-II, R-III, S-IV
(C) P-I, Q-III, R-II, S-IV
(D) P-III, Q-IV, R-I, S-II
(E) Answer not known

5. Consider the following statements regarding Periyar's early life and nationalist phase:
I. He joined the Congress in 1919 at the Gujarat session.
II. He was an active organiser and local Congress president in Erode.
III. He strictly opposed the Vaikom Satyagraha in 1924 to protect orthodox traditions.
Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I only
(D) III only
(E) Answer not known

6. Consider the following statements on Periyar's core ideology:
I. His ideology was fundamentally based on rationalism, humanism, and atheism.
II. He championed a strong Dravidian identity over majoritarian Indian nationalism.
III. He believed that organised religion was an essential instrument for spiritual liberation.
Which of the above statement(s) is/are correct?
(A) I and III
(B) II and III
(C) I and II
(D) II only
(E) Answer not known

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(E) Answer not known

20. Match the following major events in Periyar's timeline with their respective years:
List I: (Event)
P. Gujarat Congress Session
Q. Vaikom Satyagraha
R. Resignation from Congress
S. UNESCO Recognition
List II: (Year)
I. 1919
II. 1924
III. 1925
IV. 1970
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-III, R-I, S-IV
(C) P-IV, Q-III, R-II, S-I
(D) P-I, Q-IV, R-III, S-II
(E) Answer not known

21. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): Periyar fiercely demanded the creation of a separate nation called 'Dravida Nadu'.
Reason (R): He aimed to establish a separate political entity to preserve Tamil identity and protect Dravidians from North Indian and Brahminical dominance.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

22. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): Periyar propagated atheism through public demonstrations and iconoclasm.
Reason (R): He philosophically believed that organised religion was the primary tool used by the oppressed masses to achieve their spiritual liberation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

23. Consider the following statements on Periyar's views regarding education:
I. He advocated for a purely traditional curriculum based strictly on religious scriptures.
II. He strongly supported the inculcation of a scientific temper among students.
III. He promoted rational education completely free from superstitious beliefs.
IV. He demanded an anti-religious approach in the educational curriculum.
V. He believed modern education should only be accessible to the upper echelons of society.
Which of the above statement(s) is/are correct?
(A) II, III, IV and V
(B) II, III and IV
(C) I, II and III
(D) I, IV and V
(E) Answer not known

24. Consider the following statements regarding Periyar's international travels and publications:
I. 'Kudi Arasu' and 'Viduthalai' were among his key journalistic publications.
II. He extensively travelled to Europe, the Soviet Union, Malaysia, and Singapore.
III. His collected works span multiple volumes covering his comprehensive ideology.
IV. During his travels, he successfully developed a global perspective on social issues.
V. He strongly condemned the socialist economy immediately upon visiting the Soviet Union.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) I, II and V
(C) II, III, IV and V
(D) I, III and V
(E) Answer not known

25. Periyar consistently made a clear distinction between 'Brahmins' and 'Brahminism'. Which of the following actions best applies this concept according to his ideological framework?
(A) Condemning all individuals born as Brahmins without exception or dialogue.

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76. Periyar maintained a "complex position" on the Tamil language, taking pride in Tamil identity while pushing for script reform. What does this indicate about his approach to culture and tradition?
(A) He valued traditional orthography and aesthetics far more than he valued mass literacy.
(B) He secretly harboured a desire to eventually replace Tamil with English as the primary language.
(C) He prioritized utility and accessibility over blind traditionalism.
(D) He fundamentally believed that linguistic reform was utterly impossible without total religious reform first.
(E) Answer not known

77. Identify the incorrect statement regarding Periyar's early life and background:
(A) He was born into an affluent and wealthy merchant family in Erode.
(B) He organically developed strong social awareness despite having very limited formal education.
(C) His ancestral familial background was of Kannada origin, even though he passionately held a strong Tamil identity.
(D) He completely and immediately neglected his family business to pursue extreme asceticism from his childhood.
(E) Answer not known

78. Identify the incorrect statement about Periyar's memorials and institutional legacy in Tamil Nadu:
(A) His original birthplace located in Erode has been respectfully converted into a memorial.
(B) There is a prominent and well-known monument dedicated to him located in Chennai.
(C) The colonial British government officially built his first massive public memorial in 1945.
(D) His vast legacy is actively upheld by various educational and social institutions functioning today.
(E) Answer not known

79. Why did Periyar fundamentally and aggressively critique mainstream Indian Nationalism during the independence movement?
(A) He genuinely believed the Indian subcontinent should remain under British rule permanently for vast economic reasons.
(B) He firmly felt it was heavily biased towards Hindu nationalism and disproportionately dominated by Brahmins.
(C) He strongly wanted all of South India to be governed instead by the French colonial administration.
(D) He deeply opposed the very concept of a democratic republic and vehemently favoured a return to traditional monarchy.
(E) Answer not known

80. In the broader context of Periyar's political and social philosophy, what was the primary function of cultivating a 'Dravidian identity'?
(A) To pseudo-scientifically claim absolute genetic superiority over the rest of the world's populations.
(B) To strictly and violently restrict the borders of Tamil Nadu from all neighbouring South Indian states.
(C) To legally enforce the compulsory learning of the Kannada language across all schools in Tamil Nadu.
(D) To serve as a rational, anti-caste alternative to Brahminical hegemony.
(E) Answer not known

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(B) Periyar immediately welcomed and enthusiastically supported the formation of the DMK.
(C) The political split between Periyar and Annadurai was historically described as a deeply painful one.
(D) Despite intense opposition to the DMK's formation initially, there were later attempts at reconciliation.
(E) Answer not known

32. Identify the incorrect statement regarding Periyar's second marriage to Maniammai in 1949:
(A) There was a significant public controversy regarding the steep age difference between them.
(B) Periyar defended the marriage strongly on the grounds of personal freedom and anti-hypocrisy.
(C) His consistent response to critics showcased his commitment to personal principles despite massive backlash.
(D) The marriage faced no public criticism due to his immense popularity.
(E) Answer not known

33. In 1970, UNESCO officially recognised Thanthai Periyar with an award. Which of the following best describes the specific title bestowed upon him in the citation?
(A) Prophet of the New Age
(B) Father of the Dravidian Nation
(C) The Greatest Scholar of South India
(D) Architect of the Indian Constitution
(E) Answer not known

34. What was the primary and fundamental vision behind Periyar founding the Self-Respect Movement in 1925?
(A) To demand greater political representation and reservation for non-Brahmins strictly within the British government.
(B) To establish Tamil as the sole official administrative language of the entire Indian subcontinent.
(C) To initiate a comprehensive social revolution based firmly on rationalism and anti-caste principles.
(D) To promote traditional Tamil religious practices and rituals over North Indian customs.
(E) Answer not known

35. Match the following ideological concepts to Periyar's specific critiques of them:
List I: (Concept)
P. Capitalism
Q. Indian National Congress
R. Organised Religion
S. Mahabharata
List II: (Critique)
I. Critiqued for extreme wealth concentration and unequal land ownership
II. Critiqued for its Hindu nationalism bias and Brahmin dominance
III. Critiqued primarily as an institutional tool of oppression and exploitation
IV. Critiqued for establishing Aryan dominance and highlighting Dravidian victimhood
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-I, R-IV, S-III
(C) P-III, Q-IV, R-I, S-II
(D) P-I, Q-III, R-II, S-IV
(E) Answer not known

36. Match the following themes with Periyar's specific advocacy or views regarding them:
List I: (Theme)
P. Concept of God
Q. Modern Education
R. Divorce Rights
S. Tamil Script
List II: (View/Advocacy)
I. Met with rational arguments and public iconoclasm
II. Must foster scientific temper through an anti-religious curriculum
III. Supported as an essential woman's right to leave an unhappy marriage
IV. Attempted reform with simplified letters that generated controversy
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-I, R-IV, S-III
(C) P-IV, Q-III, R-II, S-I
(D) P-III, Q-II, R-I, S-IV
(E) Answer not known

37. Consider the following statements regarding Periyar's lasting legacy:
I. His prominent memorials are located in his birthplace Erode and a monument in

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(B) Opposing systemic ideological exploitation rather than targeting specific individuals.
(C) Forcing Brahmins to abandon their native tongues and adopt Dravidian languages exclusively.
(D) Demanding that only Brahmins be allowed to lead the Self-Respect Movement to cleanse their past.
(E) Answer not known

26. Periyar initially cooperated with Mahatma Gandhi but later developed a fundamental critique of him. This ideological split is best understood through Periyar's strong opposition to:
(A) Gandhi's advocacy for the complete abolition of organized religion.
(B) Gandhi's defence of Varnashrama dharma and his social conservatism.
(C) Gandhi's demand for full, unconditional independence from British colonial rule.
(D) Gandhi's support for rapid modern industrialisation over traditional village economies.
(E) Answer not known

27. Select the correct chronological sequence of the following significant phases and events in Periyar's life:
(A) Serving as Erode Congress President → Resignation over separate dining → Founding of Self-Respect Movement → Founding of Dravidar Kazhagam
(B) Founding of Self-Respect Movement → Serving as Erode Congress President → Founding of Dravidar Kazhagam → Resignation over separate dining
(C) Founding of Dravidar Kazhagam → Resignation over separate dining → Serving as Erode Congress President → Founding of Self-Respect Movement
(D) Resignation over separate dining → Founding of Self-Respect Movement → Serving as Erode Congress President → Founding of Dravidar Kazhagam
(E) Answer not known

28. Based on Periyar's philosophical evolution, select the correct logical sequence of his personal reactions to social injustice:
(A) Kashi Pilgrimage experience → Realisation of Brahmin exploitation → Rationalist awakening → Public demonstration of atheism
(B) Public demonstration of atheism → Rationalist awakening → Kashi Pilgrimage experience → Realisation of Brahmin exploitation
(C) Realisation of Brahmin exploitation → Public demonstration of atheism → Kashi Pilgrimage experience → Rationalist awakening
(D) Rationalist awakening → Kashi Pilgrimage experience → Public demonstration of atheism → Realisation of Brahmin exploitation
(E) Answer not known

29. Identify the incorrectly matched pair regarding Periyar's ideological stances:
(A) Tamil Language - Maintained a complex position balancing Tamil pride with controversial script reform
(B) Inter-caste marriage - Promoted with financial incentives and a vision for social harmony
(C) Birth control - Advocated fundamentally as a vital women's right and for population planning
(D) Indian Nationalism - Supported the Congress as the only viable path for achieving freedom
(E) Answer not known

30. Identify the incorrectly matched pair regarding places and their association with Periyar:
(A) Erode - Birthplace of Periyar and site of early local leadership
(B) Gujarat - Location of the 1919 session where he joined the Congress
(C) Kashi - The site where he launched the Vaikom Satyagraha against untouchability
(D) Vellore - The city where he passed away on December 24, 1973
(E) Answer not known

31. Identify the incorrect statement regarding Periyar's relationship with C.N. Annadurai and the DMK:
(A) Annadurai and Periyar shared a profound intellectual partnership and a mentor-mentee relationship.

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(C) 4, 3, 1, 2
(D) 3, 1, 4, 2
(E) Answer not known

44. Arrange the following landmark events in Periyar's life from earliest to latest:
1. His pilgrimage experience to Kashi
2. His death in Vellore
3. The transformation of the Justice Party to DK
4. Receiving UNESCO recognition

(A) 1, 3, 4, 2
(B) 1, 4, 3, 2
(C) 3, 1, 4, 2
(D) 1, 3, 2, 4
(E) Answer not known

45. Identify the correctly matched pair regarding Periyar's ideological concepts:
(A) Vaikom Satyagraha - A dedicated political demand for a separate Tamil nation.
(B) Indian Nationalism - Supported wholeheartedly and without critique throughout his life.
(C) True Ramayana - A literary glorification and defense of traditional Aryan culture.
(D) Atheism - Rejection of God as a philosophical basis for rationalism.
(E) Answer not known

46. Identify the correctly matched pair concerning key figures in Periyar's life:
(A) Nagammai - Periyar's second wife whom he married in 1949
(B) Maniammai - Periyar's first wife who supported his early social life
(C) E.V. Ramasamy - His full name, including 'Erode Venkatappa'
(D) Annadurai - The individual who exclusively founded the Dravidar Kazhagam in 1944
(E) Answer not known

47. Identify the correct statement concerning Periyar's public stance on atheism:
(A) His atheism was maintained strictly as a private belief that he never demonstrated publicly to the common masses.
(B) He used public iconoclasm and rational arguments to challenge the concept of God.
(C) He firmly believed that atheism was strictly for the educated elite and kept it away from the common public discourse.
(D) His complete rejection of God was purely political and admittedly lacked any coherent or consistent philosophical basis.
(E) Answer not known

48. Which of the following statements correctly reflects Periyar's comprehensive analysis of the caste system?
(A) He viewed the caste system as an ancient Dravidian social structure that inherently needed preservation.
(B) He believed caste differences were purely biological and could never be eradicated through social reform.
(C) He actively supported the Varnashrama dharma as an ideal and scientific division of economic labour.
(D) He theorised that caste was an ideological tool for maintaining Brahminical dominance.
(E) Answer not known

49. Consider the following notable publications directly associated with Periyar:
I. Kudi Arasu
II. Viduthalai
III. Puratchi
IV. Harijan

Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, III and IV
(C) II and IV
(D) I and IV
(E) Answer not known

50. Consider the following statements regarding Periyar's views on Communism and Capitalism:
I. He offered a sharp critique of capitalism, emphasizing issues like wealth concentration.
II. He completely rejected all socialist economic principles after his visit to Europe.
III. He deeply appreciated the anti-capitalist elements and economy of the Soviet Union.
IV. He maintained a strictly independent political path despite his communist sympathies.

Which of the above statement(s) is/are correct?
(A) I, III and IV
(B) I, II and III

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Founding Dravidar Kazhagam
(C) Founding Dravidar Kazhagam → Prominent demand for Dravida Nadu → Confronting untouchability at Vaikom → Confronting separate dining in Congress
(D) Prominent demand for Dravida Nadu → Founding Dravidar Kazhagam → Confronting separate dining in Congress → Confronting untouchability at Vaikom
(E) Answer not known

63. Identify the incorrectly matched pair regarding Periyar's ideological critiques:
(A) Gandhism - Critiqued strongly for its social conservatism and Varnashrama dharma defence
(B) True Ramayana - Celebrated globally as a traditional orthodox interpretation of the epic
(C) Capitalism - Critiqued specifically for massive wealth concentration and unequal land ownership
(D) Brahminism - Critiqued fundamentally as an ideological imposition maintaining social hierarchy
(E) Answer not known

64. Identify the incorrectly matched pair regarding Periyar's personal life and background:
(A) Family background - Belonged to a wealthy merchant family of Kannada origin
(B) First Marriage - Married Nagammai, who was known to be a highly supportive wife
(C) Second Marriage - Married Maniammai in 1949, which stirred considerable public controversy
(D) Education - Highly qualified academic holding multiple prestigious university degrees from Europe
(E) Answer not known

65. Identify the incorrect statement about the UNESCO recognition bestowed upon Periyar:
(A) The official citation respectfully called him the "Prophet of the New Age".
(B) The recognition and citation were officially awarded to him in the year 1970.
(C) The citation strongly condemned his rational humanist views as dangerous and overly radical.
(D) The award successfully provided significant global recognition to his enduring role as a social reformer.
(E) Answer not known

66. Identify the incorrect statement regarding the political and intellectual relationship between Periyar and B.R. Ambedkar:
(A) They famously had mutual meetings and engaged in intellectual correspondence on social justice.
(B) They shared a profound and mutual commitment to the intense and ongoing anti-caste struggle.
(C) They held identical political strategies without any ideological differences.
(D) They both fundamentally and unapologetically opposed the oppressive structures of Brahminism.
(E) Answer not known

67. What specific stance made Periyar's views on women's rights the most progressive position of his era?
(A) He advocated for women's bodily autonomy, divorce rights, remarriage, and birth control.
(B) He merely demanded equal pay for equal work in British colonial factories during the 1920s.
(C) He supported women's modern education but firmly insisted they remain within traditional roles.
(D) He legally proposed that women should exclusively govern and administer the proposed Dravida Nadu state.
(E) Answer not known

68. According to Periyar's comprehensive analysis of caste, what was the primary purpose behind the historical imposition of the caste system?
(A) To ensure a balanced, completely peaceful, and highly efficient division of economic labour.
(B) To historically protect the indigenous Dravidian culture from multiple aggressive foreign invasions.
(C) To gradually and peacefully integrate all communities into a single casteless utopian society.
(D) To systematically establish and meticulously maintain Aryan dominance and Brahmin exploitation.

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(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

57. If a contemporary political movement demands regional autonomy strictly based on a distinct linguistic and cultural identity while opposing majoritarian nationalism, which of Periyar's historical demands does this most closely resemble?
(A) Vaikom Satyagraha
(B) Dravida Nadu demand
(C) True Ramayana publication
(D) Self-Respect marriage institutionalization
(E) Answer not known

58. Periyar advocated for marriages that completely bypassed Brahmin priests and traditional religious rituals. What is the primary social objective of promoting such inter-caste and self-respect marriages?
(A) To purely reduce the immense financial burden of traditional wedding ceremonies on poor families.
(B) To actively challenge Brahminical hierarchy and practically achieve a vision of social harmony.
(C) To ensure that marriages are legally registered with the colonial state authorities.
(D) To enforce atheism by law among the younger generation before they can wed.
(E) Answer not known

59. Consider the following statements about Periyar's nationalist phase within the Congress:
I. He officially joined the Indian National Congress at the Gujarat session in 1919.
II. He actively served as the local Congress president and organiser in Erode.
III. He strictly avoided any involvement in the Vaikom Satyagraha of 1924.
IV. He resigned from the Congress in 1925 over the controversial separate dining issue.
V. He departed from the Congress firmly on principled grounds regarding caste equality.
Which of the above statement(s) is/are correct?
(A) I, II, IV and V
(B) I, II and III
(C) II, III, IV and V
(D) I, III and V
(E) Answer not known

60. Consider the following statements regarding Periyar's views on religion and ancient epics:
I. He unequivocally viewed organised religion as a structural tool of oppression.
II. He engaged actively in public iconoclasm to physically demonstrate his rejection of God.
III. He wrote extensively to support the Aryan dominance portrayed in the Ramayana.
IV. He critiqued the Mahabharata by highlighting the recurring theme of Dravidian victimhood.
V. He authored the "True Ramayana" which subsequently faced legal cases in multiple states.
Which of the above statement(s) is/are correct?
(A) I, II, IV and V
(B) I, II, III and V
(C) II, III and IV
(D) I, III, IV
(E) Answer not known

61. Select the correct evolutionary sequence of political institutions or movements directly associated with Periyar's trajectory:
(A) Justice Party → Indian National Congress → Dravidar Kazhagam → Self-Respect Movement
(B) Indian National Congress → Self-Respect Movement → Justice Party → Dravidar Kazhagam
(C) Self-Respect Movement → Justice Party → Indian National Congress → Dravidar Kazhagam
(D) Dravidar Kazhagam → Self-Respect Movement → Indian National Congress → Justice Party
(E) Answer not known

62. If we logically trace Periyar's ideological confrontations sequentially, which is the correct order?
(A) Confronting untouchability at Vaikom → Confronting separate dining in Congress → Founding Dravidar Kazhagam → Prominent demand for Dravida Nadu
(B) Confronting separate dining in Congress → Confronting untouchability at Vaikom → Prominent demand for Dravida Nadu →

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Chennai.
II. His legacy is exclusively limited to political campaigning without any focus on social reform.
III. His major lasting contributions include championing Tamil rationalism, anti-caste efforts, and women's rights.

Which of the above statement(s) is/are correct?
(A) I and III
(B) II and III
(C) I only
(D) III only
(E) Answer not known

38. Consider the following statements regarding Periyar's later life:
I. He retired completely from public life immediately after India gained independence.
II. He continued his activism, publications, and public meetings robustly well into his 90s.
III. He eventually passed away in Vellore at the advanced age of 94.

Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I and III
(D) II only
(E) Answer not known

39. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): Periyar eventually developed a fundamental and severe critique of Mahatma Gandhi.
Reason (R): Periyar believed Gandhi exhibited a profound Brahmin bias and vigorously defended Varnashrama dharma, which hindered true social equality.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

40. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): Periyar's publication of the "True Ramayana" sparked intense controversy and led to legal cases in multiple states.
Reason (R): Periyar extensively travelled to Europe, the Soviet Union, Malaysia, and Singapore to gain a global perspective.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

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41. In which year did Periyar formally transform the Justice Party into the Dravidar Kazhagam (DK)?
(A) 1925
(B) 1944
(C) 1937
(D) 1949
(E) Answer not known

42. Which of the following best describes Periyar's unique oratorical style?
(A) Highly academic, utilizing complex and heavily Sanskritized Tamil.
(B) Direct, humorous, highly provocative, and possessing immense mass appeal.
(C) Solemn, strictly poetic, and formal, avoiding any colloquial expressions.
(D) Highly emotional, repetitive, and intentionally appealing only to the educated elite.
(E) Answer not known

43. Arrange the following events showcasing Periyar's political evolution from earliest to latest:
1. Resigning from the Indian National Congress on principled grounds
2. Formally demanding a separate Dravida Nadu state
3. Organizing and launching the Self-Respect Movement
4. Participating in the Gujarat session of the Congress

(A) 4, 1, 3, 2
(B) 1, 3, 4, 2

(E) Answer not known

69. Where did Thanthai Periyar pass away on December 24, 1973?
(A) Chennai
(B) Vellore
(C) Erode
(D) Madurai
(E) Answer not known

70. Periyar's extensive writings, articles, and speeches have been compiled into a massive collection. What is the standard name of this collection?
(A) The Dravidian Chronicles
(B) Rationalist Manuscripts of the South
(C) Collected Works of Periyar
(D) The Anti-Caste Volumes
(E) Answer not known

71. Identify the correct statement regarding Periyar's approach to spreading atheism:
(A) He strictly restricted his atheistic views to academic written texts and entirely avoided public speeches on the topic.
(B) He staunchly believed atheism was far too complex and should only be taught in elite universities.
(C) He eventually completely compromised on his atheism to gain greater mainstream political support for the DMK.
(D) He actively engaged in public iconoclasm and demonstrations to challenge religious superstitions directly.
(E) Answer not known

72. Which of the following correctly describes the impact of Periyar's visit to the Soviet Union?
(A) He deeply appreciated the socialist economy and its anti-capitalist elements, which permanently influenced his socio-economic thought.
(B) He completely abandoned his lifelong anti-caste struggle to focus purely and exclusively on international class war.
(C) He was utterly horrified by the realities of socialism and returned to India as a staunch supporter of free-market capitalism.
(D) He signed an official and binding treaty to immediately merge the Dravidar Kazhagam with the Communist Party of the Soviet Union.
(E) Answer not known

73. Periyar's fundamental and severe critique of Mahatma Gandhi included all of the following points EXCEPT:
(A) Gandhi's strong public defence of Varnashrama dharma as a necessary social structure.
(B) Gandhi's leadership in initiating the Vaikom Satyagraha.
(C) Gandhi's perceived overarching Brahmin bias in managing nationalist political affairs.
(D) Gandhi's deep-rooted social conservatism regarding traditional Hindu caste structures.
(E) Answer not known

74. In his critical reading of ancient Hindu epics, Periyar asserted several controversial views. Which of the following was NOT one of his views?
(A) The Ramayana fundamentally illustrates Aryan dominance over indigenous Dravidians.
(B) Hindu epics are entirely historically accurate records that should be worshipped without question.
(C) The Mahabharata consistently portrays Dravidians as perennial victims of Aryan supremacy.
(D) The epics were historically weaponized and used as ideological tools for Brahmin exploitation.
(E) Answer not known

75. Periyar passionately advocated for birth control in an era when it was considered a social taboo. Based on his core ideology, how did he primarily frame the necessity of birth control?
(A) As a vital tool for women to achieve bodily autonomy and liberation.
(B) Essentially as a mandatory state policy to strictly control the demographic balance of the South.
(C) Strictly as a new religious mandate designed to ensure smaller, more economically pious families.
(D) Purely as a modern capitalist measure aiming to dramatically reduce the overall cost of industrial labour.
(E) Answer not known

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(C) II and IV
(D) I and II
(E) Answer not known

51. Periyar's core ideology consisted of several progressive elements aimed at social revolution. Which of the following is NOT a component of his core ideology?
(A) Promotion of Hindu Nationalism
(B) Rationalism and Humanism
(C) Anti-caste and Atheism
(D) Dravidian identity
(E) Answer not known

52. Regarding Periyar's controversial Tamil script reform, all the following statements are true EXCEPT:
(A) He proposed simplified letters in an attempt to make the learning of the language easier.
(B) The proposed changes generated significant and intense controversy during his time.
(C) The script reform ultimately failed to gain universal acceptance and implementation while he was alive.
(D) His script reform was immediately and universally adopted by the British colonial government without resistance.
(E) Answer not known

53. Match the following social issues with Periyar's specific advocacy for women's rights:
List I: (Social Issue)
P. Widow remarriage
Q. Inter-caste marriage
R. Divorce
S. Birth control
List II: (Advocacy)
I. Advocated through strong personal promotion and organising ceremonies
II. Promoted using financial incentives to foster a vision of social harmony
III. Supported unconditionally as a woman's right to leave an unhappy marriage
IV. Advocated fundamentally as a woman's right for bodily autonomy and family planning
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-I, R-IV, S-III
(C) P-IV, Q-III, R-II, S-I
(D) P-III, Q-IV, R-I, S-II
(E) Answer not known

54. Match the following entities or locations with their significance in Periyar's life:
List I: (Entity/Location)
P. UNESCO
Q. Soviet Union
R. Congress Gurukulam
S. Vaikom
List II: (Significance)
I. Recognised him globally as a "Prophet of the New Age" and rational humanist
II. Significantly influenced his views with its socialist economy
III. The site of the separate dining controversy triggering his resignation
IV. The site of a major agitation against untouchability he was involved in
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-III, R-I, S-IV
(C) P-III, Q-I, R-IV, S-II
(D) P-IV, Q-II, R-I, S-III
(E) Answer not known

55. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): Periyar immediately welcomed and enthusiastically supported the formation of the DMK by C.N. Annadurai.
Reason (R): Periyar and Annadurai originally shared a deep mentor relationship and an intellectual partnership before their eventual painful split.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

56. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): Periyar's attempt at Tamil script reform was universally successful and adopted immediately without any public controversy.
Reason (R): He held a complex position on the Tamil language, balancing immense Tamil pride with the practical need for simplified letters.
(A) Both A and R are true and R is the correct explanation of A.

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ANSWERS

1. (A) Kannada origin
Thanthai Periyar was born into a wealthy merchant family in Erode, but his ancestors originated from the Kannada-speaking region. This linguistic background did not hinder his commitment to Tamil society. He balanced his ancestral roots with a passionate pursuit of social justice and rationalism within the Tamil-speaking world, eventually becoming a foundational figure in Dravidian ideology.

2. (C) Kashi
During a pilgrimage to Kashi, Periyar witnessed the harsh realities of the caste system and blatant Brahmin exploitation. He was denied food and shelter in places reserved exclusively for Brahmins despite his own background. This traumatic and discriminatory experience served as a turning point, triggering his lifelong commitment to rationalism and the radical eradication of caste hierarchy across society.

3. (A) P-I, Q-II, R-III, S-IV
Periyar's political journey followed a distinct timeline starting with his entry into the Indian National Congress in 1919. Disillusioned with caste practices within the party, he founded the Self-Respect Movement in 1925. Later, in 1944, he transformed the Justice Party into the Dravidar Kazhagam. He continued his activism until his death in the city of Vellore in 1973.

4. (B) P-I, Q-II, R-III, S-IV
Periyar's life involved complex relationships with other prominent leaders. He critiqued Mahatma Gandhi for defending the Varnashrama dharma while maintaining a mentor-mentee bond with C.N. Annadurai. He shared an anti-caste vision with B.R. Ambedkar. His second marriage to Maniammai in 1949 sparked significant controversy, which eventually led to the historical formation of the Dravida Munnetra Kazhagam political party.

5. (A) I and II
Periyar entered the political arena by joining the Indian National Congress during the 1919 session. He served diligently as the local president and organiser in Erode, showing his early leadership skills. Contrary to opposing social reform, he was a key leader in the Vaikom Satyagraha of 1924, where he fought against the practice of untouchability and systemic social exclusion.

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6. (C) I and II
The foundation of Periyar's ideology rested on the principles of rationalism, humanism, and atheism. He sought to liberate the masses from irrational superstitions and religious exploitation. By championing a distinct Dravidian identity, he challenged majoritarian nationalism and argued that organized religion often served as an instrument of social oppression rather than a path to achieving genuine spiritual liberation.

7. (A) Both A and R are true and R is the correct explanation of A.
Periyar's resignation from the Indian National Congress in 1925 was primarily triggered by the Cheranmahadevi Gurukulam incident. At this institution, which received Congress funding, he discovered that Brahmin and non-Brahmin students were forced to dine separately. This blatant practice of caste discrimination within a nationalist setting convinced him that the party was not truly committed to achieving social equality.

8. (C) A is true but R is false.
Periyar was a pioneering advocate for birth control and family planning in India. Unlike many reformers who viewed it solely through the lens of economic or population control, he framed it as a fundamental right for women. He believed that reproductive freedom was essential for women's bodily autonomy and their liberation from the physical and social burdens of constant childbearing.

9. (A) 2, 4, 1, 3
Periyar's activism evolved through several significant phases. He first joined the Indian National Congress in 1919, followed by his leadership in the Vaikom Satyagraha in 1924.

Self-Respect Movement → Founding of Dravidar Kazhagam
Periyar's political evolution began with his local leadership as the Congress President in Erode. He later resigned from the party in 1925 due to the separate dining controversy at the Cheranmahadevi Gurukulam. This led to the founding of the Self-Respect Movement, which eventually culminated in the transformation of the Justice Party into the Dravidar Kazhagam in 1944 for social activism.

28. (A) Kashi Pilgrimage experience → Realisation of Brahmin exploitation → Rationalist awakening → Public demonstration of atheism
Periyar's rationalist journey was triggered by his experiences during a pilgrimage to Kashi, where he witnessed blatant caste discrimination. This exposure led to a profound realization of how Brahminical structures exploited the common people. This awakening transformed him into a staunch rationalist, eventually leading him to use public demonstrations of atheism and iconoclasm to challenge religious authority and promote social equality.

29. (D) Indian Nationalism - Supported the Congress as the only viable path for achieving freedom
Periyar did not support Indian Nationalism as the only path to freedom; instead, he was highly critical of the movement. He believed that mainstream nationalism, as led by the Congress, was dominated by Brahminical interests and would not provide genuine liberation for the Dravidian masses. He advocated for social reform and regional autonomy as prerequisites for achieving true freedom.

30. (C) Kashi - The site where he launched the Vaikom Satyagraha against untouchability
While Kashi was the site where Periyar experienced the personal discrimination that sparked his rationalist awakening, it was not the location of the Vaikom Satyagraha. The Vaikom struggle against untouchability and for temple entry rights took place in the princely state of Travancore, in present-day Kerala. Periyar played a crucial role in leading this movement, earning him the title Vaikom Veerar.

31. (B) Periyar immediately welcomed and enthusiastically supported the formation of the DMK.
Periyar did not support the formation of the DMK; in fact, he was deeply opposed to it. The split between Periyar and his mentee C.N. Annadurai in 1949 was a painful moment in the movement's history, triggered partly by Periyar's marriage to Maniammai. While they shared an intellectual partnership earlier, the creation of a separate political party marked a significant departure.

32. (D) The marriage faced no public criticism due to his immense popularity.
Periyar's second marriage to Maniammai in 1949 was highly controversial and faced immense public and internal criticism. The significant age difference between them was a major point of contention and served as a catalyst for the split within the Dravidar Kazhagam. Despite the massive backlash, Periyar defended his decision based on his principles of personal freedom and leadership succession needs.

33. (A) Prophet of the New Age
In 1970, UNESCO honored Thanthai Periyar for his immense contributions to social reform and rationalism. The citation famously described him as the "Prophet of the New Age" and a "Socrates of South India." This recognition highlighted his lifelong dedication to fighting against superstitions, caste hierarchies, and gender inequality, placing his work within the broader global context of humanism.

34. (C) To initiate a comprehensive social revolution based firmly on rationalism and anti-caste principles.
Periyar founded the Self-Respect Movement in 1925 with the primary goal of initiating a comprehensive social revolution. He aimed to dismantle the caste system and religious superstitions by promoting rationalism and individual dignity. The movement sought to empower marginalized non-Brahmin communities by encouraging them to reject oppressive traditions and claim their rightful place in a society based on equality.

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18. (C) Encouraging women to remain in unhappy marriages to preserve family honour.
Periyar was a staunch advocate for women's rights and challenged traditional family structures that oppressed them. He promoted widow remarriage, inter-caste unions, and the use of birth control for bodily autonomy. Most importantly, he believed that women should have the absolute right to divorce and leave unhappy marriages, rejecting the idea of preserving family honor at the cost of liberty.

19. (B) P-I, Q-II, R-III, S-IV
Periyar's social and political life was shaped by several key figures. His first wife, Nagammai, was an active participant in his early struggles. His second marriage to Maniammai in 1949 caused a major rift in the movement, leading to a split with his close associate C.N. Annadurai. He also maintained an important intellectual correspondence with B.R. Ambedkar regarding anti-caste efforts.

20. (A) P-I, Q-II, R-III, S-IV
Key milestones in Periyar's life include joining the Congress at the 1919 Gujarat session and leading the Vaikom Satyagraha in 1924. His disappointment with the party led to his resignation in 1925, after which he focused on social reform through the Self-Respect Movement. His long-term global impact as a rationalist was eventually recognized by UNESCO in the year 1970.

21. (A) Both A and R are true and R is the correct explanation of A.
Periyar fiercely advocated for the creation of Dravida Nadu, a separate political entity for the people of South India. This demand was rooted in his desire to protect Dravidian identity from what he perceived as the combined threat of North Indian dominance and Brahminical hegemony. He believed that regional autonomy was essential for preserving the unique linguistic and cultural heritage of the south.

22. (C) A is true but R is false.
Periyar was a committed atheist who used public demonstrations and iconoclasm to challenge religious beliefs. He did not view organized religion as a tool for liberation; instead, he considered it a primary instrument of exploitation and mental slavery used by the ruling classes to keep the masses oppressed. His goal was to foster a scientific temper and rationalist thinking.

23. (B) II, III and IV
Periyar's vision for education was deeply rooted in rationalism and modern scientific principles. He strongly advocated for a curriculum that fostered a scientific temper and was entirely free from religious superstitions. He believed that education should serve as a tool for social liberation and should be accessible to all sections of society, rather than being restricted to the upper echelons.

24. (A) I, II, III and IV
Through journals like Kudi Arasu and Viduthalai, Periyar disseminated his radical ideas on social reform. His extensive travels to Europe, Malaysia, and the Soviet Union provided him with a global perspective on issues like socialism and human rights. His collected works reflect a comprehensive ideology that remains central to Dravidian politics, while his visit to the USSR specifically bolstered his socialist views.

25. (B) Opposing systemic ideological exploitation rather than targeting specific individuals.
Periyar consistently clarified that his struggle was not directed against individuals born into the Brahmin caste, but against "Brahminism" as a systemic ideology of hierarchy and exploitation. By making this distinction, he focused on dismantling the structures of social and cultural dominance rather than targeting specific people. His aim was to create a society based on equality, where birth did not determine status.

26. (B) Gandhi's defence of Varnashrama dharma and his social conservatism.
The ideological split between Periyar and Mahatma Gandhi was largely centered on their differing views on the caste system. While Periyar demanded the total annihilation of caste, Gandhi defended the Varnashrama dharma as a traditional social structure. Periyar viewed this conservatism as a major obstacle to true equality, leading him to critique Gandhi's leadership and the Congress party's social reform agenda.

27. (A) Serving as Erode Congress President → Resignation over separate dining → Founding of

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After leaving Congress, he established the Self-Respect Movement in 1925. Much later, in 1944, he successfully transformed the Justice Party into the Dravidar Kazhagam, marking a shift toward a social reformist organization.

10. (A) 4, 2, 3, 1
The milestones in Periyar's life reflect his growing influence as a social reformer. His participation in the Vaikom Satyagraha occurred in 1924, shortly before his resignation from the Congress in 1925. The renaming of the Justice Party to Dravidar Kazhagam took place in 1944. Ultimately, his global impact was recognized by UNESCO in 1970, three years before his death.

11. (A) Periyar proposed the theory that Brahminism was an ideological imposition designed to establish and maintain Aryan dominance.
Periyar's analysis of the Indian social structure centered on the belief that Brahminism was an ideological imposition. He argued that this system was strategically designed to establish and maintain Aryan dominance over the indigenous Dravidian population. By distinguishing between individuals and the systemic ideology of Brahminism, he advocated for a radical restructuring of society to achieve true social justice.

12. (C) It featured simplified letters that remained controversial and unadopted during his time.
Seeking to modernize and simplify the Tamil language for the masses, Periyar proposed significant script reforms. His changes focused on simplifying certain characters to make the language easier to learn and type. Although these reforms were met with significant controversy and were not universally adopted during his own lifetime, they laid the groundwork for future linguistic updates in the state.

13. (A) I, III and IV
Periyar held exceptionally progressive views on women's liberation, advocating for their absolute right to divorce and leave unhappy marriages. He organized widow remarriages and promoted the idea of bodily autonomy through birth control. His stance challenged traditional roles, as he believed that social progress was impossible without the full participation and empowerment of women, free from patriarchal and religious constraints.

14. (C) II and III
Periyar's "True Ramayana" offered a radical reinterpretation of the epic, portraying it as a tale of Aryan aggression against Dravidian civilization. He viewed such mythological texts not as divine records but as tools used to establish cultural and social dominance. His work aimed to encourage critical thinking among the masses regarding religious narratives and their role in historical oppression.

15. (B) True Ramayana - Reading critiquing Aryan dominance
The "True Ramayana" is one of Periyar's most significant works, providing a critical reading of the epic that emphasizes the conflict between Aryan and Dravidian cultures. While his first wife Nagammai supported his activism, the newspaper Kudi Arasu was published in Tamil, and the UNESCO citation described him as the "Prophet of the New Age" rather than a national father.

16. (D) Soviet Union visit - Deep appreciation for the socialist economy
During his visit to the Soviet Union in the early 1930s, Periyar developed a deep appreciation for the socialist economy and its anti-capitalist structures. This experience significantly influenced his views on wealth distribution and social equality. Conversely, he demanded a separate Dravida Nadu, promoted inter-caste marriages, and led the Vaikom Satyagraha specifically to fight against the practice of untouchability.

17. (A) He merged the Self-Respect Movement into the Communist Party of India.
Although Periyar was deeply influenced by socialist ideals and admired the Soviet Union's economic model, he never merged the Self-Respect Movement into the Communist Party of India. He maintained a strictly independent political path, prioritizing social and caste reform over class struggle, while still offering a sharp critique of capitalism and the concentration of wealth in society.

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35. (A) P-I, Q-II, R-III, S-IV
Periyar offered systemic critiques of various institutional structures. He criticized capitalism for concentrating wealth and land, and the Indian National Congress for its perceived Brahmin dominance. He viewed organized religion primarily as a tool for exploitation and analyzed the Mahabharata as a narrative that established Aryan supremacy while portraying Dravidians as victims. These critiques formed the core of his rationalist ideology.

36. (A) P-I, Q-II, R-III, S-IV
Periyar's advocacy covered several diverse themes, including the public rejection of God through iconoclasm and the promotion of a scientific, anti-religious educational curriculum. He was a strong supporter of women's rights, specifically the right to divorce, and sought to modernize the Tamil language through script reform. Each of these efforts was aimed at creating a more rational and equitable society.

37. (A) I and III
Periyar's legacy is preserved through prominent memorials in Erode and Chennai, as well as through the continued relevance of his ideas. His major contributions include championing Tamil rationalism, fighting against the caste system, and advocating for women's rights. His influence extends far beyond mere political campaigning, as he laid the social and intellectual foundation for the modern Dravidian movement.

38. (B) II and III
Even in his later years, Periyar remained exceptionally active in public life. He continued to lead meetings, publish articles, and participate in social activism well into his nineties, demonstrating his unwavering commitment to his cause. He eventually passed away in 1973 at the age of ninety-four in Vellore, leaving behind a robust movement that continues to shape the political landscape.

39. (A) Both A and R are true and R is the correct explanation of A.
Periyar's severe critique of Mahatma Gandhi was based on his belief that Gandhi's defense of the Varnashrama dharma was fundamentally at odds with social equality. He felt that Gandhi's adherence to traditional caste structures reflected a Brahminical bias that hindered the liberation of the oppressed masses. This ideological disagreement was a key reason why Periyar moved away from the nationalist movement.

40. (B) Both A and R are true but R is not the correct explanation of A.
The publication of the "True Ramayana" caused intense controversy and legal challenges because of its radical reinterpretation of the epic from a Dravidian perspective. While it is also true that Periyar traveled extensively to places like Europe and the Soviet Union to broaden his horizons, his travels are not the direct cause of the specific legal cases regarding his specific book.

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41. (B) 1944
In 1944, at the Salem conference, Periyar formally transformed the Justice Party into the Dravidar Kazhagam. This change marked a strategic shift from a political party seeking office under British rule to a social reform movement dedicated to dismantling the caste system and religious superstitions. This transition was pivotal in defining the future trajectory of the Dravidian movement in South India.

42. (B) Direct, humorous, highly provocative, and possessing immense mass appeal.
Periyar was known for an oratorical style that was direct, humorous, and highly provocative. He avoided complex academic jargon and Sanskritized Tamil, choosing instead to speak in a way that resonated with the common masses. His ability to explain radical rationalist concepts through everyday language and sharp wit allowed him to build a massive following and effectively challenge deeply held beliefs.

43. (A) 4, 1, 3, 2
Periyar's political path began with his participation in the 1919 Congress session. Following his resignation from the party over caste-related issues, he organized the Self-Respect Movement in 1925 to focus on social reform. Later in his career, he moved toward more radical regionalist demands, including the call for a separate Dravida Nadu, as he sought to protect Dravidian interests.

62. (A) Confronting untouchability at Vaikom → Confronting separate dining in Congress → Founding Dravidar Kazhagam → Prominent demand for Dravida Nadu
Periyar's ideological path involved several key confrontations. He first challenged untouchability at Vaikom in 1924, followed by his protest against separate dining in the Congress in 1925. After focusing on social reform for many years, he transformed the Justice Party into the Dravidar Kazhagam in 1944. His demand for a separate Dravida Nadu became a prominent theme during later stages.

63. (B) True Ramayana - Celebrated globally as a traditional orthodox interpretation of the epic
The True Ramayana was not a traditional or orthodox interpretation of the epic; rather, it was a radical and highly controversial critique. Periyar reinterpreted the story to highlight what he saw as the exploitation of Dravidians by Aryan invaders. His other critiques, such as those against Gandhism for its social conservatism and capitalism for wealth concentration, were central to his struggle.

64. (D) Education - Highly qualified academic holding multiple prestigious university degrees from Europe
Periyar did not hold multiple prestigious university degrees from Europe; in fact, he had very limited formal education. His profound social awareness and rationalist philosophy were developed through personal observation, experience, and critical thinking. Despite this lack of formal schooling, he became one of the most influential intellectuals and social reformers in modern Indian history, demonstrating that leadership is experiential.

65. (C) The citation strongly condemned his rational humanist views as dangerous and overly radical.
The UNESCO citation did not condemn Periyar's views; instead, it highly praised him for his role as a social reformer. By calling him the Prophet of the New Age, UNESCO acknowledged his commitment to humanism and rationalism. The recognition provided global validation for his lifelong struggle against social evils like the caste system and gender inequality, cementing his status as a major figure.

66. (C) They held identical political strategies without any ideological differences.
Although Periyar and B.R. Ambedkar shared a deep commitment to the anti-caste struggle and both opposed Brahminism, they did not have identical political strategies. Ambedkar focused heavily on constitutional and legal frameworks, as well as mass religious conversion. Periyar, on the other hand, prioritized social activism, rationalism, and regionalist political movements within the Dravidian context to achieve liberation for the masses.

67. (A) He advocated for women's bodily autonomy, divorce rights, remarriage, and birth control.
Periyar's position on women's rights was exceptionally progressive because he advocated for fundamental freedoms such as bodily autonomy and reproductive rights. He believed that women should have the right to leave unhappy marriages through divorce and promoted birth control as a tool for liberation. His views went beyond simple educational reform, targeting the core patriarchal structures that restricted women's social participation.

68. (D) To systematically establish and meticulously maintain Aryan dominance and Brahmin exploitation.
According to Periyar's analysis, the historical imposition of the caste system was a calculated strategy to establish and maintain Aryan dominance and Brahmin exploitation. He argued that the hierarchy was created to keep the indigenous Dravidian population in a state of permanent social and economic subjugation. By framing caste as a tool of ideological control, he sought to motivate the masses.

69. (B) Vellore
Thanthai Periyar passed away on December 24, 1973, in the city of Vellore. He remained active in social reform and public speaking until the very end of his long life, continuing to challenge the status quo at the age of ninety-four. His death marked the end of an era, but his ideas and the movements he founded continued to exert influence.

70. (C) Collected Works of Periyar
The vast body of Periyar's writings, which include his articles from journals like Kudi Arasu

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officially recognized and integrated into the modern system.

53. (A) P-I, Q-II, R-III, S-IV
Periyar's advocacy for women's rights was multifaceted. He organized widow remarriages and promoted inter-caste marriages through financial incentives to foster social harmony. He supported a woman's right to divorce as a means of escaping unhappiness and advocated for birth control as a fundamental right for bodily autonomy. Together, these positions challenged patriarchal structures and sought to empower women in all spheres.

54. (A) P-I, Q-II, R-III, S-IV
Various entities and locations hold significance in Periyar's life. UNESCO globally recognized him as a Prophet of the New Age. His visit to the Soviet Union influenced his socialist views. The separate dining controversy at the Congress-funded Gurukulam led to his resignation from the party. Finally, Vaikom was the site of his prominent struggle against untouchability and for social equality.

55. (D) A is false but R is true.
Although Periyar and C.N. Annadurai originally shared a deep mentor-mentee relationship and an intellectual partnership, Periyar did not welcome the formation of the DMK. In fact, he was strongly opposed to the creation of the new party by Annadurai in 1949. This split was a painful and defining moment in the history of the Dravidian movement across South India.

56. (D) A is false but R is true.
Periyar's attempt at Tamil script reform was not universally successful or immediately adopted without controversy. Many traditionalists opposed his changes. However, it is true that he held a complex position on the language, balancing his immense pride in Tamil identity with a practical desire for modernization. He sought to make the language more utilitarian and accessible to the common masses.

57. (B) Dravida Nadu demand
A contemporary movement seeking regional autonomy based on linguistic and cultural identity while opposing majoritarianism closely mirrors Periyar's demand for Dravida Nadu. He argued that the distinct identity of the Dravidian people required a separate political entity to protect them from northern and Brahminical dominance. This demand was a cornerstone of his efforts to ensure the self-respect of South Indians.

58. (B) To actively challenge Brahminical hierarchy and practically achieve a vision of social harmony.
The primary social objective of promoting self-respect marriages was to challenge the Brahminical hierarchy by removing the need for traditional priests and religious rituals. By simplifying the ceremony and focusing on the commitment between individuals, Periyar aimed to dismantle caste-based customs and achieve a vision of social harmony based on equality. These marriages were a practical expression of his principles.

59. (A) I, II, IV and V
Periyar's time in the Congress was marked by active participation as a local leader in Erode and his presence at the 1919 session. He resigned in 1925 on principled grounds regarding caste equality, specifically triggered by the separate dining controversy. While he was a leader in the Vaikom Satyagraha during this period, he did not avoid it; rather, he was key.

60. (A) I, II, IV and V
Periyar viewed organized religion as a tool of oppression and engaged in public iconoclasm to challenge it. He critiqued the Mahabharata for its portrayal of Dravidian victimhood and authored the True Ramayana, which faced legal challenges due to its radical reading of Aryan-Dravidian relations. He did not write to support Aryan dominance; instead, he aimed to expose social hierarchy.

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61. (B) Indian National Congress → Self-Respect Movement → Justice Party → Dravidar Kazhagam
Periyar's political journey began within the Indian National Congress. After his resignation, he launched the Self-Respect Movement to focus on radical social reform. Later, he took leadership of the Justice Party and eventually transformed it into the Dravidar Kazhagam in 1944. This sequence shows his move from mainstream nationalism toward a more focused struggle for Dravidian social justice and reform.

78. (C) The colonial British government officially built his first massive public memorial in 1945.
The colonial British government did not officially build Periyar's first massive public memorial in 1945. Instead, his legacy is preserved through memorials and institutions established by the Dravidian movement and subsequent state governments. His birthplace in Erode and a prominent monument in Chennai serve as key sites for remembering his contributions to social reform, rationalism, and anti-caste efforts.

79. (B) He firmly felt it was heavily biased towards Hindu nationalism and disproportionately dominated by Brahmins.
Periyar critiqued mainstream Indian Nationalism because he believed it was heavily biased toward Hindu nationalism and was disproportionately dominated by Brahminical interests. He feared that a simple transfer of power from the British to the Congress would lead to Brahmin Raj rather than true independence for the Dravidian masses. He argued that social reform and the abolition of caste were urgent.

80. (D) To serve as a rational, anti-caste alternative to Brahminical hegemony.
Within Periyar's philosophy, the cultivation of a Dravidian identity served as a rational and anti-caste alternative to Brahminical hegemony. By encouraging people to identify as Dravidians rather than through their caste labels, he sought to unite the non-Brahmin masses and provide them with a sense of dignity and collective power. This identity was a tool for social mobilization and equality.

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and Viduthalai as well as his numerous public speeches, has been compiled into a massive set known as the Collected Works of Periyar. This collection serves as the primary source for understanding his comprehensive ideology on rationalism, the caste system, women's liberation, and Dravidian identity.

71. (D) He actively engaged in public iconoclasm and demonstrations to challenge religious superstitions directly.
Periyar believed that atheism should be communicated directly to the common people through public iconoclasm and demonstrations. He sought to challenge religious superstitions and the divine justification for the caste system by showing that traditional beliefs could be questioned rationally. His approach was not limited to academic texts; he used provocative public actions to stimulate critical thinking and social change.

72. (A) He deeply appreciated the socialist economy and its anti-capitalist elements, which permanently influenced his socio-economic thought.
Periyar's visit to the Soviet Union in the early 1930s left a lasting impression on his socio-economic thought. He was deeply impressed by the socialist economy and its anti-capitalist structures, which he saw as a potential model for achieving social equality. This experience reinforced his critique of wealth concentration and influenced his advocacy for land reform and economic justice in India.

73. (B) Gandhi's leadership in initiating the Vaikom Satyagraha.
Periyar's fundamental critique of Mahatma Gandhi did not include his role in the Vaikom Satyagraha; in fact, Periyar was a key leader in that same struggle. His criticisms were instead focused on Gandhi's defense of the Varnashrama dharma and his perceived Brahminical bias. Periyar felt that Gandhi's social conservatism regarding the traditional caste structure was a barrier to achieving true liberation.

74. (B) Hindu epics are entirely historically accurate records that should be worshipped without question.
Periyar did not believe that Hindu epics were accurate historical records that should be worshipped. Instead, he argued that the Ramayana and Mahabharata were weaponized as ideological tools for Brahmin exploitation and portrayed Aryan dominance over Dravidians. He used his critical reading of these texts to encourage the public to view them as cultural narratives designed to maintain a social hierarchy.

75. (A) As a vital tool for women to achieve bodily autonomy and liberation.
In an era where the topic was often considered taboo, Periyar framed birth control as an essential right for women to achieve bodily autonomy and liberation. He believed that freeing women from the physical and social burdens of unwanted or frequent childbearing was a prerequisite for their empowerment. This stance was part of his broader effort to challenge patriarchal control mechanisms.

76. (C) He prioritized utility and accessibility over blind traditionalism.
Periyar's complex position on the Tamil language, where he balanced ethnic pride with a push for radical script reform, indicates that he prioritized utility and accessibility over blind traditionalism. He believed that the language should evolve to serve the needs of the masses and facilitate modern literacy. By advocating for simplified characters, he showed that he was willing to modify tradition.

77. (D) He completely and immediately neglected his family business to pursue extreme asceticism from his childhood.
Periyar did not immediately or completely neglect his family's wealthy merchant business to pursue asceticism as a child. While he did go on a pilgrimage to Kashi as a young man, he was deeply involved in his family's affairs and local leadership in Erode for many years. His transition into a full-time social reformer was a gradual process driven by experience.

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44. (A) 1, 3, 4, 2
The trajectory of Periyar's life started with his transformative pilgrimage to Kashi, which shaped his rationalist outlook. Much later, in 1944, he led the transformation of the Justice Party into the Dravidar Kazhagam. His lifelong dedication to social justice was recognized by UNESCO in 1970, and he eventually passed away in 1973, leaving a lasting impact on Indian society and politics.

45. (D) Atheism - Rejection of God as a philosophical basis for rationalism.
Atheism served as the philosophical foundation for Periyar's rationalism, as he rejected the concept of God to challenge the religious basis of the caste system. He did not support Indian Nationalism uncritically; rather, he viewed it with suspicion. The Vaikom Satyagraha was a social struggle against untouchability, and the "True Ramayana" was a critique, rather than a defense, of traditional culture.

46. (C) E.V. Ramasamy - His full name, including 'Erode Venkatappa'
Periyar's full name was Erode Venkatappa Ramasamy, reflecting his family background and birthplace. Nagammai was his first wife, while Maniammai was his second wife, whom he married later in life. C.N. Annadurai was a prominent leader and mentee of Periyar who later founded the DMK, but the Dravidar Kazhagam itself was the result of Periyar transforming the existing Justice Party.

47. (B) He used public iconoclasm and rational arguments to challenge the concept of God.
Periyar's approach to atheism was highly public and proactive. He used iconoclasm and direct rational arguments to challenge the concept of God and religious superstitions among the common people. He believed that such public demonstrations were necessary to break the mental shackles of religious tradition and empower the masses to think critically about the social hierarchies justified by religious texts.

48. (D) He theorised that caste was an ideological tool for maintaining Brahminical dominance.
Periyar theorized that the caste system was not a natural or divine social order, but an ideological tool used to establish and maintain Brahminical dominance. He argued that this hierarchy was designed to keep the majority of the population in a state of subjugation and exploitation. His analysis called for the complete eradication of caste identity to achieve true human dignity.

49. (A) I, II and III
Periyar used several journalistic platforms to spread his message of social reform and rationalism. Kudi Arasu, Viduthalai, and Puratchi were all key publications that featured his radical ideas on caste, religion, and women's rights. These journals played a vital role in educating the public and building the Self-Respect Movement. Harijan, however, was a publication associated with Mahatma Gandhi.

50. (A) I, III and IV
Periyar offered a sharp critique of capitalism, focusing on wealth inequality and land ownership issues. His visit to the Soviet Union led to a deep appreciation for socialist economic principles, which influenced his vision for a more equitable society. While he had strong communist sympathies, he chose to maintain an independent political path to prioritize the specific social challenges.

51. (A) Promotion of Hindu Nationalism
Periyar's ideology was fundamentally opposed to Hindu Nationalism, as he viewed organized religion and its associated national identity as tools of oppression. His core beliefs included rationalism, humanism, atheism, and the promotion of a distinct Dravidian identity. He sought to dismantle the caste hierarchy and religious superstitions that he believed were central to the traditional Hindu social structure and its dominance.

52. (D) His script reform was immediately and universally adopted by the British colonial government without resistance.
Periyar's proposed Tamil script reforms were aimed at making the language more accessible by simplifying its characters. However, these changes were not immediately or universally adopted by the British colonial government. Instead, they generated significant controversy among scholars and the public. It was only much later that some of his simplified letters were

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CHAPTER 21
Contributions of Perarignar Anna

1. What was the date of birth of Conjeevaram Natarajan Annadurai?
(A) September 15, 1909
(B) September 15, 1908
(C) September 17, 1909
(D) February 3, 1909
(E) Answer not known

2. Match the following details regarding Perarignar Anna's early life and background:
List I: (Biographical Detail)
P. Anna's Birthplace
Q. Anna's Father
R. Anna's College
S. Anna's PG Degree
List II: (Information)
I. Natarajan
II. Kanchipuram
III. MA Tamil
IV. Pachayappa's College Chennai
(A) P-II, Q-I, R-IV, S-III
(B) P-I, Q-II, R-III, S-IV
(C) P-II, Q-IV, R-I, S-III
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

3. Consider the following statements regarding Anna's early life and education:
I. Anna belonged to a poor family from Kanchipuram and had humble origins.
II. He studied at Pachayappa's College in Chennai and achieved academic excellence.
III. He was born into an aristocratic family with a long history in legislative politics.
Which of the above statement(s) is/are correct?
(A) I and III
(B) II and III
(C) I and II
(D) II only
(E) Answer not known

4. The following question consists of two statements—Assertion (A) and Reason (R). Choose the correct option:
Assertion (A): Perarignar Anna departed from the Dravidar Kazhagam (DK) in 1949.
Reason (R): Anna possessed an electoral politics vision and had differences regarding Periyar's marriage.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

5. What was the primary motivation for Anna initially joining the Dravidar Kazhagam (DK)?
(A) A desire to contest in the Madras legislative elections.
(B) An attraction to Periyar's rationalism and self-respect ideology.
(C) An ambition to become a celebrated Tamil cinema dialogue writer.
(D) A long-standing familial association with the Justice Party.
(E) Answer not known

6. Which of the following pairs is correctly matched regarding Anna's literary and cinematic contributions?
(A) Nallathambi - Tamil drama tradition without political themes
(B) Velaikkaari - An English newspaper article
(C) Rangoon Radha - Explores the Tamil migrant experience
(D) Parasakthi - Anna's prominent short story collection
(E) Answer not known

7. Arrange the following milestones of Anna's political life in chronological order:
I. Passing of Perarignar Anna

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(B) Massive appeal and deep connection with the people.
(C) Routine protocol observed for all passing legislators.
(D) National government's desire to assert state control.
(E) Answer not known

64. Consider the following statements regarding Anna's use of media and literature:
I. Anna used political theatre to deliver powerful social messages.
II. His screenplays for Tamil cinema were intentionally devoid of any political content.
III. His dialogue writing in cinema actively propagated Dravidian ideology.
IV. He effectively utilized journalism and newspaper articles for public opinion formation.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, III and IV
(C) II and IV
(D) I and II
(E) Answer not known

65. Which of the following pairs is correctly matched regarding Anna's works?
(A) Rangoon Radha - Social critique and Tamil migrant experience
(B) Nallathambi - A mythological epic centered on ancient gods
(C) Velaikkaari - An anthology of English poetry
(D) Parasakthi - A daily newspaper founded by Anna
(E) Answer not known

66. The following question consists of two statements—Assertion (A) and Reason (R). Choose the correct option:
Assertion (A): Anna introduced the highly popular two rupee rice scheme as a Chief Minister.
Reason (R): Anna successfully initiated the official name change from Madras State to Tamil Nadu.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

67. Match the following characteristics with the corresponding phases of Anna's life:
List I: (Characteristic)
P. Pragmatic approach
Q. Grassroots campaign
R. Memorable debates
S. Ideological spread
List II: (Phase/Context)
I. 1967 Election
II. Madras legislature as opposition leader
III. DK propagandist phase
IV. Moderate Dravidian nationalism philosophy
(A) P-IV, Q-I, R-II, S-III
(B) P-III, Q-II, R-I, S-IV
(C) P-I, Q-IV, R-III, S-II
(D) P-II, Q-III, R-IV, S-I
(E) Answer not known

68. In which institution did Anna complete his MA in Tamil, displaying notable academic excellence?
(A) Presidency College Chennai
(B) Madras Christian College
(C) University of Madras
(D) Pachayappa's College Chennai
(E) Answer not known

69. Consider the following statements regarding Anna's ideology and legacy:
I. His anti-caste ideology strongly aimed at fostering Dravidian unity across castes.
II. He envisioned building a robust welfare state through various poverty alleviation measures.
III. He advocated for Tamil rights through highly effective and memorable legislative speeches.
IV. His legacy includes firmly establishing Tamil pride within the state's political culture.
V. He strictly avoided any reconciliation with Periyar after the 1949 split.
Which of the above statement(s) is/are correct?
(A) II, III, IV and V
(B) I, II, III and IV
(C) I, III and V
(D) II, IV and V

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(B) 1967 - Formation of the first DMK government
(C) 2009 - Anna's fiftieth birth anniversary celebrations
(D) 1969 - Anna's massive state funeral
(E) Answer not known

15. Which of the following represents the correct chronological sequence of Anna's electoral and governance milestones?
(A) Assuming office as Chief Minister → Founding of DMK → Becoming Opposition Leader → 1967 Election Campaign
(B) Founding of DMK → Becoming Opposition Leader → 1967 Election Campaign → Assuming office as Chief Minister
(C) 1967 Election Campaign → Founding of DMK → Assuming office as Chief Minister → Becoming Opposition Leader
(D) Becoming Opposition Leader → Founding of DMK → Assuming office as Chief Minister → 1967 Election Campaign
(E) Answer not known

16. What was a key feature of Anna's approach to religion and atheism?
(A) Militant atheism that forcefully punished all believers.
(B) Total abandonment of rationalism for orthodox rituals.
(C) Absolute refusal to accommodate any religious realities.
(D) Rationalist position with practical political pragmatism.
(E) Answer not known

17. Consider the following statements about Anna's tenure as Chief Minister:
I. He successfully led the initiative to change the name from Madras State to Tamil Nadu.
II. He implemented the policy making Hindi optional in the state.
III. He fulfilled the electoral promise by initiating the two rupee rice scheme.
IV. He maintained an accessible, simple, and people-friendly administrative style.
V. He successfully completed a full five-year term in office as Chief Minister.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, II and V
(D) III, IV and V
(E) Answer not known

18. Match Anna's contributions with their respective mediums or categories:
List I: (Item)
P. Velaikkaari
Q. Nallathambi
R. Pachayappa's
S. DMK
List II: (Category)
I. Novel
II. Screenplay / Film
III. Political Party
IV. College
(A) P-I, Q-II, R-IV, S-III
(B) P-II, Q-I, R-III, S-IV
(C) P-II, Q-I, R-IV, S-III
(D) P-III, Q-IV, R-I, S-II
(E) Answer not known

19. The following question consists of two statements—Assertion (A) and Reason (R). Choose the correct option:
Assertion (A): Anna utilized Tamil cinema as a significant political tool to reach the masses.
Reason (R): Anna was an exceptionally eloquent orator with a deep mastery over the Tamil language.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

20. During which period did Perarignar Anna serve as the Chief Minister of Tamil Nadu?
(A) February 1965 to February 1967
(B) September 1949 to February 1967
(C) February 1967 to February 1969
(D) March 1967 to September 1969
(E) Answer not known

21. Which of the following pairs is correctly matched regarding Anna's social views?
(A) Anna's view on caste - Supported the maintenance of traditional hierarchies
(B) Anna's view on women - Maintained a

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progressive position and ensured respect
(C) Anna's political philosophy - Advocated for radical extremist nationalism
(D) Anna's atheism - Displayed strict, uncompromising militancy
(E) Answer not known

22. Arrange the following events from Anna's political life in chronological order:
I. Serving as a brilliant opposition leader in the Madras legislature
II. Departing from the DK due to electoral visions and Periyar's marriage
III. Passing away after a cancer diagnosis
IV. Renaming Madras State to Tamil Nadu
(A) II, I, IV, III
(B) I, II, III, IV
(C) II, IV, I, III
(D) I, III, II, IV
(E) Answer not known

23. Which of the following is a correct statement regarding the later relationship between Anna and Periyar?
(A) Remained bitter enemies until death without talking.
(B) Periyar dissolved the DK to merge it into the DMK.
(C) Anna disbanded the DMK to rejoin the original DK.
(D) Reconciliation, mutual respect, and later harmony.
(E) Answer not known

24. Consider the following statements regarding Anna's passing and funeral:
I. Anna's funeral witnessed an unprecedented mass mourning and immense outpouring of grief.
II. He passed away on February 3, 1969, following a cancer diagnosis.
III. His death went largely unnoticed outside of his native district of Kanchipuram.
Which of the above statement(s) is/are correct?
(A) I and III
(B) II and III
(C) I and II
(D) II only
(E) Answer not known

25. Which novel written by Anna explores the Tamil migrant experience alongside delivering a strong social critique?
(A) Velaikkaari
(B) Rangoon Radha
(C) Parasakthi
(D) Nallathambi
(E) Answer not known

26. Match the specific actions of Anna's governance with their broader ideological themes:
List I: (Governance Action)
P. Two rupee rice promise
Q. Hindi optional policy
R. Tamil Nadu name change
S. Political essays and short stories
List II: (Ideological Theme)
I. Assertion of state identity and Tamil pride
II. Social welfare vision and poverty alleviation
III. Defense of linguistic rights
IV. Literary contribution to Tamil society
(A) P-II, Q-III, R-I, S-IV
(B) P-III, Q-II, R-IV, S-I
(C) P-II, Q-I, R-III, S-IV
(D) P-I, Q-IV, R-II, S-III
(E) Answer not known

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27. The following question consists of two statements—Assertion (A) and Reason (R). Choose the correct option:
Assertion (A): Anna was highly successful in spreading Dravidian ideology as a DK propagandist.
Reason (R): He completely abandoned the traditional Tamil prose style to adopt English rhetoric for mass appeal.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

28. Who among the following was Anna's political partner, often described as his mentor-disciple, who succeeded him?
(A) E.V. Ramasamy
(B) K. Kamaraj
(C) M. Karunanidhi
(D) C. Rajagopalachari

(E) Answer not known

29. Which of the following represents the correct sequence of Anna's literary and artistic involvement that led to his mass appeal?
(A) Writing screenplays for Tamil cinema → Writing early Tamil prose → Acting in plays → Founding a newspaper
(B) Early Tamil prose → Writing socially themed novels → Writing political theatre → Writing screenplays for Tamil cinema
(C) Writing political theatre → Writing screenplays for Tamil cinema → Early Tamil prose → Writing socially themed novels
(D) Writing socially themed novels → Writing screenplays for Tamil cinema → Writing political theatre → Early Tamil prose
(E) Answer not known

30. Which of the following is an incorrect statement about Anna's 1967 election campaign?
(A) Heavily focused on a grassroots movement in the state.
(B) Featured welfare promises such as two rupee rice plan.
(C) Disconnected from masses and lacked Tamil identity.
(D) Used strong anti-Congress sentiments to mobilize folk.
(E) Answer not known

31. Consider the following statements about Anna's stance on Dravida Nadu:
I. Anna's initial political position included a strong demand for an independent Dravida Nadu.
II. He ultimately dropped the Dravida Nadu demand following the sixteenth amendment.
III. He refused to compromise on the Dravida Nadu demand even after the sixteenth amendment.
IV. His decision to drop the demand was a pragmatic evolution aiming at national unity.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I and IV
(E) Answer not known

32. Which of the following pairs is incorrectly matched regarding Anna's communication methods?
(A) Anna's prose - Lucid Tamil and highly accessible style
(B) Anna's screenplays - Mass reach through Tamil cinema
(C) Anna's journalism - Newspaper articles forming public opinion
(D) Anna's plays - Strictly mythological fantasies devoid of social messages
(E) Answer not known

33. What was a distinctive feature of Anna's speeches as an opposition leader in the Madras legislature?
(A) Memorable debates and advocacy for Tamil rights.
(B) Use of Sanskrit slokas to debate fiscal policies.
(C) Silence on language policies and cultural rights.
(D) Support for ruling party's Hindi expansion plans.
(E) Answer not known

34. Anna's swift decision to make Hindi optional upon becoming Chief Minister strongly indicates:
(A) Lack of interest in state-wide educational administration.
(B) Strategy to compromise with the center on language issues.
(C) Opposition to Hindi and commitment to linguistic rights.
(D) Desire to isolate Tamil Nadu from all the northern states.
(E) Answer not known

35. Match the following significant dates with the corresponding events in Anna's life:
List I: (Dates)
P. September 15, 1909
Q. September 17, 1949
R. February 1967
S. February 3, 1969
List II: (Events)
I. Anna assumes office as Chief Minister
II. Anna's death after cancer diagnosis
III. Birth of C.N. Annadurai in Kanchipuram
IV. Founding of the DMK

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(B) II, III and IV
(C) I and III
(D) II and IV
(E) Answer not known

49. What was a significant feature of Anna's engagement in journalism?
(A) Used journalism for robust public opinion formation.
(B) Writing exclusively for international academic journals.
(C) Publishing state-sponsored propaganda ignoring the poor.
(D) Avoiding any commentary on prevailing political issues.
(E) Answer not known

50. Anna's decision to reconcile with Periyar in his later years primarily demonstrates:
(A) Desperate need for financial support from the old DK.
(B) Realization that electoral politics was a total failure.
(C) Political maturity and mutual respect for his mentor.
(D) Plan to merge the DMK back into the National Congress.
(E) Answer not known

51. Consider the following statements regarding Anna's literary and artistic contributions:
I. 'Rangoon Radha' explores the Tamil migrant experience while offering social critique.
II. Anna wrote various short stories focusing on the complexities of Tamil society.
III. His plays contributed significantly to the rich Tamil drama tradition.
IV. The novel 'Nallathambi' served as a deep political allegory.
V. He primarily wrote his literary works in English to reach national masses.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) I, II, IV and V
(C) II, III and V
(D) I, IV and V
(E) Answer not known

52. Which Tamil film is notably connected to Anna's screenwriting, known for carrying a strong social and political message similar to Parasakthi?
(A) Nallathambi
(B) Kanchipuram
(C) Madras Mail
(D) Velaikkaari
(E) Answer not known

53. Arrange the following events from Anna's life in chronological order:
I. Birth in Kanchipuram
II. Joining the DK as a fiery propagandist
III. Founding of the DMK party
IV. The centenary celebrations of his birth
(A) II, I, III, IV
(B) I, III, II, IV
(C) I, II, III, IV
(D) III, II, I, IV
(E) Answer not known

54. Which of the following correctly reflects Anna's vision for Tamil Nadu?
(A) A highly industrialized state with no regard for linguistic heritage.
(B) A culturally isolated state governed by strict religious laws.
(C) A developed, just, Tamil-proud, and socially harmonious state.
(D) A state governed entirely by central national policies.
(E) Answer not known

55. Which of the following pairs is incorrectly matched regarding Anna's life?
(A) Natarajan - Anna's father
(B) Kanchipuram - Anna's birthplace
(C) Pachaiyappa's College - The institution where Anna pursued his education
(D) Dravida Nadu - Anna's highly acclaimed mythological novel
(E) Answer not known

56. The following question consists of two statements—Assertion (A) and Reason (R). Choose the correct option:
Assertion (A): The DMK's historic victory in 1967 marked a massive political revolution in Tamil Nadu.
Reason (R): It resulted in the profound defeat of the Congress party and the formation of the state's first DMK government.

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political life.
(B) Progressive position involving women in the DMK.
(C) Focused only on men's rights in the Dravidian movement.
(D) Advocated for traditional, regressive roles for women.
(E) Answer not known

43. Which of the following pairs is correctly matched regarding Anna's background?
(A) Poverty, self-reliance, and intellectual development.
(B) Aristocratic and politically established family roots.
(C) High school dropout who never attended university classes.
(D) Born into a wealthy ruling dynasty based in North India.
(E) Answer not known

44. Which of the following represents the correct sequence of Anna's policy implementations upon becoming Chief Minister?
(A) Assumes CM office → Renames Madras State to Tamil Nadu → Initiates Two Rupee Rice scheme → Makes Hindi optional
(B) Initiates Two Rupee Rice scheme → Assumes CM office → Makes Hindi optional → Renames Madras State to Tamil Nadu
(C) Renames Madras State to Tamil Nadu → Makes Hindi optional → Assumes CM office → Initiates Two Rupee Rice scheme
(D) Assumes CM office → Renames Madras State → Makes Hindi optional → Initiates Two Rupee Rice scheme
(E) Answer not known

45. Which of the following is an incorrect statement regarding Anna's relationship with cinema?
(A) He deeply understood the film medium as a potent political tool.
(B) He wrote dialogues to propagate Dravidian ideology to the masses.
(C) His screenplay for Velaikkaari delivered strong social messages.
(D) He viewed cinema solely as commercial entertainment devoid of any political value.
(E) Answer not known

46. Match the following events with their political or social significance in Anna's life:
List I: (Events)
P. Anna's Funeral
Q. Anna's 1967 Victory
R. Anna as Opposition Leader
S. Anna's Centenary
List II: (Significance)
I. Featured brilliant anti-Congress arguments and advocacy for Tamil rights
II. Resulted in a historic Congress defeat and the first DMK government
III. Showcased unprecedented mass mourning and national recognition
IV. Celebrated across Tamil Nadu in 2009 in recognition of his legacy
(A) P-III, Q-II, R-I, S-IV
(B) P-II, Q-III, R-IV, S-I
(C) P-III, Q-I, R-II, S-IV
(D) P-I, Q-II, R-III, S-IV
(E) Answer not known

47. The following question consists of two statements—Assertion (A) and Reason (R). Choose the correct option:
Assertion (A): Anna's relationship with M. Karunanidhi was marked by bitter rivalry and political backstabbing.
Reason (R): Karunanidhi served as Anna's mentor-disciple and political partner who ultimately succeeded him.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

48. Consider the following statements about Anna's political philosophy:
I. His philosophy can be described as moderate Dravidian nationalism.
II. He maintained a highly pragmatic approach to governance and politics.
III. He strictly opposed any form of social justice policies in the state.
IV. He successfully transformed Dravidian ideology into a massive electoral force.
Which of the above statement(s) is/are correct?
(A) I, II and IV

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(A) P-III, Q-IV, R-I, S-II
(B) P-IV, Q-III, R-II, S-I
(C) P-III, Q-I, R-IV, S-II
(D) P-I, Q-II, R-III, S-IV
(E) Answer not known

36. The following question consists of two statements—Assertion (A) and Reason (R). Choose the correct option:
Assertion (A): Anna's novel 'Nallathambi' is considered a work of high literary significance and political allegory.
Reason (R): It masterfully portrays a poor man's struggles and delivers deep social content reflecting Anna's ideology.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

37. Consider the following statements about Anna's governance and legacy:
I. Anna enthusiastically supported the imposition of Hindi across Tamil Nadu schools.
II. He officially initiated the change of the state's name from Madras State to Tamil Nadu.
III. His governance was marked by a highly democratic and accessible administrative style.
IV. He was diagnosed with cancer while holding the office of Chief Minister.
V. His funeral received national recognition and millions mourned his passing.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, III and V
(D) II, IV and V
(E) Answer not known

38. What was the core promise highlighted in the DMK's 1967 election manifesto aimed at poverty alleviation?
(A) Providing free electricity for all households.
(B) Eliminating state taxes entirely.
(C) The two rupee rice scheme.
(D) Guaranteeing government jobs for every graduate.
(E) Answer not known

39. Arrange the following phases of Anna's public life in chronological order:
I. Working as a propagandist for the DK
II. Founding the DMK due to ideological and political differences
III. Leading the historic 1967 grassroots election campaign
IV. Assuming office as the Chief Minister of Tamil Nadu
(A) I, II, III, IV
(B) II, I, IV, III
(C) I, III, II, IV
(D) II, III, I, IV
(E) Answer not known

40. Which of the following is a correct statement regarding Anna's lasting legacy?
(A) Established a welfare state and embedded Tamil pride.
(B) Dismantled the movement to merge into national politics.
(C) Acted as a religious reformer who built several temples.
(D) Worked solely in Tamil cinema as a wealthy film producer.
(E) Answer not known

41. Consider the following statements regarding Anna's political and philosophical evolution:
I. Anna's initial political position included a demand for an independent Dravida Nadu.
II. His atheism strictly rejected any form of practical accommodation with the public's beliefs.
III. His atheism involved a rationalist position combined with practical political pragmatism.
Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I and III
(D) I only
(E) Answer not known

42. What was Anna's stance on women as highlighted in his social contributions?
(A) Believed women should stay away from

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(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

57. Match the following principles with their corresponding manifestations in Anna's political life:
List I: (Principles)
P. Rationalism
Q. Social Justice
R. Linguistic pride
S. National Unity
List II: (Manifestations)
I. Making Hindi optional in Tamil Nadu
II. Pragmatic dropping of the Dravida Nadu demand
III. Initial attraction to Periyar's ideology
IV. Core vision for founding the DMK
(A) P-III, Q-IV, R-I, S-II
(B) P-IV, Q-III, R-II, S-I
(C) P-I, Q-II, R-IV, S-III
(D) P-III, Q-I, R-IV, S-II
(E) Answer not known

58. What was the core reason Anna departed from the Dravidar Kazhagam (DK) in 1949?
(A) A dispute over the implementation of the two rupee rice scheme.
(B) Differences surrounding his electoral politics vision and Periyar's marriage.
(C) His desire to join the Indian National Congress.
(D) Disagreements regarding the renaming of Madras State.
(E) Answer not known

59. Which of the following correctly sequences the evolution of the Dravida Nadu demand under Anna?
(A) Impact of the Sixteenth Amendment → Pragmatic dropping of the demand → Initial strong demand
(B) Initial strong demand → Recognition of changing national political dynamics and the Sixteenth Amendment → Pragmatic dropping of the demand for national unity
(C) Pragmatic dropping of the demand → Initial strong demand → Impact of the Sixteenth Amendment
(D) Recognition of changing national political dynamics → Initial strong demand → Pragmatic dropping of the demand
(E) Answer not known

60. Which of the following is an incorrect statement about Anna's early life?
(A) He hailed from a poor family of humble origins in Kanchipuram.
(B) He displayed early academic excellence during his education.
(C) He was born into a wealthy political family in Chennai.
(D) His early life was marked by poverty, self-reliance, and intellectual development.
(E) Answer not known

61. Consider the following statements about Anna's tenure as Chief Minister:
I. His administration was widely known for a simple, democratic, and people-friendly style.
II. His 1967 election manifesto prominently promised a two rupee rice scheme.
III. He served uninterrupted as the Chief Minister for ten years.
Which of the above statement(s) is/are correct?
(A) II and III
(B) I and III
(C) I and II
(D) II only
(E) Answer not known

62. What was a distinctive feature of Anna's prose style compared to traditional political writings?
(A) Discarded the Tamil tradition for Western forms.
(B) Overly complex and meant only for university study.
(C) Highly accessible and used political allegory.
(D) Avoided any metaphors or lucid cultural expressions.
(E) Answer not known

63. The immense outpouring of millions of mourners at Anna's funeral in 1969 primarily reflected:
(A) State-mandated attendance policy for government staff.

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II. Joining the DK as a propagandist
III. Founding of the DMK
IV. Assuming office as Chief Minister of Tamil Nadu
(A) I, II, III, IV
(B) II, III, IV, I
(C) III, II, IV, I
(D) II, IV, III, I
(E) Answer not known

8. Which of the following is a correct statement about Anna's writing style?
(A) Used lucid Tamil prose with frequent use of political allegory.
(B) Exclusively used Sanskritized vocabulary to appeal to the elite.
(C) Avoided any form of political messaging in his literary prose.
(D) Adopted a style disconnected from the Tamil literary tradition.
(E) Answer not known

9. On which exact date did Perarignar Anna officially found the Dravida Munnetra Kazhagam (DMK)?
(A) September 15, 1949
(B) September 17, 1949
(C) February 3, 1949
(D) February 19, 1967
(E) Answer not known

10. Match the following topics with their corresponding descriptions in Anna's life:
List I: (Category)
P. Nallathambi
Q. Two Rupee Rice
R. Dravida Nadu
S. Anna Centenary
List II: (Description)
I. Dropped as a demand due to the sixteenth amendment
II. A novel reflecting a political allegory on a poor man's struggles
III. A core poverty alleviation promise in the 1967 manifesto
IV. Celebrated across Tamil Nadu in 2009
(A) P-I, Q-III, R-II, S-IV
(B) P-II, Q-III, R-I, S-IV
(C) P-III, Q-I, R-IV, S-II
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

11. Consider the following statements about Anna's vision and founding of the DMK:
I. The DMK was founded on September 17, 1949.
II. Anna envisioned the DMK primarily as a social justice party.
III. Anna entirely rejected the idea of democratic governance and electoral politics.
IV. The party was designed to champion Tamil identity and rights.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) II, III and IV
(C) I, II and IV
(D) I and IV
(E) Answer not known

12. The following question consists of two statements—Assertion (A) and Reason (R). Choose the correct option:
Assertion (A): Anna dropped the demand for an independent Dravida Nadu in his later political career.
Reason (R): He made this pragmatic decision due to the introduction of the sixteenth amendment and the need to preserve national unity.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

13. Which of the following is an incorrect statement regarding Anna's performance in the legislature?
(A) He was known for his memorable debates and brilliant anti-Congress arguments.
(B) He acted as a strong advocate for Tamil rights in the Madras legislature.
(C) He proved to be a highly effective and brilliant opposition leader.
(D) He consistently supported and voted for Hindi imposition policies.
(E) Answer not known

14. Which of the following pairs is incorrectly matched regarding the timeline of Anna's life?
(A) 1949 - Departure from the Dravidar Kazhagam (DK)

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(E) Answer not known

70. What was the major state-level policy change Anna officially initiated regarding the identity of the state?
(A) Reorganizing the state boundaries to include Kerala.
(B) Merging the state administratively with Andhra Pradesh.
(C) Changing the state's official name from Madras State to Tamil Nadu.
(D) Renaming all cities to have English origins.
(E) Answer not known

71. Which of the following is a correct statement regarding Anna's view on caste?
(A) Believed hierarchies were essential for social order.
(B) Focused only on the welfare of the wealthiest castes.
(C) Entirely avoided addressing caste in political talks.
(D) Firm anti-caste ideology aiming for Dravidian unity.
(E) Answer not known

72. Which of the following is an incorrect statement about Anna's literary talent?
(A) Wrote solely in English for global academic readers.
(B) Known for his early writing that featured lucid Tamil.
(C) Wrote highly influential political essays and stories.
(D) His novels often carried deep political-social themes.
(E) Answer not known

73. Which of the following pairs is incorrectly matched regarding the timeline of Anna's political career?
(A) 1949 - Departure from the DK
(B) 1967 - Founding of the DMK
(C) 1967 - Formation of the first DMK government
(D) 1969 - Death of Anna
(E) Answer not known

74. What is a distinct feature of Anna's novels such as 'Nallathambi' and 'Rangoon Radha'?
(A) Pure historical romances without contemporary relevance.
(B) Contained strong political themes and social critique.
(C) Direct translations of European mythological script.
(D) Focused solely on the lives of elite Northern families.
(E) Answer not known

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75. Anna's pivotal shift from being a propagandist in the DK to founding the DMK infers his core belief that:
(A) Reaching the masses required electoral participation.
(B) Social change could only be achieved via armed revolt.
(C) The ideology had failed and needed to be abandoned.
(D) Periyar's rationalism was fundamentally unscientific.
(E) Answer not known

76. Which of the following is a correct statement about Anna's political strategy as an opposition leader?
(A) Consistently compromised to secure ministerial berths.
(B) Rarely attended the legislature to avoid public debate.
(C) Delivered anti-Congress arguments and Tamil advocacy.
(D) Supported all central policies without any questioning.
(E) Answer not known

77. Which of the following is an incorrect statement regarding Anna's atheism?
(A) Rooted in a rationalist position from the movement.
(B) Characterized by pragmatism and practical accommodation.
(C) Coexisted with his vision for a harmonious society.
(D) Forced militant atheism on all the party members.
(E) Answer not known

78. What was a key defining feature of the DMK's historic 1967 election campaign led by Anna?
(A) Relied solely on elite discussions in urban centers.

to Tamil Nadu asserted a distinct state identity and Tamil pride. Additionally, his many political essays and short stories represent his significant literary contributions to Tamil society.

27. (C) A is true but R is false.
C.N. Annadurai was extremely successful in spreading Dravidian ideology during his time as a propagandist for the Dravidar Kazhagam. However, he did not abandon the traditional Tamil prose style. Instead, he mastered and refined it, creating a lucid and accessible form of Tamil that resonated with the masses. His success was rooted in his ability to use the native language effectively, not English rhetoric.

28. (C) M. Karunanidhi
M. Karunanidhi was a key political partner and close associate of C.N. Annadurai, often described as having a mentor-disciple relationship. He played a crucial role in the growth of the Dravida Munnetra Kazhagam and helped propagate its ideology through literature and cinema. Following Annadurai's death in 1969, Karunanidhi succeeded him as the Chief Minister and the leader of the party, continuing his legacy.

29. (B) Early Tamil prose → Writing socially themed novels → Writing political theatre → Writing screenplays for Tamil cinema
C.N. Annadurai's rise to mass appeal began with his early work in Tamil prose, which evolved into writing socially themed novels. He later transitioned into political theatre, where he used the stage to deliver powerful ideological messages. Finally, he embraced the medium of screenwriting for Tamil cinema, which allowed him to reach the widest possible audience and firmly establish the Dravidian movement's presence in popular culture.

30. (C) Disconnected from masses and lacked Tamil identity.
The 1967 election campaign led by C.N. Annadurai was characterized by its deep connection with the masses and a strong emphasis on Tamil identity. It was a grassroots movement that successfully mobilized the public by addressing local concerns and making specific welfare promises, such as the two rupee rice plan. The campaign effectively utilized anti-Congress sentiments to bring about a historic change in the state's leadership.

31. (B) I, II and IV
C.N. Annadurai initially advocated for an independent Dravida Nadu as part of his early political platform. However, he later dropped this demand following the passage of the Sixteenth Amendment, which made secessionist talk illegal. This shift was a pragmatic evolution aimed at preserving national unity while still fighting for the rights of the Tamil people within the Indian constitutional framework, showing his political maturity.

32. (D) Anna's plays - Strictly mythological fantasies devoid of social messages.
C.N. Annadurai's plays were far from being strictly mythological fantasies. On the contrary, they were known for being deeply rooted in social and political themes, often serving as a vehicle for Dravidian ideology. He used the medium of theatre to critique social injustices and promote rationalism. His prose, screenplays, and journalism were all consistent in their focus on mass communication and social reform within Tamil Nadu.

33. (A) Memorable debates and advocacy for Tamil rights.
As an opposition leader in the Madras legislature, C.N. Annadurai was celebrated for his memorable debates and his unwavering advocacy for Tamil rights. He used his oratorical brilliance to challenge the status quo and articulate the aspirations of the people. His speeches were noted for their logical depth and linguistic beauty, making him one of the most respected and effective legislative voices of his time.

34. (C) Opposition to Hindi and commitment to linguistic rights.
One of C.N. Annadurai's first major acts as Chief Minister was to make Hindi optional in state schools. This decision clearly reflected his long-standing opposition to Hindi imposition and his firm commitment to protecting the linguistic rights of Tamil speakers. It was a popular move that fulfilled a key campaign promise and reinforced the DMK's identity as a defender of Tamil culture and language.

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ANSWERS

1. (A) September 15, 1909
Conjeevaram Natarajan Annadurai, popularly known as Perarignar Anna, was born on September 15, 1909. His birthplace was Kanchipuram in the Madras Presidency. He emerged as a tall leader of the Dravidian movement, eventually serving as the Chief Minister. His birth anniversary is celebrated across Tamil Nadu as a significant day honoring his immense socio-political contributions for the people.

2. (A) P-II, Q-I, R-IV, S-III
C.N. Annadurai was born in Kanchipuram to his father, Natarajan. He pursued higher education at Pachayappa's College in Chennai, where he demonstrated exceptional academic talent. He completed his post-graduation with an MA in Tamil. These formative years shaped his intellectual foundation, leading him toward active involvement in social reform and Dravidian politics within the Madras State.

3. (C) I and II
C.N. Annadurai originated from a poor family in Kanchipuram, marked by humble beginnings and self-reliance. He attained high academic success at Pachayappa's College in Chennai. Unlike some political contemporaries, he did not come from an aristocratic background. His rise to leadership was fueled by intellectual development and his dedication to addressing the struggles of the common people.

4. (A) Both A and R are true and R is the correct explanation of A.
In 1949, C.N. Annadurai left the Dravidar Kazhagam due to fundamental differences with Periyar E.V. Ramasamy. He envisioned the movement participating in electoral politics to achieve social change. Additionally, Periyar's marriage to Maniammai served as a significant catalyst for this split. This departure led to the founding of the Dravida Munnetra Kazhagam, focusing on democratic governance and state rights.

5. (B) An attraction to Periyar's rationalism and self-respect ideology
C.N. Annadurai was initially drawn to the Dravidar Kazhagam because of Periyar's powerful advocacy for rationalism. He strongly supported the self-respect ideology, which aimed to eliminate caste-based discrimination and promote social equality. This ideological alignment motivated him to become a dedicated propagandist, using his oratorical skills to spread the movement's message across the various regions of Tamil Nadu.

6. (C) Rangoon Radha - Explores the Tamil migrant experience
The novel Rangoon Radha is a notable literary work by C.N. Annadurai that explores the experiences of Tamil migrants. It combines social critique with narrative storytelling to highlight the challenges faced by workers abroad. This work reflects his deep understanding of social dynamics and his ability to use literature as a medium for communicating complex political and social messages.

7. (B) II, III, IV, I
C.N. Annadurai began his political journey by joining the Dravidar Kazhagam as a propagandist. Following ideological differences, he founded the Dravida Munnetra Kazhagam in 1949. His political career reached its peak when he assumed office as Chief Minister in 1967. Sadly, his tenure was cut short by his passing in 1969, following a struggle with a cancer diagnosis.

8. (A) Used lucid Tamil prose with frequent use of political allegory.
C.N. Annadurai revolutionized Tamil political communication by using lucid prose that was easily accessible to the common masses. He frequently employed political allegory in his novels and plays to convey complex ideological messages. This distinct style allowed him to bridge the gap between high literature and mass politics, making the Dravidian ideology resonate deeply with the Tamil people.

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9. (B) September 17, 1949
The Dravida Munnetra Kazhagam was officially established by C.N. Annadurai on September 17, 1949. This event marked a significant turning point in the Dravidian movement, as it signaled a shift toward electoral participation. The founding date is historically important as it represents the birth of a major political force that would later transform the administrative and social landscape.

10. (B) P-II, Q-III, R-I, S-IV
Nallathambi is a novel by C.N. Annadurai that uses political allegory to reflect social struggles. The two rupee rice scheme was a major welfare promise in the DMK's 1967 election manifesto. The demand for an independent Dravida Nadu was dropped due to national constitutional changes. Furthermore, the centenary of his birth was celebrated with great honor across Tamil Nadu in 2009.

11. (C) I, II and IV
The Dravida Munnetra Kazhagam was founded in 1949 with a clear vision of promoting social justice and championing Tamil identity. C.N. Annadurai designed the party to protect the rights of the Tamil people within a democratic framework. Contrary to rejecting electoral politics, he embraced democratic governance as a vital tool for implementing social reforms and achieving the movement's long-term goals.

12. (A) Both A and R are true and R is the correct explanation of A.
C.N. Annadurai made the strategic decision to drop the demand for an independent Dravida Nadu. This move was primarily influenced by the Sixteenth Amendment to the Indian Constitution, which prohibited secessionist advocacy. He demonstrated political pragmatism by prioritizing national unity and legal compliance while continuing to advocate for greater state autonomy and the protection of Tamil language and cultural rights.

13. (D) He consistently supported and voted for Hindi imposition policies.
C.N. Annadurai was a brilliant orator in the Madras legislature, known for his strong advocacy for Tamil rights and his eloquent anti-Congress arguments. He served as a highly effective opposition leader, consistently challenging central policies that threatened state autonomy. He was a staunch opponent of Hindi imposition, making it a central theme of his political career and his eventually successful governance.

14. (C) 2009 - Anna's fiftieth birth anniversary celebrations
The year 2009 marked the centenary, or the 100th birth anniversary, of C.N. Annadurai, not the fiftieth. He was born in 1909 and had a profound impact on the political and social fabric of Tamil Nadu. Other significant milestones include his departure from the Dravidar Kazhagam in 1949, the formation of the DMK government in 1967, and his funeral in 1969.

15. (B) Founding of DMK → Becoming Opposition Leader → 1967 Election Campaign → Assuming office as Chief Minister
C.N. Annadurai's political ascent began with the founding of the Dravida Munnetra Kazhagam in 1949. He subsequently established himself as a formidable opposition leader in the state legislature. This role prepared him for the historic 1967 election campaign, which mobilized the masses. His journey culminated in assuming the office of Chief Minister, marking the first non-Congress government in the state's history.

16. (D) Rationalist position with practical political pragmatism.
C.N. Annadurai maintained a rationalist position influenced by the self-respect movement but tempered it with practical political pragmatism. He avoided militant atheism that could alienate the broader public, instead focusing on social reform and justice. This approach allowed him to lead a diverse population while upholding the core principles of the Dravidian ideology, ensuring that rationalism remained relevant within a democratic context.

17. (A) I, II, III and IV
During his tenure as Chief Minister, C.N. Annadurai successfully renamed Madras State to Tamil Nadu and implemented a policy making Hindi optional. He also initiated the promised two rupee rice scheme and maintained a highly accessible, democratic administrative style. However, he did not complete a full five-year

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term, as he passed away in 1969, only two years after taking office in 1967.

18. (C) P-II, Q-I, R-IV, S-III
Velaikkaari is a famous screenplay written by C.N. Annadurai that carried strong social messages through cinema. Nallathambi is a novel he authored that used allegory to discuss political themes. He received his higher education at Pachayappa's College in Chennai, which played a role in his intellectual growth. Finally, the DMK is the political party he founded to pursue social justice and reform.

19. (B) Both A and R are true but R is not the correct explanation of A.
C.N. Annadurai recognized the power of Tamil cinema and utilized it as a potent tool to propagate Dravidian ideology among the masses. Separately, he was an exceptionally eloquent orator with a deep mastery of the Tamil language, which significantly enhanced his political influence. While both facts are true, his oratorical skills were a distinct talent rather than the direct reason he used cinema.

20. (C) February 1967 to February 1969
C.N. Annadurai served as the Chief Minister of Tamil Nadu from February 1967 until his untimely death in February 1969. His short but impactful tenure saw several landmark decisions, including the official renaming of the state and linguistic policy changes. His leadership marked the end of Congress dominance in the state and the beginning of a new era in Dravidian-led governance.

21. (B) Anna's view on women - Maintained a progressive position and ensured respect
C.N. Annadurai held a highly progressive view on women, ensuring they were respected and encouraged to participate in social and political life. This was consistent with the Dravidian movement's broader goals of equality. He rejected traditional hierarchies and militant extremism, instead opting for a pragmatic approach that sought to uplift all marginalized sections of society, including women, through systematic reform and empowerment.

22. (A) II, I, IV, III
C.N. Annadurai's career followed a clear progression beginning with his departure from the Dravidar Kazhagam in 1949. He then gained prominence as a brilliant opposition leader in the state legislature. After leading his party to victory in 1967, he officially renamed Madras State to Tamil Nadu during his tenure as Chief Minister. His life concluded in 1969 following a battle with cancer.

23. (D) Reconciliation, mutual respect, and later harmony.
Although C.N. Annadurai and Periyar E.V. Ramasamy had a significant political split in 1949, their later years were marked by reconciliation and mutual respect. They maintained a harmonious relationship, recognizing each other's contributions to the Dravidian cause. This maturity allowed the movement to remain ideologically cohesive despite being split into two different organizations, the Dravidar Kazhagam and the Dravida Munnetra Kazhagam.

24. (C) I and II
C.N. Annadurai passed away on February 3, 1969, after being diagnosed with cancer. His funeral was an extraordinary event, witnessing an unprecedented outpouring of grief and mass mourning from millions of people. Far from going unnoticed, his death was a moment of national significance, reflecting the deep emotional bond and respect he had earned from the public during his lifelong service.

25. (B) Rangoon Radha
Rangoon Radha is a novel written by C.N. Annadurai that focuses on the experiences of the Tamil migrant community. Through this work, he delivered a strong social critique and explored the socio-economic challenges faced by those living abroad. This novel exemplifies his ability to use creative literature to highlight the struggles of the common man and to advocate for social justice within society.

26. (A) P-II, Q-III, R-I, S-IV
C.N. Annadurai's governance included the two rupee rice scheme, which manifested his vision for social welfare and poverty alleviation. His policy making Hindi optional defended linguistic rights within the state. The renaming of the state

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(B) Campaigned heavily on the promise of higher taxes.
(C) Massive grassroots movement with welfare promises.
(D) Completely sidelined the issue of Hindi imposition.
(E) Answer not known

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79. The official renaming of Madras State to Tamil Nadu by Anna's government can be best inferred as a move to:
(A) Appease the central government authorities in Delhi.
(B) Assert Tamil pride and fulfilled state identity.
(C) Erase the contributions of the ancient Tamil kings.
(D) Aligned state identity with neighboring coastal areas.
(E) Answer not known

80. Anna's ultimate decision to support the Sixteenth Amendment and drop the demand for Dravida Nadu highlights his:
(A) Complete betrayal of the Dravidian political theory.
(B) Lack of understanding of national legal processes.
(C) Desire to permanently retire from active state life.
(D) Pragmatic move for unity while maintaining ideology.
(E) Answer not known

35. (A) P-III, Q-IV, R-I, S-II
C.N. Annadurai was born on September 15, 1909, and he founded the Dravida Munnetra Kazhagam on September 17, 1949. His political journey led him to assume the office of Chief Minister in February 1967 after a historic election victory. Unfortunately, his time in office was brief, as he passed away on February 3, 1969, following a diagnosis of cancer, leaving behind a lasting legacy.

36. (A) Both A and R are true and R is the correct explanation of A.
The novel Nallathambi is regarded as a significant work of political allegory by C.N. Annadurai. It is highly valued because it masterfully portrays the struggles of a poor man while delivering profound social and ideological content. By using narrative fiction to reflect the core principles of the Dravidian movement, the work successfully communicated complex socio-political messages to a broad audience, cementing its literary and political importance.

37. (B) II, III, IV and V
C.N. Annadurai's legacy is defined by his initiation of the name change from Madras State to Tamil Nadu and his democratic, people-friendly administrative style. While serving as Chief Minister, he was diagnosed with cancer, and his subsequent passing was met with national recognition and widespread mourning. He did not support the imposition of Hindi; rather, he was a key figure in the movement against it throughout his career.

38. (C) The two rupee rice scheme.
The core promise of the DMK's 1967 election manifesto aimed at poverty alleviation was the two rupee rice scheme. This initiative was designed to provide affordable food to the poor and was a key factor in the party's historic victory. C.N. Annadurai's focus on such tangible welfare measures demonstrated his commitment to building a welfare state that prioritized the needs of the most vulnerable citizens in society.

39. (A) I, II, III, IV
C.N. Annadurai's public life began as a propagandist for the Dravidar Kazhagam. He later founded the Dravida Munnetra Kazhagam in 1949 due to ideological differences. In 1967, he led a historic grassroots election campaign that resulted in a landslide victory. Finally, he assumed office as the Chief Minister of Tamil Nadu, marking a significant shift in the state's political history and the rise of Dravidian governance.

40. (A) Established a welfare state and embedded Tamil pride.
C.N. Annadurai's lasting legacy is characterized by his success in establishing a welfare state and firmly embedding Tamil pride in the political and social consciousness of the state. He transformed the Dravidian movement into a powerful electoral force that championed social justice and linguistic rights. His influence continues to shape the identity of Tamil Nadu, making him one of the most significant figures in modern Indian history.

41. (C) I and III
C.N. Annadurai's political evolution included an initial demand for an independent Dravida Nadu, which he later pragmatically dropped. His philosophical stance on atheism was not one of strict rejection of public beliefs but rather a rationalist position combined with practical political pragmatism. This approach allowed him to lead a broad social movement effectively while maintaining his commitment to rationalism and social reform within a democratic and pluralistic society.

42. (B) Progressive position involving women in the DMK.
C.N. Annadurai took a progressive position regarding the role of women in society and within his political party, the Dravida Munnetra Kazhagam. He encouraged women's involvement in political life and advocated for their rights and respect. This stance was part of his broader commitment to social justice and equality, aiming to dismantle traditional, regressive social structures that had historically marginalized women in the Tamil region.

43. (A) Poverty, self-reliance, and intellectual development.
C.N. Annadurai's background was characterized by poverty and humble origins in Kanchipuram. Despite these early challenges, he focused on self-reliance and intellectual development, which led

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to his academic success and eventual political leadership. He did not come from an aristocratic or wealthy family, and his rise was a testament to his personal dedication and the power of education in transforming the lives of individuals from disadvantaged backgrounds.

44. (A) Assumes CM office → Renames Madras State to Tamil Nadu → Initiates Two Rupee Rice scheme → Makes Hindi optional
Upon assuming the office of Chief Minister in 1967, C.N. Annadurai moved quickly to implement key policies. He officially initiated the process of renaming Madras State to Tamil Nadu, launched the two rupee rice scheme to address poverty, and made Hindi optional in the state's educational system. These actions were direct fulfillments of his party's promises and signaled a clear shift toward a more Tamil-centric and welfare-oriented state administration.

45. (D) He viewed cinema solely as commercial entertainment devoid of any political value.
C.N. Annadurai did not view cinema as mere commercial entertainment. He deeply understood it as a potent political tool and used his screenplays, such as Velaikkaari, to propagate Dravidian ideology and deliver strong social messages to the masses. By integrating political discourse into popular films, he was able to reach and influence a much larger audience than would have been possible through traditional political speeches or literature alone.

46. (A) P-III, Q-II, R-I, S-IV
The funeral of C.N. Annadurai was marked by unprecedented mass mourning and national recognition. His 1967 electoral victory resulted in a historic defeat for the Congress party and the first DMK government. As an opposition leader, he was known for his brilliant advocacy for Tamil rights. Finally, the centenary of his birth was celebrated in 2009, reflecting the enduring significance of his legacy within the state of Tamil Nadu.

47. (D) A is false but R is true.
The assertion that C.N. Annadurai's relationship with M. Karunanidhi was one of bitter rivalry is false. In reality, Karunanidhi was his dedicated political partner and was often described as his mentor-disciple. He played a vital role in supporting Annadurai's leadership and was the natural choice to succeed him after his death. Their relationship was built on mutual political goals and a shared commitment to the Dravidian ideology.

48. (A) I, II and IV
C.N. Annadurai's political philosophy is best described as moderate Dravidian nationalism. He was a highly pragmatic leader who successfully transformed the movement's ideology into a massive electoral force. Far from opposing social justice, his entire career was dedicated to pursuing it through democratic means. His approach ensured that the Dravidian movement remained relevant and effective in a changing political landscape, ultimately leading to its long-term success.

49. (A) Used journalism for robust public opinion formation.
C.N. Annadurai effectively used journalism as a tool for robust public opinion formation. Through his articles and newspapers, he commented on prevailing political issues and propagated the core ideas of the Dravidian movement. His journalistic work was accessible to the common people and played a crucial role in building support for social reform and political change, making it an essential part of his broader communication strategy.

50. (C) Political maturity and mutual respect for his mentor.
C.N. Annadurai's decision to reconcile with Periyar E.V. Ramasamy in his later years was a sign of great political maturity and mutual respect. Despite their earlier split, he recognized the foundational role Periyar had played in his own development and in the movement at large. This reconciliation helped to bridge the gap between their respective organizations and ensured a degree of ideological continuity within the broader Dravidian political family.

51. (A) I, II, III and IV
C.N. Annadurai made extensive literary contributions through novels like Rangoon Radha and Nallathambi, as well as various short stories and plays. These works often explored the complexities of Tamil society and delivered strong social and political messages. While he was

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proficient in English, his primary literary works were written in Tamil to ensure they reached the masses. This use of the native language was central to his success as an ideological communicator.

52. (D) Velaikkaari
The Tamil film Velaikkaari is notably connected to C.N. Annadurai's work as a screenwriter. It is famous for carrying a strong social and political message, much like the influential film Parasakthi. Through the story of Velaikkaari, Annadurai was able to critique traditional social structures and promote the ideals of the Dravidian movement, demonstrating the effective use of popular cinema as a medium for mass ideological propagation and social reform.

53. (C) I, II, III, IV
C.N. Annadurai's life began with his birth in Kanchipuram in 1909. He subsequently joined the Dravidar Kazhagam as a fiery propagandist, where he honed his oratorical and political skills. In 1949, he founded the Dravida Munnetra Kazhagam, leading it to historical success. The final milestone in this sequence is the celebration of his birth centenary in 2009, which honored his life and his enduring impact on Tamil society.

54. (C) A developed, just, Tamil-proud, and socially harmonious state.
C.N. Annadurai envisioned Tamil Nadu as a developed and just state that was proud of its linguistic and cultural heritage. He sought to create a socially harmonious society through the implementation of progressive reforms and welfare policies. His vision balanced the need for modern development with the preservation of Tamil identity, aiming to ensure that the state could thrive while maintaining its unique position within the larger Indian national context.

55. (D) Dravida Nadu - Anna's highly acclaimed mythological novel
Dravida Nadu was not a mythological novel written by C.N. Annadurai. Instead, it was a political concept and a demand for an independent state that he initially advocated for. Other pairs are correct: Natarajan was his father, Kanchipuram was his birthplace, and Pachayappa's College was where he received his education. This reflects his actual life history, which was rooted in social and political activism rather than mythological fiction.

56. (A) Both A and R are true and R is the correct explanation of A.
The DMK's victory in 1967 is considered a massive political revolution because it fundamentally altered the state's power structure. This success resulted in the profound defeat of the long-dominant Congress party and led to the formation of the first-ever DMK government. The shift was more than just an electoral change; it represented the ascent of the Dravidian ideology to the highest level of state governance, permanently changing the landscape of Tamil Nadu.

57. (A) P-III, Q-IV, R-I, S-II
C.N. Annadurai's political principles were manifested in various ways throughout his career. His attraction to rationalism was rooted in Periyar's ideology. Social justice was the core vision behind his founding of the DMK. He expressed linguistic pride by making Hindi optional in the state. Finally, his commitment to national unity was demonstrated by his pragmatic decision to drop the demand for an independent Dravida Nadu in response to changing national dynamics.

58. (B) Differences surrounding his electoral politics vision and Periyar's marriage.
The fundamental reason C.N. Annadurai left the Dravidar Kazhagam in 1949 was a combination of his vision for the movement to enter electoral politics and his disagreement with Periyar's decision to marry Maniammai. While Periyar preferred to remain a social reform movement outside of the electoral arena, Annadurai believed that participating in elections was necessary to gain the power needed to implement the movement's social and political goals effectively.

59. (B) Initial strong demand → Recognition of changing national political dynamics and the Sixteenth Amendment → Pragmatic dropping of the demand for national unity
The evolution of the Dravida Nadu demand under C.N. Annadurai began with an initial strong advocacy for an independent state. As national political dynamics changed and the Sixteenth Amendment was introduced, he recognized the legal and practical challenges of

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secession. He then made a pragmatic decision to drop the demand in favor of national unity, while continuing to fight for state rights and Tamil identity within the constitutional framework of India.

60. (C) He was born into a wealthy political family in Chennai.
It is incorrect to say that C.N. Annadurai was born into a wealthy political family in Chennai. In fact, he was born into a poor family of humble origins in Kanchipuram. His early life was defined by the struggle against poverty and a focus on self-reliance and intellectual development. His success in education and politics was the result of his own hard work and talent rather than any inherited wealth or status.

61. (C) I and II
C.N. Annadurai's administration was widely respected for its simple, democratic, and people-friendly style. He was also responsible for the inclusion of the two rupee rice scheme in his 1967 election manifesto, which he then began to implement. However, he did not serve for ten years. His tenure was unfortunately cut short after only two years by his untimely death in 1969, making the assertion about a ten-year term incorrect.

62. (C) Highly accessible and used political allegory.
C.N. Annadurai's prose style was distinguished by being highly accessible to the general public while effectively using political allegory. This allowed him to communicate complex ideological concepts in a way that common people could easily understand and relate to. By blending traditional Tamil literary elements with contemporary political messaging, he created a powerful new form of communication that was central to the success of the Dravidian movement in mobilizing mass support.

63. (B) Massive appeal and deep connection with the people.
The immense outpouring of millions of mourners at C.N. Annadurai's funeral in 1969 was a testament to his massive appeal and the deep emotional connection he had established with the people. It was not the result of state mandate or routine protocol, but a spontaneous expression of grief from a public that felt a personal loss. This event remains one of the largest gatherings of its kind in history, highlighting his unique status.

64. (B) I, III and IV
C.N. Annadurai used political theatre and film dialogues as effective tools to deliver powerful social messages and propagate Dravidian ideology. He also utilized journalism and newspaper articles to shape public opinion. The claim that his screenplays were intentionally devoid of political content is incorrect, as they were actually designed specifically to communicate the movement's ideas to a wide audience. These diverse media forms were all integral to his strategy for social change.

65. (A) Rangoon Radha - Social critique and Tamil migrant experience
Rangoon Radha is correctly matched as a work that offers social critique and explores the Tamil migrant experience. C.N. Annadurai used this novel to highlight the struggles of workers abroad while delivering a broader message about social justice. Other options like Nallathambi being a mythological epic or Velaikkaari being English poetry are incorrect, as his works were primarily centered on contemporary social issues and were written in the Tamil language.

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66. (B) Both A and R are true but R is not the correct explanation of A.
C.N. Annadurai introduced the popular two rupee rice scheme during his tenure as Chief Minister. Separately, he also successfully initiated the official name change from Madras State to Tamil Nadu. Both of these are important historical facts about his administration. However, the name change is a distinct administrative and symbolic action that does not serve as a direct explanation for the implementation of the economic welfare policy of the rice scheme.

67. (A) P-IV, Q-I, R-II, S-III
C.N. Annadurai's pragmatic approach was a key feature of his moderate Dravidian nationalism. His leadership during the 1967 election was characterized by a massive grassroots campaign. His time in the Madras legislature as an opposition leader was marked by his memorable and eloquent debates. Earlier, as a propagandist for the Dravidar Kazhagam, his primary role was

the spread of ideology across the various regions of the state of Tamil Nadu.

68. (D) Pachayappa's College Chennai
C.N. Annadurai completed his MA in Tamil at Pachayappa's College in Chennai. During his time there, he displayed notable academic excellence, which provided a strong intellectual foundation for his later career in literature and politics. This institution played a significant role in his formative years, helping to shape the thinking of the future leader who would go on to become one of the most influential figures in the history of Tamil Nadu.

69. (B) I, II, III and IV
C.N. Annadurai's legacy includes his anti-caste ideology aimed at Dravidian unity and his vision for a welfare state through poverty alleviation. He was a strong advocate for Tamil rights in the legislature and successfully established Tamil pride as a central theme of the state's political culture. The statement that he avoided reconciliation with Periyar is false, as the two leaders eventually restored a respectful and harmonious relationship in their later years.

70. (C) Changing the state's official name from Madras State to Tamil Nadu.
The major state-level policy change officially initiated by C.N. Annadurai's government was the renaming of Madras State to Tamil Nadu. This move was a fulfillment of a long-standing demand within the Dravidian movement and served to assert the distinct linguistic and cultural identity of the state. It remains one of his most significant and enduring contributions to the political and social history of the region, symbolizing the success of his movement.

71. (D) Firm anti-caste ideology aiming for Dravidian unity.
C.N. Annadurai held a firm anti-caste ideology that was central to his political and social philosophy. He aimed to achieve Dravidian unity by dismantling caste-based hierarchies and promoting equality. This stance was a key part of the broader self-respect movement and continued to be a guiding principle throughout his leadership of the DMK. He believed that social progress was only possible through the elimination of such discriminatory and divisive social structures.

72. (A) Wrote solely in English for global academic readers.
The statement that C.N. Annadurai wrote solely in English for global academic readers is incorrect. While he was a talented writer, his primary focus was on writing in Tamil to reach and influence the local masses. He is well-known for his lucid Tamil prose, influential political essays, and novels that carried deep social and political themes. His literary talent was a key tool in his ability to communicate the Dravidian ideology effectively across Tamil society.

73. (B) 1967 - Founding of the DMK.
The statement that the DMK was founded in 1967 is incorrect. C.N. Annadurai actually founded the party in 1949 after departing from the Dravidar Kazhagam. The other dates are accurate: 1949 was the year of his departure from the DK, 1967 was the year the first DMK government was formed, and 1969 was the year of his death. The founding of the party was a much earlier and foundational event in his political career.

74. (B) Contained strong political themes and social critique.
C.N. Annadurai's novels, such as Nallathambi and Rangoon Radha, were characterized by their strong political themes and deep social critique. Rather than being simple romances or mythological tales, these works used fiction as a means to explore and address contemporary social issues. This approach allowed him to engage readers with the ideals of the Dravidian movement, making his literary work an integral part of his broader effort to bring about social reform and political change.

75. (A) Reaching the masses required electoral participation.
C.N. Annadurai's shift from being a propagandist in the Dravidar Kazhagam to founding the DMK infers his belief that reaching the masses and achieving social change required participation in electoral politics. He recognized that while social reform movements were important, gaining legislative and administrative power through the democratic process was a more effective way to implement the movement's goals. This strategic

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(C) Gangaikondacholapuram Temple
(D) Airavatesvara Temple at Darasuram
(E) Answer not known

21. The Archaeological Survey of India (ASI) protects numerous heritage monuments across Tamil Nadu. Which category do the monolithic rathas and cave temples of Mamallapuram fall under for conservation status?
(A) Unprotected living rural temples located in remote village areas.
(B) State government exclusively managed properties
(C) ASI monuments and UNESCO World Heritage Sites
(D) Modern reconstructed heritage parks located in major urban centers.
(E) Answer not known

22. Consider the following statements about Dravidian structural vocabulary:
I. The ardhamandapa serves as a connecting vestibule between the garbhagriha and the main mandapa.
II. In early Pallava architecture, the outer gopuram was the tallest structure, completely dwarfing the central vimana.
III. Prakaras are concentric enclosure walls designed to facilitate sacred circumambulation.
Which of the above statement(s) is/are correct?
(A) I and II
(B) I and III
(C) II and III
(D) III only
(E) Answer not known

23. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer from the given options:
Assertion (A): Rajendra I constructed the monumental Gangaikondacholapuram temple to commemorate his victorious military expedition to the Ganges.
Reason (R): The vimana of this temple is deliberately designed to be slightly taller than the Brihadeeswarar temple at Thanjavur to show supremacy over his father.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

24. Match the following historical inscriptions or records with their associated rulers or structures:
List I: (Inscription/Record)
P. Mandagapattu Inscription
Q. Extensive land grant records on Vimana base
R. Historical narrative sculpted panels
S. Fusion of Indo-Saracenic architecture
List II: (Associated Ruler/Structure)
I. Brihadeeswarar Temple (Rajaraja I)
II. Mahendravarman I
III. Thirumalai Nayak Palace
IV. Vaikunta Perumal Temple (Nandivarman II)
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-I, R-IV, S-III
(C) P-IV, Q-III, R-II, S-I
(D) P-III, Q-IV, R-I, S-II
(E) Answer not known

25. Which of the following pairs is correctly matched regarding unique sculptural heritage in Tamil Nadu?
(A) 108 Bharatanatyam poses - Exclusively carved in the Shore Temple
(B) Descent of Ganga - Miniature masterpiece located at Darasuram
(C) Trimurti Cave - Depicts a unique three-faced manifestation of Shiva
(D) Nataraja Bronze - Represents the peaceful slumber of Vishnu
(E) Answer not known

26. Arrange the fundamental steps of the traditional Chola lost wax (cire perdue) bronze casting technique in correct sequential order:
1. Heating the mold to melt and completely drain the wax
2. Sculpting the precise original model using beeswax and resin
3. Pouring the molten panchaloka alloy into the hollow space
4. Coating the wax model with successive layers of fine clay and drying it
(A) 2, 4, 1, 3
(B) 1, 2, 3, 4

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CHAPTER 22

Tamil Temple Architecture, Sculpture and Visual Heritage

1. Which Pallava king's inscription at Mandagapattu proudly claims the creation of a temple without the use of brick, timber, metal, or mortar?
(A) Narasimhavarman I
(B) Rajasimha Pallava
(C) Mahendravarman I
(D) Nandivarman II
(E) Answer not known

2. Read the following statements regarding the Pancha Rathas at Mamallapuram:
I. They are structurally five monolithic temples carved from a single rock formation.
II. Dharmaraja Ratha is the largest among the five and serves as a multi-storey architectural prototype.
III. Draupadi Ratha is designed to resemble a thatched hut and is exclusively dedicated to Lord Shiva.
Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I only
(D) III only
(E) Answer not known

3. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer from the given options:
Assertion (A): The Shore Temple at Mamallapuram marks a definitive transition from rock-cut monuments to structural temples in Pallava architecture.
Reason (R): It was built by Narasimhavarman II entirely using dressed granite blocks instead of being excavated from solid rock.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

4. Match the following Chola temples with their respective royal builders:
List I: (Temple Name)
P. Vijayalaya Choleesvaram
Q. Brihadeeswarar Temple
R. Gangaikondacholapuram Temple
S. Airavatesvara Temple
List II: (Builder Name)
I. Rajaraja I
II. Rajendra I
III. Vijayalaya Chola
IV. Rajaraja II
(A) P-III, Q-I, R-II, S-IV
(B) P-III, Q-IV, R-I, S-II
(C) P-II, Q-I, R-IV, S-III
(D) P-IV, Q-II, R-III, S-I
(E) Answer not known

5. Which of the following pairs is correctly matched regarding Pallava architectural and sculptural heritage?
(A) Mahendravadi Cave Temple - Built by Nandivarman II
(B) Kailasanatha Temple - Largest monolithic rock-cut cave
(C) Arjuna's Penance - Depicts the descent of the River Ganga
(D) Draupadi Ratha - Primarily dedicated to Lord Vishnu
(E) Answer not known

6. Arrange the following architectural phases of the Pallava dynasty in their correct chronological order of evolution:
1. Rajasimha phase (Structural temples like Kailasanatha)
2. Mahendra phase (Rock-cut cave temples)

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decision marked a major turning point in the history of the Dravidian movement.

76. (C) Delivered anti-Congress arguments and Tamil advocacy.
As an opposition leader, C.N. Annadurai's political strategy focused on delivering powerful anti-Congress arguments and advocating for Tamil rights in the state legislature. He used his position to challenge the ruling party's policies and to present an alternative vision for the state based on Dravidian principles. His effective leadership in this role helped to build the popularity of the DMK and prepared the party for its eventually successful bid for power in the 1967 elections.

77. (D) Forced militant atheism on all the party members.
It is incorrect to say that C.N. Annadurai forced militant atheism on his party members. While his views were rooted in a rationalist position, he was known for his pragmatism and practical accommodation of the public's beliefs. He focused on social reform and justice rather than enforcing a strict or aggressive form of atheism. This approach allowed him to maintain a broad and inclusive movement that was more focused on achieving social harmony and equality.

78. (C) Massive grassroots movement with welfare promises.
A key defining feature of the 1967 election campaign led by C.N. Annadurai was its character as a massive grassroots movement. The campaign was successful because it combined powerful ideological messaging with specific welfare promises, such as the two rupee rice plan, that resonated with the common people. This focus on local concerns and tangible benefits, along with strong anti-Congress sentiment, helped the DMK to mobilize widespread support and achieve a historic victory at the polls.

79. (B) Assert Tamil pride and fulfilled state identity.
The official renaming of Madras State to Tamil Nadu by C.N. Annadurai's government is best understood as a move to assert Tamil pride and fulfill the state's unique identity. This action was a symbolic victory for the Dravidian movement, which had long fought for the recognition of Tamil culture and language. By giving the state its own name in the native language, Annadurai reinforced the connection between the people, their heritage, and their regional government.

80. (D) Pragmatic move for unity while maintaining ideology.
C.N. Annadurai's decision to support the Sixteenth Amendment and drop the demand for an independent Dravida Nadu was a pragmatic move designed to preserve national unity. He understood that pursuing secession was no longer legally or politically viable, and he chose to adapt his strategy accordingly. This allowed the DMK to remain a legal political entity while still fighting for its core ideological goals of social justice and state rights within the Indian constitutional framework.

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(E) Answer not known

13. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer from the given options:
Assertion (A): Chola bronzes are globally recognized for their exquisite artistic quality, technical mastery, and physics interpretation.
Reason (R): They were created using the complex cire perdue (lost wax) process, allowing for intricate, solid metal sculptures of deities like Nataraja.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

14. Consider the following statements regarding Nayak Period Architecture:
I. It featured the construction of exceptionally tall gopurams decorated with dense stucco figures.
II. It is characterized by the addition of elaborate mandapas like the Thousand Pillar Hall.
III. The period marked a complete shift from stone architecture to purely timber structures.
IV. The Meenakshi Amman Temple at Madurai saw massive expansion and refinement during this era.
V. Architectural innovations included a fusion with Indo-Saracenic elements in secular palace buildings.
Which of the above statement(s) is/are correct?
(A) I, II, IV and V
(B) I, II, III and IV
(C) II, III and V
(D) I, IV and V
(E) Answer not known

15. Which of the following pairs is incorrectly matched regarding prominent temples and their geographical locations in Tamil Nadu?
(A) Shore Temple - Mamallapuram
(B) Meenakshi Amman Temple - Madurai
(C) Ramanathaswamy Temple - Srirangam
(D) Airavatesvara Temple - Darasuram
(E) Answer not known

16. What is the traditional architectural term used to describe the sacred temple tank designed for ritual bathing and water management within the complex?
(A) Vimana
(B) Ardhamandapa
(C) Garbhagriha
(D) Pushkarini
(E) Answer not known

17. A distinctive feature that differentiates the later Nayak architectural period from the Early Chola period is the relative height reversal of which two structures?
(A) Mandapa and Prakaram
(B) Garbhagriha and Ardhamandapa
(C) Vimana and Gopuram
(D) Pushkarini and Kalyana Mandapa
(E) Answer not known

18. Select the correct chronological sequence of dynasties that progressively contributed to the evolution of the monumental gateway towers (gopurams) in Tamil temple architecture:
(A) Chola → Pallava → Nayak → Vijayanagara
(B) Pallava → Chola → Vijayanagara → Nayak
(C) Nayak → Vijayanagara → Chola → Pallava
(D) Vijayanagara → Pallava → Nayak → Chola
(E) Answer not known

19. Identify the incorrect statement regarding the Srirangam Temple complex:
(A) It is situated on an island formed by the Kaveri and Kollidam rivers.
(B) It is enclosed by seven concentric rectangular prakarams.
(C) It is universally considered the largest functioning Hindu temple complex in the world.
(D) It is primarily dedicated to the cosmic dance form of Lord Shiva known as Nataraja.
(E) Answer not known

20. Which of the following historic temples is NOT classified under the UNESCO World Heritage Site designation of the "Great Living Chola Temples"?
(A) Kailasanatha Temple at Kanchipuram
(B) Brihadeeswarar Temple at Thanjavur

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Assertion (A): In the later Chola, Vijayanagara, and Nayak periods, the entrance gopurams became the most prominent and towering features of the temple complex.
Reason (R): This represents an architectural reversal from the Early Chola period, where the central vimana above the garbhagriha was the dominant and tallest structure.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

34. Consider the following statements about the Brihadeeswarar Temple at Thanjavur:
I. It was systematically completed in 1010 CE during the reign of Rajaraja I.
II. The massive central vimana stands at approximately 66 metres in height.
III. The heavy capstone (shikhara) was historically raised using an inclined earthen ramp.
IV. Its outer walls feature sculpted depictions of the 108 Karanas of Bharatanatyam.
V. The primary deity housed in the massive garbhagriha is Lord Vishnu.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) I, II, IV and V
(C) I, II and III
(D) III, IV and V
(E) Answer not known

35. Which of the following pairs is incorrectly matched regarding Tamil temples and their foundational builders?
(A) Vijayalaya Choleesvaram - Founded by Vijayalaya Chola
(B) Vaikunta Perumal Temple - Commissioned by Nandivarman II
(C) Airavatesvara Temple - Constructed by Rajaraja II
(D) Kailasanatha Temple at Kanchipuram - Narasimhavarman I
(E) Answer not known

36. Which famous temple in Tamil Nadu is renowned globally for possessing the longest pillared corridor in India, serving as a major pilgrimage destination?
(A) Ramanathaswamy Temple, Rameswaram
(B) Meenakshi Amman Temple, Madurai
(C) Brihadeeswarar Temple, Thanjavur
(D) Nataraja Temple, Chidambaram
(E) Answer not known

37. What is a defining visual feature of the Meenakshi Amman Temple complex in Madurai developed primarily during the Nayak period?
(A) A single, massive central vimana that completely dwarfs all surrounding structures and halls.
(B) An entirely rock-cut subterranean layout without any visible external towers or gateways.
(C) Twelve towering gopurams covered with brightly painted stucco figures.
(D) The exclusive use of unbaked clay bricks for structural walls
(E) Answer not known

38. Select the correct chronological order of construction for the following Chola temples:
1. Airavatesvara Temple, Darasuram
2. Brihadeeswarar Temple, Thanjavur
3. Vijayalaya Choleesvaram, Pudukkottai
4. Gangaikondacholapuram Temple
(A) 3, 2, 4, 1
(B) 2, 3, 1, 4
(C) 3, 4, 2, 1
(D) 1, 2, 4, 3
(E) Answer not known

39. Identify the incorrect statement regarding the modern management of Tamil Nadu's ancient temples:
(A) The ASI relies heavily on stone inscriptions to trace the historical lineage of structural renovations.
(B) There is often a complex balance between strict archaeological conservation and active continuing worship.
(C) Temple tourism contributes significantly to the state's regional economy and visitor numbers.
(D) The Tamil Nadu government has legally banned all forms of active ritual worship in UNESCO recognized temples.
(E) Answer not known

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(C) 4, 2, 1, 3
(D) 2, 1, 4, 3
(E) Answer not known

27. Which of the following is a correct statement regarding the Thirumalai Nayak Palace in Madurai?
(A) It showcases a fusion of Dravidian and Indo-Saracenic styles.
(B) It is an ancient Pallava structure carved entirely from a single massive granite hill formation.
(C) It was built by Rajaraja Chola I as his primary administrative capital.
(D) It functions as the primary garbhagriha sanctuary for the nearby Meenakshi Amman Temple complex.
(E) Answer not known

28. Consider the following statements about the Kailasanatha Temple at Kanchipuram:
I. It was built during the reign of Rajasimha Pallava at Kanchipuram.
II. It is entirely carved out of a single enormous monolithic rock.
III. The primary building material used for its structural construction is sandstone.
IV. It contains early, highly significant examples of Pallava mural paintings and frescoes.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, III and IV
(C) II, III and IV
(D) I and IV
(E) Answer not known

29. Identify the incorrect statement concerning the monumental relief known as Arjuna's Penance at Mamallapuram:
(A) It is widely considered the largest open-air bas-relief sculpture in the world.
(B) It exclusively illustrates scenes from the Sangam epic Silappatikaram.
(C) It depicts celestial beings, animals, and humans seamlessly integrated into the natural rock cleft.
(D) The narrative content is often alternatively interpreted as the Descent of the River Ganga.
(E) Answer not known

30. Match the following Pallava architectural masterpieces with their defining characteristics:
List I: (Masterpiece)
P. Dharmaraja Ratha
Q. Draupadi Ratha
R. Arjuna's Penance
S. Shore Temple
List II: (Characteristic)
I. Structural temple built in a coastal setting
II. Largest open-air bas-relief depicting mythological themes
III. Multi-storey monolithic architectural prototype
IV. Smallest monolithic temple shaped like a thatched hut
(A) P-III, Q-IV, R-II, S-I
(B) P-IV, Q-III, R-I, S-II
(C) P-II, Q-I, R-IV, S-III
(D) P-I, Q-II, R-III, S-IV
(E) Answer not known

31. Which Chola temple is widely celebrated as a miniature masterpiece of art and features an ornate mandapa shaped like a horse-drawn chariot?
(A) Brihadeeswarar Temple, Thanjavur
(B) Gangaikondacholapuram Temple
(C) Airavatesvara Temple, Darasuram
(D) Vijayalaya Choleesvaram
(E) Answer not known

32. Which of the following is a correct statement regarding the distinctive architectural features of Pallava pillars?
(A) They are designed in a minimalist fashion and are completely devoid of any animal motifs or carvings.
(B) They exclusively utilize rearing horses with armed riders projecting outward from the main shaft.
(C) They were constructed strictly using the lost wax casting technique for all decorative elements.
(D) They feature seated lions at their bases, which became a hallmark of the Pallava style.
(E) Answer not known

33. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer from the given options:

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3. Nandivarman phase (Smaller structural temples like Vaikunta Perumal)
4. Mamalla phase (Monolithic rathas and open-air bas-reliefs)

(A) 2, 4, 1, 3
(B) 4, 2, 3, 1
(C) 2, 1, 4, 3
(D) 1, 2, 4, 3
(E) Answer not known

7. Which of the following statements correctly describes a key dimension or feature of the Brihadeeswarar Temple at Thanjavur?
(A) The temple complex architecture completely lacks traditional gopurams at any of its ceremonial entrances.
(B) The entire structure was constructed using imported blocks of polished white marble from far regions.
(C) The interior garbhagriha houses a large reclining form of Lord Vishnu as the principal deity.
(D) The central vimana is 66 metres tall and is crowned by a massive stone capstone.
(E) Answer not known

8. Consider the following statements regarding the Chola Nataraja bronzes:
I. They vividly represent the cosmic dance of Lord Shiva.
II. The four arms symbolize the continuous cycle of creation, protection, destruction, and release.
III. The bronzes were exclusively cast using the cold-forging and hammering technique.
IV. The dwarf demon beneath Shiva's raised foot represents human ignorance (Apasmara).
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II and III
(C) I and III
(D) II and IV
(E) Answer not known

9. Identify the incorrect statement regarding the contributions of the Vijayanagara empire to Tamil temple architecture:
(A) They expanded existing temple complexes by adding elaborate kalyana mandapas.
(B) They heavily emphasized ornate sculpture, creating a profound visual spectacle.
(C) They entirely abandoned the construction of tall gopurams in favor of extremely small vimanas.
(D) They extensively utilized monolithic pillars intricately carved with rearing horses and riders.
(E) Answer not known

10. Match the following elements of Dravidian architectural vocabulary with their descriptions:
List I: (Architectural Element)
P. Garbhagriha
Q. Vimana
R. Gopuram
S. Prakaram
List II: (Description)
I. Monumental gateway tower
II. Sanctum sanctorum housing the main deity
III. Enclosed circumambulatory corridor or courtyard
IV. Tower directly over the main shrine
(A) P-II, Q-I, R-IV, S-III
(B) P-III, Q-IV, R-II, S-I
(C) P-IV, Q-II, R-III, S-I
(D) P-II, Q-IV, R-I, S-III
(E) Answer not known

11. The celebrated Thousand Pillar Hall, known for its sheer engineering brilliance and visual spectacle, is a hallmark feature added prominently during which architectural period in Madurai?
(A) Nayak and later Vijayanagara period
(B) Early Pallava period
(C) Early Chola period
(D) Sangam period
(E) Answer not known

12. Which of the following is a correct statement regarding the Mahishasuramardini panel at Mamallapuram?
(A) It is a portable bronze sculpture created during the peak years of the Imperial Chola dynasty.
(B) It depicts a dynamic relief of Goddess Durga defeating the buffalo demon Mahishasura.
(C) It is a large freestanding structural temple built entirely from massive dressed sandstone blocks.
(D) It depicts the peaceful penance of Arjuna in a forest to obtain the divine Pashupatastra.

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40. Which of the following is NOT one of the five monolithic structures collectively known as the Pancha Rathas at Mamallapuram?
(A) Dharmaraja Ratha
(B) Ganesha Ratha
(C) Draupadi Ratha
(D) Nakula-Sahadeva Ratha
(E) Answer not known

41. The Chola bronze casting technique is famous for using 'Panchaloka'. What does this term fundamentally define?
(A) A purely decorative gold plating technique used for temple roofs
(B) A specific traditional five-metal alloy used in sacred bronze casting
(C) A five-step ritual purification process for temple statues
(D) The structural framework used to support giant temple bells
(E) Answer not known

42. Consider the following statements regarding the Mandagapattu inscription:
I. It was officially commissioned by the Pallava ruler Mahendravarman I.
II. It claims the creation of a dwelling for deities without using traditional perishable materials like wood and brick.
III. It is located deep within the Gangaikondacholapuram temple complex.
Which of the above statement(s) is/are correct?
(A) I and III
(B) I and II
(C) II and III
(D) I only
(E) Answer not known

43. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer from the given options:
Assertion (A): The Meenakshi Amman Temple in Madurai is internationally celebrated for its towering, monumental gopurams rather than its central shrine's height.
Reason (R): The Nayak rulers focused their architectural ambition on expanding outer enclosures and building colossal gateway towers, leaving the older, smaller central vimanas intact.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

44. Match the following sculptural marvels with their respective locations or host temples:
List I: (Sculptural Marvel)
P. Mahishasuramardini panel
Q. 108 Bharatanatyam Karanas
R. Three-faced Shiva (Trimurti)
S. Colossal rearing horse pillars
List II: (Location/Temple)
I. Brihadeeswarar Temple
II. Mamallapuram cave temple
III. Thousand Pillar Hall, Madurai
IV. Trimurti Cave, Mamallapuram
(A) P-IV, Q-II, R-I, S-III
(B) P-II, Q-I, R-IV, S-III
(C) P-I, Q-III, R-II, S-IV
(D) P-III, Q-IV, R-I, S-II
(E) Answer not known

45. Which of the following pairs is correctly matched regarding the cultural heritage and temple tourism of Tamil Nadu?
(A) Great Living Chola Temples - Exclusively managed without any continuing religious worship
(B) Mamallapuram Monuments - Recognized as a UNESCO World Heritage Site
(C) Temple Copper Plates - Used strictly for astronomical calculations
(D) Ramanathaswamy Temple - Features the tallest monolithic vimana in India
(E) Answer not known

46. Arrange the following spatial elements of a typical mature Dravidian temple complex in order from the main entrance toward the holiest center:
1. Garbhagriha
2. Gopuram
3. Prakaram
4. Ardhamandapa
(A) 2, 3, 4, 1
(B) 3, 2, 1, 4
(C) 2, 4, 3, 1
(D) 4, 3, 2, 1
(E) Answer not known

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47. Which of the following is a correct statement regarding the historical setting of Mamallapuram?
(A) It was an inland agricultural hub completely isolated from any major maritime trade or commerce.
(B) It was entirely built by the Vijayanagara empire to defend against naval invasions.
(C) It served as a major coastal port for the Pallava dynasty, influencing its unique architecture.
(D) It is located high in the Western Ghats to serve as a cool summer retreat for kings.
(E) Answer not known

48. Consider the following statements about early Tamil rock-cut temples:
I. They represent the earliest surviving form of Pallava temple architecture in the region.
II. They were entirely constructed by assembling imported blocks of white marble.
III. They usually consist of a rock-cut pillared mandapa with one or more small shrines at the rear.
IV. The monolithic rathas represent a more advanced evolution of this rock-carving tradition.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, III and IV
(C) II, III and IV
(D) I and IV
(E) Answer not known

49. Identify the incorrect statement regarding the significance of temple inscriptions in Tamil Nadu:
(A) They were frequently recorded on durable materials like copper plates and stone walls.
(B) They provide critical historical records regarding the reigns of various dynasties.
(C) They are purely decorative poetic texts containing no information about land grants or administration.
(D) The inscriptions on the Brihadeeswarar temple document extensive endowments made by Rajaraja I.
(E) Answer not known

50. Match the following dynasties with their defining architectural hallmarks in Tamil Nadu:
List I: (Dynasty)
P. Early Pallava
Q. Imperial Chola
R. Vijayanagara
S. Nayak
List II: (Architectural Hallmark)
I. Earliest rock-cut cave temples
II. Massive central vimanas
III. Elaborate kalyana mandapas and monolithic horse pillars
IV. Colossal multi-storey gopurams and vast temple expansions
(A) P-II, Q-I, R-IV, S-III
(B) P-I, Q-II, R-III, S-IV
(C) P-III, Q-IV, R-I, S-II
(D) P-IV, Q-III, R-II, S-I
(E) Answer not known

51. The extensive use of incredibly ornate monolithic pillars featuring rearing horses with armed riders is a definitive feature of which period's architectural contribution?
(A) Sangam period
(B) Early Pallava period
(C) Early Chola period
(D) Vijayanagara period
(E) Answer not known

52. When comparing the Brihadeeswarar Temple (Chola) with the Meenakshi Amman Temple (Nayak), what is the most profound architectural difference regarding structural dominance?
(A) The Chola temple highlights the towering Vimana, while the Nayak temple highlights towering Gopurams.
(B) The Nayak temple completely lacks an outer prakaram enclosure, unlike the Chola temple.
(C) The Chola temple was entirely carved from a single rock, while the Nayak temple was built of bricks.
(D) The Nayak temple highlights the central Vimana, while the Chola temple highlights the gateway Gopurams.
(E) Answer not known

53. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer from the given options:

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Assertion (A): Heritage tourism in Tamil Nadu is largely driven by its ancient, architecturally rich temple complexes.
Reason (R): These historic temples function exclusively as static archaeological ruins and have completely ceased all active religious practices.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

54. Read the following statements regarding the Srirangam Temple complex:
I. It is strategically situated on an island formed by the Kaveri and Kollidam rivers.
II. It is widely regarded as the largest functioning Hindu temple complex in the world.
III. The main temple complex is systematically enclosed by seven concentric prakarams.
IV. The monumental gateway towers were primarily built in the early Pallava rock-cut style.
V. It serves as a prime example of the continuous expansion of temple architecture over successive dynasties.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) I, II, III and IV
(C) I, II and V
(D) III, IV and V
(E) Answer not known

55. Which of the following pairs is incorrectly matched regarding the iconography of the Chola Nataraja bronze?
(A) Damaru (Drum) in upper right hand - Symbolizes creation
(B) Agni (Fire) in upper left hand - Symbolizes destruction
(C) Abhaya Mudra (lower right hand) - Symbolizes protection and reassurance
(D) Raised left foot - Symbolizes human ignorance and illusion
(E) Answer not known

56. Which of the following is NOT a characteristic architectural feature of Imperial Chola temples?
(A) Construction of massive, dominant central Vimanas
(B) Extensive and exclusive use of thatched timber roofs for the main sanctum
(C) Placement of fierce, monumental Dvarapalas (gatekeepers) at entrances
(D) Systematic inclusion of specialized sub-shrines within the temple courtyard
(E) Answer not known

57. Compared to the Brihadeeswarar Temple at Thanjavur, the vimana of the Gangaikondacholapuram Temple is notable because it is:
(A) Substantially taller in overall stature and completely devoid of any significant sculptural ornamentation on its walls.
(B) Constructed entirely out of molten bronze alloys rather than traditional dressed stone blocks.
(C) Slightly smaller in height but featuring more refined, feminine, and concave architectural curves.
(D) Dedicated specifically to the worship of Lord Vishnu instead of the usual dedication to Lord Shiva.
(E) Answer not known

58. Select the correct option showing the historical order in which structural temple heights fundamentally shifted from dominant Vimanas to dominant Gopurams:
(A) The shift occurred gradually from the early Chola period into the later Vijayanagara and Nayak periods.
(B) The shift happened abruptly during the early Pallava period before any structural temples were built.
(C) The shift reversed from towering gopurams in the Chola era to towering vimanas in the Nayak era.
(D) The shift occurred entirely during the Sangam age and remained unchanged thereafter.
(E) Answer not known

59. When analyzing Pallava architectural evolution, the Mahendra style is fundamentally

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ANSWERS

1. (C) Mahendravarman I
Mahendravarman I was the Pallava king responsible for the Lakshitayatana cave temple at Mandagapattu. His inscription celebrates the innovation of carving a temple without using perishable materials such as timber, brick, or mortar. This transition from traditional construction to rock-cut architecture defined his reign and established a new artistic tradition that significantly influenced subsequent South Indian temple designs.

2. (A) I and II
The Pancha Rathas are five monolithic structures at Mamallapuram carved from a single ridge of granite. They serve as architectural prototypes for the Dravidian style. Dharmaraja Ratha is the tallest and most elaborate, acting as a multi-storeyed model. While the Draupadi Ratha resembles a simple thatched hut, it is actually dedicated to the goddess Durga rather than Shiva.

3. (A) Both A and R are true and R is the correct explanation of A.
The Shore Temple at Mamallapuram represents the first major shift from rock-cut monuments to structural stone temples in Pallava history. Built during the reign of Narasimhavarman II, also known as Rajasimha, it was constructed using granite blocks instead of being excavated from existing rock. This architectural evolution allowed for greater complexity and height compared to earlier monolithic ratha structures.

4. (A) P-III, Q-I, R-II, S-IV
The Imperial Cholas were prolific builders who established monumental landmarks across Tamil Nadu. Vijayalaya Chola founded the Vijayalaya Choleesvaram, while Rajaraja I constructed the massive Brihadeeswarar Temple in Thanjavur. Rajendra I built the Gangaikondacholapuram Temple following his northern victories. Later, Rajaraja II commissioned the Airavatesvara Temple at Darasuram, which is renowned for its intricate carvings and miniature architectural masterworks.

5. (C) Arjuna's Penance - Depicts the descent of the River Ganga
Arjuna's Penance is a massive open-air bas-relief at Mamallapuram depicting the celestial descent of the River Ganga. This masterpiece is carved across two giant granite boulders and features life-sized elephants, deities, and animals. It showcases the Pallava sculptors' ability to integrate complex mythological narratives with natural rock features, making it one of the most significant sculptural achievements in India.

6. (A) 2, 4, 1, 3
Pallava architecture evolved through distinct phases starting with Mahendravarman I's rock-cut cave temples. This was followed by the Mamalla phase, featuring monolithic rathas and open-air reliefs at Mamallapuram. The Rajasimha phase introduced large structural temples like the Kailasanatha. Finally, the Nandivarman phase focused on smaller structural temples, such as the Vaikunta Perumal, completing the stylistic transition over several centuries.

7. (D) The central vimana is 66 metres tall and is crowned by a massive stone capstone.
The Brihadeeswarar Temple at Thanjavur is a masterpiece of Chola architecture featuring a central vimana that rises to a height of sixty-six metres. This massive tower is crowned by a single stone capstone known as a shikhara. Built by Rajaraja I, the temple's engineering is remarkable for its scale and the use of granite in a delta region.

8. (A) I, II and IV
Chola Nataraja bronzes are world-renowned for their artistic and symbolic representation of Shiva's cosmic dance. The four arms represent different aspects of the universe, including creation, protection, and destruction. The dwarf demon beneath Shiva's foot symbolizes human ignorance, known as Apasmara. These sculptures were created using the lost-wax casting technique rather than simple cold-forging or hammering methods.

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form of Shiva and Parvati
(D) Somaskanda - Depiction of Durga defeating the buffalo demon
(E) Answer not known

66. Arrange the following concentric expansions of a mature Dravidian temple complex sequentially, starting from the innermost sacred core to the outermost boundary:
1. Outer Prakaram with monumental Gopurams
2. Garbhagriha
3. Ardhamandapa
4. Inner enclosed circumambulatory passage
(A) 2, 3, 4, 1
(B) 1, 4, 3, 2
(C) 2, 4, 3, 1
(D) 3, 2, 1, 4
(E) Answer not known

67. Which of the following is a correct statement regarding Nayak period contributions to the Nataraja Temple at Chidambaram?
(A) They completely demolished the original Chola structures to build entirely new brick shrines.
(B) They converted the entire complex into a fortress, completely abandoning its religious functions.
(C) They relocated the primary processional deity to the city of Madurai on a permanent basis.
(D) They expanded the temple complex and contributed to the gold roof over the main shrine.
(E) Answer not known

68. Read the following statements regarding the architectural features of the Meenakshi Amman Temple:
I. It contains a highly elaborate Thousand Pillar Hall known for its structural geometry.
II. It features twelve monumental gopurams heavily adorned with painted stucco figures.
III. It underwent its most significant expansion and refinement during the reign of Thirumalai Nayak.
IV. The temple complex is strictly oriented around a single, massive monolithic vimana.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II and III
(C) I and III
(D) II and IV
(E) Answer not known

69. Identify the incorrect statement regarding the cultural and economic significance of Tamil temples:
(A) They are focal points for major regional festivals, drawing millions of domestic and international pilgrims.
(B) Their intricate architecture provides vital physical evidence for understanding the evolution of Dravidian civilization.
(C) They serve merely as passive historical monuments with negligible impact on the state's economy.
(D) The management of large living temples involves complex logistics and significant financial administration.
(E) Answer not known

70. Match the following renowned Chola bronze forms with their primary thematic depiction:
List I: (Chola Bronze Form)
P. Nataraja
Q. Ardhanarisvara
R. Uma-Maheshwara
S. Processional Deities (Utsavar)
List II: (Thematic Depiction)
I. Fused manifestation of male and female divine principles
II. Cosmic dance representing the rhythmic cycles of the universe
III. Portable bronzes designed for ritual carriage outside the garbhagriha
IV. Divine family depiction featuring Shiva and his consort seated together
(A) P-II, Q-I, R-IV, S-III
(B) P-I, Q-II, R-III, S-IV
(C) P-IV, Q-III, R-II, S-I
(D) P-II, Q-IV, R-I, S-III
(E) Answer not known

71. What specific narrative theme is masterfully carved into the largest open-air bas-relief at Mamallapuram, highlighting the Pallava sculptors' deep integration of nature and mythology?
(A) The great Kurukshetra war from the Mahabharata

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18. (B) Pallava → Chola → Vijayanagara → Nayak
The development of monumental gateway towers followed a specific chronological path through various South Indian dynasties. It began with the Pallavas, followed by the Imperial Cholas, who built structural temples. The style was further expanded by the Vijayanagara rulers, who added grand kalyana mandapas. Finally, the Nayaks reached the peak of gopuram construction, building the tallest and most ornate towers.

19. (D) It is primarily dedicated to the cosmic dance form of Lord Shiva known as Nataraja.
The Srirangam Temple is a vast complex dedicated to Lord Ranganatha, a reclining form of Vishnu. It is located on an island between the Kaveri and Kollidam rivers and is enclosed by seven concentric prakarams. While it is one of the largest functioning temples globally, it is primarily a Vaishnavite shrine rather than one dedicated to Shiva's Nataraja form.

20. (A) Kailasanatha Temple at Kanchipuram
The "Great Living Chola Temples" is a UNESCO World Heritage Site comprising the Brihadeeswarar Temple at Thanjavur, the Gangaikondacholapuram Temple, and the Airavatesvara Temple at Darasuram. The Kailasanatha Temple at Kanchipuram, while architecturally significant, belongs to the Pallava dynasty rather than the Cholas. These Chola temples are celebrated for their monumental stone architecture and continuing traditions of worship.

21. (C) ASI monuments and UNESCO World Heritage Sites
The monuments at Mamallapuram, including the monolithic rathas and cave temples, are protected by the Archaeological Survey of India. They also hold the status of a UNESCO World Heritage Site, recognizing their global cultural significance. These sites represent the peak of Pallava artistic achievement and are maintained as historical landmarks while continuing to attract millions of international visitors annually.

22. (B) I and III
In Dravidian temple design, the ardhamandapa serves as a transition space or vestibule connecting the main hall to the inner sanctum. Prakaras are the concentric walls that surround the temple, creating courtyards for circumambulation. In early Pallava times, the vimana was typically more prominent than the gopuram, a relationship that only reversed during the much later Nayak architectural period.

23. (C) A is true but R is false.
Rajendra I established the Gangaikondacholapuram temple to celebrate his military success in reaching the Ganges River. While the temple shares many architectural similarities with his father's Brihadeeswarar temple at Thanjavur, its central vimana is actually slightly shorter. The design of this temple is characterized by more delicate, concave curves, reflecting a refined and somewhat more feminine aesthetic style.

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24. (B) P-II, Q-I, R-IV, S-III
Historical records and inscriptions provide vital information about Tamil Nadu's rulers. Mahendravarman I is associated with the Mandagapattu inscription. The Brihadeeswarar Temple contains extensive records of Rajaraja I's land grants. The Vaikunta Perumal Temple features sculpted panels narrating Pallava history. Finally, the Thirumalai Nayak Palace is a prime example of the Indo-Saracenic architectural fusion that emerged during the Nayak period.

25. (C) Trimurti Cave - Depicts a unique three-faced manifestation of Shiva
The Trimurti Cave at Mamallapuram is a significant rock-cut temple that features three distinct shrines. One of these shrines contains a unique and rare depiction of a three-faced manifestation of Shiva. This sculptural heritage illustrates the diversity of Pallava iconography and their skill in carving complex divine forms directly into the granite hills of the coastal port city.

26. (A) 2, 4, 1, 3
The lost-wax process begins with sculpting a detailed model using beeswax and resin. This model is then coated with layers of clay and dried to form a mold. Upon heating, the wax melts and drains out, leaving a hollow cavity. Finally, molten panchaloka alloy is poured into this space to create a solid, intricate metal sculpture of the deity.

(C) Constructing with fired clay bricks while utilizing exclusively imported timber for roofing.
(D) Utilizing pure bronze casting for the entire structure rather than stone or stucco.
(E) Answer not known

78. Select the correct historical sequence of the Chola kings who commissioned the three Great Living Chola Temples:
(A) Rajaraja I → Rajendra I → Rajaraja II
(B) Rajendra I → Rajaraja II → Rajaraja I
(C) Rajaraja II → Rajaraja I → Rajendra I
(D) Rajendra I → Rajaraja I → Rajaraja II
(E) Answer not known

79. Comparing the earliest Pallava rock-cut architecture to pre-Pallava structures, the Mandagapattu inscription specifically highlights a profound technological shift away from which traditional building materials?
(A) Granite and sandstone
(B) Panchaloka and stucco
(C) Brick, timber, metal, and mortar
(D) Basalt and limestone
(E) Answer not known

80. Which of the following famous structures is an EXCEPTION, as it was NOT commissioned or significantly expanded during the Nayak architectural period?
(A) The monumental gopurams of the Meenakshi Amman Temple
(B) The Indo-Saracenic styled Thirumalai Nayak Palace
(C) The intricate Thousand Pillar Hall in Madurai
(D) The massive rock-cut Pancha Rathas at Mamallapuram
(E) Answer not known

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(B) The churning of the cosmic ocean (Samudra Manthan)
(C) The coronation ceremony of Narasimhavarman I
(D) The descent of the celestial River Ganga to Earth
(E) Answer not known

72. When comparing Vijayanagara and Nayak temple architectural contributions in Tamil Nadu, which of the following best describes their sequential relationship?
(A) The Nayaks completely rejected Vijayanagara styles, reverting strictly to early Pallava rock-cut methods.
(B) Nayaks expanded upon Vijayanagara foundations, increasing the scale of gopurams and mandapas.
(C) The Vijayanagara empire successfully conquered Nayak territories and destroyed all prior Nayak innovations.
(D) Both periods occurred simultaneously in different parts of India with absolutely no stylistic overlap between them.
(E) Answer not known

73. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer from the given options:
Assertion (A): The engineering techniques used to construct the Brihadeeswarar Temple vimana remain a subject of great historical admiration.
Reason (R): It is widely believed that placing the massive monolithic capstone weighing several tons at the height of 66 metres required the construction of a miles-long inclined earthen ramp.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

74. Read the following statements emphasizing Pallava sculptural excellence:
I. The Mahishasuramardini panel at Mamallapuram displays immense dynamic movement and anatomical mastery.
II. Pallava sculptors pioneered the creation of colossal open-air bas-reliefs integrated with natural rock formations.
III. The Trimurti Cave showcases exceptional iconographic clarity in its rock-cut shrines.
IV. Pallava sculptural style predominantly relied on importing pre-carved marble statues from North India.
V. These early stylistic innovations laid the foundational aesthetic for subsequent classical Dravidian art.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) I, II, III and IV
(C) I, II and V
(D) III, IV and V
(E) Answer not known

75. Which of the following pairs is incorrectly matched regarding the various types of temple mandapas and their traditional functions?
(A) Vahana Mandapa - The primary sanctum where the main deity permanently resides
(B) Ardhamandapa - Vestibule connecting the sanctum to the main hall
(C) Kalyana Mandapa - Hall designed specifically for the divine marriage rituals of the deities
(D) Nandi Mandapa - Pavilion explicitly housing the sacred bull facing the Shiva shrine
(E) Answer not known

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76. Which of the following elements is an EXCEPTION and is NOT traditionally considered a standard component of the core Dravidian architectural vocabulary?
(A) Garbhagriha
(B) Minaret
(C) Shikhara (or Vimana)
(D) Prakaram
(E) Answer not known

77. The evolutionary transition from monolithic rathas to structural temples primarily represents a shift from:
(A) Assembling individual stone blocks to carving top-down into a single massive bedrock formation.
(B) Carving top-down from bedrock to systematically assembling individual dressed stone blocks.

9. (C) They entirely abandoned the construction of tall gopurams in favor of extremely small vimanas.
The Vijayanagara Empire significantly influenced Tamil architecture by adding elaborate kalyana mandapas and tall gopurams to existing temple complexes. They did not abandon gopurams; instead, they made them more monumental and decorated with intricate sculptures. Their architectural style is also characterized by the use of monolithic pillars featuring rearing horses and riders, creating a dramatic and powerful aesthetic.

10. (D) P-II, Q-IV, R-I, S-III
In Dravidian temple architecture, the garbhagriha is the innermost sanctum housing the primary deity. The vimana refers to the tower built directly over this shrine. The gopuram is the monumental gateway tower located at the entrance of the temple complex. Finally, the prakaram is the enclosed courtyard or corridor designed for sacred circumambulation around the main temple structures.

11. (A) Nayak and later Vijayanagara period
The Thousand Pillar Hall is a hallmark of the Nayak period, particularly in the Meenakshi Amman Temple at Madurai. This architectural marvel was built during the late sixteenth century, showcasing the engineering prowess of the era. The pillars are intricately carved with various deities and mythological figures, reflecting the grand scale and decorative intensity characteristic of later temple expansions.

12. (B) It depicts a dynamic relief of Goddess Durga defeating the buffalo demon Mahishasura.
The Mahishasuramardini panel is a famous rock-cut relief found in a cave temple at Mamallapuram. It depicts the goddess Durga, mounted on a lion, in a fierce battle against the buffalo-headed demon Mahishasura. This Pallava masterpiece is celebrated for its dynamic energy, realistic anatomical details, and the dramatic portrayal of the triumph of good over evil in mythology.

13. (A) Both A and R are true and R is the correct explanation of A.
Chola bronzes are highly acclaimed for their technical perfection and spiritual depth, representing the pinnacle of Indian metalwork. These solid sculptures were produced using the lost-wax process, which involves creating a detailed wax model and replacing it with molten metal. This sophisticated technique allowed Chola artisans to capture intricate details and fluid movements, especially evident in figures like Nataraja.

14. (A) I, II, IV and V
Nayak architecture is distinguished by its monumental scale, featuring exceptionally tall gopurams adorned with colourful stucco figures. The era saw the addition of vast mandapas, such as the Thousand Pillar Hall, and the expansion of major complexes like the Meenakshi Amman Temple. Additionally, secular buildings from this period, like the Thirumalai Nayak Palace, displayed a fusion with Indo-Saracenic styles.

15. (C) Ramanathaswamy Temple - Srirangam
The Ramanathaswamy Temple is a significant pilgrimage site located on Rameswaram island, famous for its long pillared corridors. It is not situated in Srirangam, which is the location of the Ranganathaswamy Temple. Both temples are major centers of worship, but they are geographically distinct and dedicated to different deities, illustrating the diverse religious landscape of the Tamil region.

16. (D) Pushkarini
In the context of South Indian temple architecture, the pushkarini refers to the sacred water tank used for ritual bathing and temple ceremonies. These tanks are integral to the temple layout and serve both religious and practical water management purposes. They are often surrounded by stepped masonry and sometimes feature a small mandapa at the center for specific festivals.

17. (C) Vimana and Gopuram
A significant evolution in Dravidian architecture was the change in the relative height of the vimana and the gopuram. During the Early Chola period, the vimana over the sanctum was the tallest structure. However, in the later Nayak period, the entrance gopurams became much taller and more dominant, dwarfing the central shrines to emphasize the temple's outer grandeur.

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36. (A) Ramanathaswamy Temple, Rameswaram
The Ramanathaswamy Temple in Rameswaram is famous for housing the longest pillared corridor in India. This architectural feature, particularly the outer corridor, is a major highlight for pilgrims and visitors. The pillars are finely carved and stretch for several hundred metres, creating a grand and repetitive visual perspective that is a signature element of the later Nayak-influenced temple design.

37. (C) Twelve towering gopurams covered with brightly painted stucco figures.
The Meenakshi Amman Temple in Madurai is renowned for its twelve towering gopurams, which dominate the city's skyline. These gateway towers are covered with thousands of brightly painted stucco figures depicting various mythological scenes and deities. This vibrant and dense decorative style is a hallmark of the Nayak period, during which the temple underwent its most significant and grand expansions.

38. (A) 3, 2, 4, 1
The chronology of Chola temples begins with the early Vijayalaya Choleesvaram in the ninth century. This was followed by the monumental Brihadeeswarar Temple in Thanjavur around 1010 CE. Shortly after, Rajendra I built the Gangaikondacholapuram Temple to commemorate his northern campaigns. Finally, the Airavatesvara Temple at Darasuram was constructed in the twelfth century, marking the later phase of Imperial Chola architecture.

39. (D) The Tamil Nadu government has legally banned all forms of active ritual worship in UNESCO recognized temples.
The management of ancient temples in Tamil Nadu involves a collaboration between archaeological authorities and religious administrations. While the ASI focuses on preserving the physical structures and documenting inscriptions, active ritual worship is not banned. In fact, many UNESCO-recognized sites are "living temples" where daily rituals and major festivals continue, maintaining a dynamic link between history and modern religious life.

40. (B) Ganesha Ratha
The Pancha Rathas at Mamallapuram consist of five monolithic shrines: Dharmaraja, Bhima, Arjuna, Nakula-Sahadeva, and Draupadi Rathas. Although the Ganesha Ratha is also located at Mamallapuram and is a fine example of a monolithic temple, it is not traditionally included in the primary group of five Rathas, which were carved together from a single ridge of granite rock.

41. (B) A specific traditional five-metal alloy used in sacred bronze casting
Panchaloka is a traditional alloy used in the creation of sacred South Indian bronze sculptures, especially during the Chola period. The term literally means "five metals," and the alloy typically consists of copper, silver, gold, brass, and iron. This specific combination is believed to have spiritual significance and provides the metal with the necessary properties for detailed lost-wax casting.

42. (B) I and II
The Mandagapattu inscription is a pivotal historical record commissioned by the Pallava King Mahendravarman I. It marks the beginning of rock-cut architecture in the Tamil region by declaring the construction of a temple for the Trimurti without using wood, brick, or metal. This innovative approach allowed for more durable monuments, laying the groundwork for the evolution of Dravidian style.

43. (A) Both A and R are true and R is the correct explanation of A.
The Meenakshi Amman Temple is characterized by its massive, towering gopurams that serve as the primary visual focus. This architectural dominance reflects the priorities of the Nayak rulers, who expanded the outer enclosures and built colossal gateway towers while keeping the original, smaller central shrines intact. This strategy allowed them to showcase their power and piety through grand external additions.

44. (B) P-II, Q-I, R-IV, S-III
Tamil Nadu's architectural landscape is filled with sculptural marvels. The Mahishasuramardini panel is found in a Mamallapuram cave, while the Brihadeeswarar Temple features the 108 Bharatanatyam Karanas. The Trimurti Cave houses a rare three-faced Shiva. In Madurai, the Thousand Pillar Hall is famous for its colossal rearing horse pillars, illustrating the

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27. (A) It showcases a fusion of Dravidian and Indo-Saracenic styles.
The Thirumalai Nayak Palace in Madurai is a notable example of seventeenth-century secular architecture. It reflects a unique blend of traditional Dravidian elements with Indo-Saracenic styles, influenced by Islamic architectural traditions. This fusion is visible in its massive pillars, foliated arches, and decorated domes, marking a departure from the purely religious temple architecture that dominated earlier historical periods.

28. (B) I, III and IV
The Kailasanatha Temple was built by Rajasimha Pallava in Kanchipuram and is primarily constructed using sandstone. It is a structural temple rather than a monolithic one. The temple is famous for its early and beautifully preserved examples of Pallava mural paintings. It represents a significant milestone in the development of Dravidian architecture, moving away from rock-cut methods to stone assembly.

29. (B) It exclusively illustrates scenes from the Sangam epic Silappatikaram.
Arjuna's Penance, also known as the Descent of the River Ganga, is a massive open-air relief at Mamallapuram. It depicts a complex mythological scene involving deities, celestial beings, and various animals. While it portrays stories from the Mahabharata and other Puranic sources, it does not specifically illustrate the Sangam epic Silappatikaram, which is a later literary work from the region.

30. (A) P-III, Q-IV, R-II, S-I
Pallava architecture features several masterpieces with unique characteristics. Dharmaraja Ratha is a multi-storeyed monolithic prototype, while the Draupadi Ratha is a small shrine shaped like a hut. Arjuna's Penance is the world's largest open-air bas-relief depicting the descent of Ganga. The Shore Temple is a landmark structural temple built on the coast, representing the transition from rock-cut to structural styles.

31. (C) Airavatesvara Temple, Darasuram
The Airavatesvara Temple at Darasuram is a Chola architectural gem commissioned by Rajaraja II. It is often described as a miniature masterpiece due to its exquisite and detailed carvings. A defining feature is its ornate mandapa, which is designed to look like a chariot pulled by horses, showcasing the artistic creativity and technical skill of the later Chola builders.

32. (D) They feature seated lions at their bases, which became a hallmark of the Pallava style.
Pallava pillars are easily identifiable by their unique decorative elements. A hallmark of this style is the presence of seated lions at the base of the pillars, which often support the main shaft. This motif evolved over time, becoming more elaborate in the Mamalla phase, and reflects the strength and royal authority associated with the Pallava dynasty in South India.

33. (A) Both A and R are true and R is the correct explanation of A.
During the later Chola, Vijayanagara, and Nayak periods, temple architecture underwent a significant shift where the entrance gopurams became the tallest and most prominent features. This was a reversal from the Early Chola period, where the vimana over the sanctum was the dominant structure. The change emphasized the external majesty of the temple complex as it expanded outwards over time.

34. (A) I, II, III and IV
The Brihadeeswarar Temple, completed in 1010 CE, is a monumental achievement of Rajaraja I. Its sixty-six-metre vimana is topped by a heavy stone shikhara, which was likely moved into place using a long earthen ramp. The outer walls are decorated with carvings of the 108 Karanas of Bharatanatyam. The temple is primarily dedicated to Shiva, housed in the large sanctum.

35. (D) Kailasanatha Temple at Kanchipuram - Narasimhavarman I
The Kailasanatha Temple at Kanchipuram was built by King Rajasimha, also known as Narasimhavarman II, not Narasimhavarman I. While Narasimhavarman I was responsible for many monolithic structures at Mamallapuram, the Kailasanatha represents the transition to full-scale structural temples using sandstone. This distinction is important for understanding the chronological development of Pallava architecture and the specific contributions of various rulers.

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distinguished from the Mamalla style by its reliance on:
(A) Simple rock-cut cave temples with massive pillars, rather than sculpted monolithic rathas.
(B) Freestanding structural stone temples rather than traditional rock-cut cave architecture.
(C) Towering brick gopurams instead of the heavy granite structures used in later periods.
(D) Widespread use of panchaloka bronze casting instead of traditional granite stone carving.
(E) Answer not known

60. Which of the following renowned temples is an EXCEPTION, as it was NOT constructed as a structural temple by the Pallava dynasty?
(A) Shore Temple, Mamallapuram
(B) Brihadeeswarar Temple, Thanjavur
(C) Kailasanatha Temple, Kanchipuram
(D) Vaikunta Perumal Temple, Kanchipuram
(E) Answer not known

61. The Vaikunta Perumal Temple at Kanchipuram, renowned for its extensive sequential narrative panels depicting dynastic history, is dedicated to which principal deity?
(A) Lord Shiva
(B) Lord Vishnu
(C) Goddess Meenakshi
(D) Lord Murugan
(E) Answer not known

62. Read the following statements regarding the Trimurti Cave at Mamallapuram:
I. It features three distinct shrines carved into the rock face without a prominent front mandapa.
II. It holds immense iconographic significance for depicting a three-faced form of Shiva.
III. It was entirely funded and built by the later Nayak rulers of Madurai.
Which of the above statement(s) is/are correct?
(A) I and III
(B) I and II
(C) II and III
(D) II only
(E) Answer not known

63. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer from the given options:
Assertion (A): The restoration and conservation of ancient living temples in Tamil Nadu pose unique challenges for the Archaeological Survey of India (ASI).
Reason (R): There is an inherent tension between strict archaeological conservation principles and the dynamic requirements of continuing ritual worship and temple administration.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

64. Match the following Tamil Nadu UNESCO World Heritage Sites with their defining contextual features:
List I: (UNESCO World Heritage Site)
P. Mamallapuram Group of Monuments
Q. Brihadeeswarar Temple, Thanjavur
R. Airavatesvara Temple, Darasuram
S. Gangaikondacholapuram Temple
List II: (Contextual Feature)
I. Represents the architectural peak of Rajaraja I in 1010 CE
II. Commemorates Rajendra I's victorious northern military expedition
III. Serves as a prime example of early Pallava coastal rock-cut and structural art
IV. Known as a miniature masterpiece built by Rajaraja II
(A) P-I, Q-II, R-III, S-IV
(B) P-III, Q-II, R-I, S-IV
(C) P-II, Q-I, R-IV, S-III
(D) P-III, Q-I, R-IV, S-II
(E) Answer not known

65. Which of the following pairs is correctly matched regarding traditional Chola bronze iconography?
(A) Uma-Maheshwara - Depiction of Vishnu resting on the serpent Adisesha
(B) Nataraja - Form of Shiva in deep, motionless meditation
(C) Ardhanarisvara - Composite androgynous

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intense sculptural detail characteristic of the Vijayanagara and Nayak eras.

45. (B) Mamallapuram Monuments - Recognized as a UNESCO World Heritage Site
Mamallapuram is recognized as a UNESCO World Heritage Site due to its exceptional collection of Pallava rock-cut and structural monuments. This status highlights its global historical and artistic importance. The site includes the monolithic rathas, the Shore Temple, and massive bas-reliefs, attracting tourists from all over the world who come to study the origins of Dravidian architectural traditions.

46. (A) 2, 3, 4, 1
A mature Dravidian temple complex follows a logical spatial progression. One enters through a monumental gopuram into a prakaram or courtyard. From there, one passes through the ardhamandapa, which is a vestibule or smaller hall. Finally, one reaches the garbhagriha, the innermost and holiest sanctuary where the main deity resides, representing the ultimate destination of the spiritual journey.

47. (C) It served as a major coastal port for the Pallava dynasty, influencing its unique architecture.
Mamallapuram, also known as Mahabalipuram, served as a vital coastal port for the Pallava dynasty. Its strategic maritime location influenced its development as a major center of trade and art. The unique rock-cut and structural architecture found there reflects the prosperity and cosmopolitan nature of the Pallava kingdom, which maintained extensive sea-borne links with Southeast Asia during this period.

48. (B) I, III and IV
Early rock-cut temples represent the initial stage of Pallava architecture, consisting of simple pillared halls carved into granite hills. These structures usually feature one or more small shrines at the back of a mandapa. This tradition evolved into more complex monolithic rathas at Mamallapuram. They were carved directly from local stone, not from imported materials like white marble or basalt.

49. (C) They are purely decorative poetic texts containing no information about land grants or administration.
Inscriptions found in Tamil temples are far from being purely decorative; they are essential historical documents. They provide detailed records of royal lineages, military conquests, and administrative decisions. For example, the walls of the Brihadeeswarar temple are covered with inscriptions detailing the extensive land grants and gifts made by Rajaraja I, offering insights into the economic and social life.

50. (B) P-I, Q-II, R-III, S-IV
Each dynasty in Tamil Nadu contributed unique architectural features. The Early Pallavas pioneered rock-cut cave temples. The Imperial Cholas were known for their massive central vimanas. The Vijayanagara period introduced elaborate kalyana mandapas and decorative monolithic horse pillars. Finally, the Nayaks expanded these complexes significantly, building colossal multi-storeyed gopurams that became the most prominent features of the temple skyline.

51. (D) Vijayanagara period
The use of ornate monolithic pillars featuring rearing horses with armed riders is a signature characteristic of the Vijayanagara architectural style. These pillars, often found in large mandapas, were designed to create a sense of dynamic energy and martial strength. This feature was later adopted and further refined by the Nayak rulers, becoming a dominant element in Tamil temple design.

52. (A) The Chola temple highlights the towering Vimana, while the Nayak temple highlights towering Gopurams.
The primary architectural difference between Chola and Nayak temples lies in which structure dominates the complex. Chola temples, like the Brihadeeswarar, emphasize the towering vimana above the main shrine. In contrast, Nayak temples, like the Meenakshi Amman, are dominated by multiple tall gopurams at the entrance gateways. This shift reflects an evolution from focusing on the sanctum to grandiosity.

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53. (C) A is true but R is false.
Heritage tourism in Tamil Nadu is significantly driven by its ancient temple complexes, which are celebrated for their architectural and cultural value. While these sites are historical monuments, many are not static ruins. They remain active centers of religious practice, where traditional rituals and festivals continue to be performed daily, attracting both pilgrims and tourists interested in living heritage.

54. (A) I, II, III and V
The Srirangam Temple is a massive complex located on an island formed by the Kaveri and Kollidam rivers. It is considered the world's largest functioning Hindu temple and is enclosed by seven concentric prakarams. Its growth over centuries under various dynasties illustrates the continuous expansion of temple architecture. However, its monumental gopurams were built in later structural styles, not rock-cut.

55. (D) Raised left foot - Symbolizes human ignorance and illusion
In the iconography of the Chola Nataraja bronze, each element has a specific meaning. The drum symbolizes creation, the fire represents destruction, and the abhaya mudra offers protection. The raised left foot actually symbolizes the liberation of the soul from the cycle of birth and death. It is the foot planted on the dwarf demon that represents overcoming ignorance.

56. (B) Extensive and exclusive use of thatched timber roofs for the main sanctum
Imperial Chola temples are defined by their massive stone vimanas, monumental dvarapalas, and the systematic arrangement of sub-shrines. These structures were built entirely of stone to ensure permanence and grandeur. The use of thatched timber roofs was characteristic of much earlier or more humble dwellings and was not a feature of the grand structural stone temples built by the Cholas.

57. (C) Slightly smaller in height but featuring more refined, feminine, and concave architectural curves.
The Gangaikondacholapuram Temple, built by Rajendra I, features a vimana that is slightly smaller in height compared to the Thanjavur temple. However, it is distinguished by its more refined and delicate architectural treatment. The tower has a gentle concave curve and more intricate sculptures, giving it a feminine quality that contrasts with the more robust and masculine appearance of his father's temple.

58. (A) The shift occurred gradually from the early Chola period into the later Vijayanagara and Nayak periods.
The focus of temple height shifted over several centuries. During the early Chola period, the vimana over the sanctum was the tallest part of the temple. As temple complexes grew larger and more complex during the Vijayanagara and Nayak periods, the entrance gopurams were built to much greater heights, eventually becoming the most prominent and visible features of the entire complex.

59. (A) Simple rock-cut cave temples with massive pillars, rather than sculpted monolithic rathas.
Mahendra style architecture is characterized by simple, rock-cut cave temples with heavy, square pillars. This style, pioneered by Mahendravarman I, focused on excavating shrines directly into rock faces. In contrast, the Mamalla style introduced more complex forms, including monolithic rathas and extensive bas-reliefs at Mamallapuram. This evolution marked a move towards more sophisticated sculptural and architectural designs while still using rock-cut techniques.

60. (B) Brihadeeswarar Temple, Thanjavur
The Shore Temple, Kailasanatha, and Vaikunta Perumal temples were all commissioned by the Pallava dynasty as structural stone buildings. The Brihadeeswarar Temple in Thanjavur, however, was built by the Imperial Chola king Rajaraja I. This distinction is crucial for understanding the stylistic differences between Pallava and Chola architecture, even though both contributed significantly to the development of the Dravidian tradition.

61. (B) Lord Vishnu
The Vaikunta Perumal Temple at Kanchipuram is a major structural temple dedicated to Lord Vishnu. It was built by the Pallava king Nandivarman II and is famous for its unique three-tiered sanctum. The temple's walls are covered with historical narrative panels that provide a rare visual record of the Pallava

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dynasty's history, highlighting its importance for both religion and archaeology.

62. (B) I and II
The Trimurti Cave at Mamallapuram is a significant rock-cut temple featuring three shrines dedicated to Brahma, Vishnu, and Shiva. It is unique because it lacks the traditional pillared mandapa in front of the shrines. The cave contains a rare depiction of a three-faced Shiva, which is of great iconographic interest. It is a Pallava creation, not a later Nayak structure.

63. (A) Both A and R are true and R is the correct explanation of A.
Preserving ancient temples that are still in use presents significant challenges. The ASI must balance strict archaeological standards with the needs of modern worshippers and temple administrators. Daily rituals, large crowds, and renovations for worship can sometimes conflict with the goal of maintaining the original historical fabric of the monument, necessitating careful management and conservation strategies to protect these sites.

64. (D) P-III, Q-I, R-IV, S-II
UNESCO recognizes several significant sites in Tamil Nadu. The Mamallapuram monuments showcase early Pallava rock-cut art. The Brihadeeswarar Temple at Thanjavur represents the peak of Rajaraja I's reign. The Gangaikondacholapuram Temple commemorates Rajendra I's northern military successes. Lastly, the Airavatesvara Temple at Darasuram is known as a miniature masterpiece built by Rajaraja II, completing the "Great Living Chola Temples" group.

65. (C) Ardhanarisvara - Composite androgynous form of Shiva and Parvati
Ardhanarisvara is a striking iconographic form representing the fusion of Shiva and his consort Parvati into a single androgynous figure. This depiction symbolizes the unity of male and female principles in the universe. Chola bronze casters masterfully captured this concept, showing one half of the body with masculine features and the other with feminine attributes in a seamless artistic composition.

66. (A) 2, 3, 4, 1
The layout of a traditional Dravidian temple expands from the center outward. The sacred journey begins at the garbhagriha, followed by the ardhamandapa vestibule. An inner circumambulatory passage often surrounds these core structures. Finally, the complex is enclosed by an outer prakaram, which is accessed through monumental gopurams, reflecting the hierarchical organization of sacred space within the temple.

67. (D) They expanded the temple complex and contributed to the gold roof over the main shrine.
The Nataraja Temple at Chidambaram received significant patronage during the Nayak period. The rulers expanded the existing complex and contributed to the magnificent gold-plated roof that covers the main sanctum, known as the Chit Sabha. This addition enhanced the temple's prestige and beauty, continuing the tradition of royal endowments to one of the most sacred sites in the region.

68. (B) I, II and III
The Meenakshi Amman Temple is a vast architectural complex featuring twelve monumental gopurams decorated with thousands of colourful stucco figures. It houses the famous Thousand Pillar Hall, a masterpiece of structural design. The temple reached its current scale and grandeur through major expansions under the Nayak rulers, particularly Thirumalai Nayak, who added many of its most distinctive and impressive features.

69. (C) They serve merely as passive historical monuments with negligible impact on the state's economy.
Ancient temples in Tamil Nadu are far more than just historical monuments; they are vital to the state's cultural and economic life. They attract millions of pilgrims and tourists, supporting a vast regional economy through travel, hospitality, and local commerce. Their management requires complex logistical and financial systems, reflecting their ongoing importance as centers of community life and heritage.

70. (A) P-II, Q-I, R-IV, S-III
Chola bronzes depict various divine themes. Nataraja represents the cosmic dance, while

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CHAPTER 23

Tamil Performing Arts: Music, Dance and Intangible Heritage

1. The ancient Tamil musical instrument 'Yazh' is best described as which type of instrument?
(A) A harp-like stringed instrument of various types
(B) A percussion instrument resembling the modern Thavil
(C) A wind instrument played alongside the Nadaswaram
(D) A rhythmic clash cymbal used in Koothu performances
(E) Answer not known

2. Consider the following statements regarding the Carnatic Music Trinity:
I. Tyagaraja composed exclusively in the Tamil language to promote regional arts.
II. Muthuswami Dikshitar was renowned for his Sanskrit compositions and scholarship in the 72 melakarta ragas.
III. Syama Sastri completed the Carnatic Music Trinity and is celebrated for his mathematical talas.
Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I and III
(D) II
(E) Answer not known

3. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The Devadasi tradition faced a decline leading to the enactment of the Devadasi Act in Tamil Nadu.
Reason (R): Dr. Muthulakshmi Reddy spearheaded a social reform campaign to abolish the Devadasi system due to its associated social stigmas.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

4. Which of the following statements correctly describes the Bharatanatyam Margam?
(A) A sequence beginning with the Tillana and ending with the Alarippu.
(B) A folk dance sequence performed exclusively during temple harvests.
(C) A contemporary form that avoids narrative abhinaya or storytelling.
(D) A sequential progression from Alarippu to Tillana.
(E) Answer not known

5. Match List I with List II and select the correct answer using the codes given below:
List I: Folk Dances of Tamil Nadu
P. Kummi
Q. Kolattam
R. Karagattam
S. Oyilattam
List II: Key Features
I. Acrobatic pot balancing dance
II. Women's circle dance with rhythmic clapping
III. Men's dance with handkerchief waving
IV. Festive rural stick dance
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-IV, R-I, S-III
(C) P-III, Q-I, R-IV, S-II
(D) P-IV, Q-III, R-II, S-I
(E) Answer not known

6. Identify the incorrect statement regarding the performing arts of the Sangam period:

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79. (C) Brick, timber, metal, and mortar
The Mandagapattu inscription records a major technological breakthrough during the reign of Mahendravarman I. It highlights the transition from using perishable materials like brick, timber, metal, and mortar to carving temples directly from durable rock. This shift to rock-cut architecture ensured the longevity of the monuments and allowed for the preservation of early Dravidian artistic styles for many centuries.

80. (D) The massive rock-cut Pancha Rathas at Mamallapuram
The monumental gopurams of the Meenakshi Amman Temple, the Thirumalai Nayak Palace, and the Thousand Pillar Hall were all major projects associated with the Nayak period. However, the Pancha Rathas at Mamallapuram are much older monolithic structures created during the Pallava dynasty. They represent an earlier phase of rock-cut architecture that laid the groundwork for the later structural expansions.

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13. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.

Assertion (A): Rukmini Devi Arundale established the Kalakshetra institution in Adyar, Chennai.

Reason (R): She intended to preserve the exact rituals and traditional social structure of the original Devadasi system without any modifications.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

14. In the theoretical framework of Carnatic music, the term 'Raga' is best defined as:

(A) A mathematical and rhythmic cycle used in all standard compositions.
(B) The devotional and lyrical content of songs sung by the Nayanmars.
(C) A melodic framework allowing for structured improvisation.
(D) The specific hand gestures and facial abhinaya used during a dance.
(E) Answer not known

15. Match List I with List II and select the correct answer using the codes given below:

List I: Carnatic Composers
P. Tyagaraja
Q. Muthuswami Dikshitar
R. Syama Sastri
S. Papanasam Sivan

List II: Key Contributions
I. Tamil Carnatic compositions and pioneer of early film music
II. Telugu compositions, born in Tiruvarur, renowned for Pancharatna Kritis
III. Master of mathematical talas and completion of the Carnatic Trinity
IV. Sanskrit compositions and scholarly work on the 72 melakarta ragas

(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-IV, R-III, S-I
(C) P-III, Q-I, R-IV, S-II
(D) P-IV, Q-III, R-II, S-I
(E) Answer not known

16. All of the following are traditional themes commonly portrayed in Therukoothu performances, EXCEPT:

(A) Episodes from the Mahabharata
(B) Narratives from the Ramayana
(C) Local folk legends and contemporary social commentary
(D) Biographical accounts of modern European monarchs
(E) Answer not known

17. Which of the following pairs regarding Tamil folk dances and their traditional styles is incorrectly matched?

(A) Kolattam - A men's martial art utilizing heavy metal swords
(B) Oyilattam - Traditionally a men's dance involving the waving of handkerchiefs
(C) Kummi - A women's circle dance accompanied by rhythmic clapping
(D) Karagattam - An acrobatic folk tradition involving pot balancing
(E) Answer not known

18. Consider the following historical milestones in the evolution of South Indian classical music and arrange them in the correct chronological order:

I. Composition of Tevaram and Divya Prabandham by Nayanmars and Alvars
II. The ancient origins of music rooted in Vedic chanting
III. The Tamil Isai movement advocating for the promotion of Tamil compositions
IV. The golden era of the Carnatic Music Trinity centered around Thanjavur

Select the correct sequence from the options below:

(A) II, I, IV, III
(B) I, II, III, IV
(C) II, IV, I, III
(D) IV, I, II, III
(E) Answer not known

19. Which of the following statements most appropriately describes the significance of Bharatanatyam to Tamil identity?

(A) A classical art preserving intricate grammar

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(A) Panar were a community of hereditary musicians during the Sangam era.
(B) Panars enjoyed extensive patronage from Sangam kings and local chieftains.
(C) Viraliyar were elite male warriors who performed strictly martial arts in the Chera courts.
(D) Viraliyar were women performers who played a significant social role through dance and music.
(E) Answer not known

7. Consider the following statements about the Tamil Isai Movement:
I. The movement emerged to promote Tamil compositions in Carnatic music.
II. It firmly rejected the usage of the Tamil language in favor of standardizing Telugu kritis.
III. The Tamil Isai Sangam organized conferences to assert Tamil language pride.
IV. It highlighted musical politics by advocating for equitable performance space for Tamil songs.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, III and IV
(C) II, III and IV
(D) I and IV
(E) Answer not known

8. In the ancient Tamil musical tradition, specific musical modes (Pans) were associated with distinct geographical landscapes and times of day. This conceptual framework is primarily referred to as:
(A) Thinai-based music
(B) The 72 Melakarta system
(C) The Kattaikkuttu tradition
(D) The classical Margam sequence
(E) Answer not known

9. Which of the following pairs of musical instruments and their traditional context is correctly matched?
(A) Yazh - A wind instrument predominantly used in modern contemporary jazz fusions
(B) Nadaswaram - A wind instrument primarily used in temple rituals and wedding music
(C) Thavil - A delicate stringed instrument that exclusively accompanies Bharatanatyam
(D) Parai - A classical instrument used exclusively during the elite Margazhi sabha season
(E) Answer not known

10. Select the correct sequence of the three primary structural parts of a standard Carnatic Kriti composition:
(A) Anupallavi, Charanam, Pallavi
(B) Pallavi, Anupallavi, Charanam
(C) Pallavi, Charanam, Anupallavi
(D) Charanam, Pallavi, Anupallavi
(E) Answer not known

11. Which of the following features best describes the 'Kattaikkuttu' tradition of Tamil Nadu?
(A) An all-night rural theatre with elaborate costumes and makeup.
(B) A solo female dance performed inside the temple sanctum for rituals.
(C) A pure percussion ensemble involving traditional drums and brass bells.
(D) A vocal concert format established by the Carnatic Trinity in Thanjavur.
(E) Answer not known

12. Consider the following statements regarding the folk dance forms of Tamil Nadu:
I. Silambattam is a traditional martial art dance involving physical training with bamboo sticks.
II. Kavadi Aattam involves physical penance and dance dedicated to the worship of Lord Murugan.
III. Naiyandi Melam is a traditional percussion ensemble frequently used in procession music during festivals.
IV. Oyilattam is a classical dance traditionally performed only by women in urban cultural centers.
V. Kummi is a communal celebration involving a women's circle dance with rhythmic clapping.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) I, II, III and V
(C) II, III, IV and V
(D) I, III and V
(E) Answer not known

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(E) Answer not known

26. Which of the following statements about Carnatic music is incorrect?
(A) It is a rich South Indian classical tradition with Tamil Nadu playing a central developmental role.
(B) Its theoretical framework strictly relies on written musical notation, explicitly forbidding any scope for artistic improvisation.
(C) The deep origins of Carnatic music can be traced back to Vedic chanting and the devotional hymns of the Nayanmars and Alvars.
(D) The Kriti is the main compositional form, systematically consisting of the pallavi, anupallavi, and charanam.
(E) Answer not known

27. Consider the following statements about the integration of Tamil compositions in Carnatic music:
I. Oothukkadu Venkatakavi is celebrated for his profound Tamil compositions in the Carnatic framework.
II. Papanasam Sivan acted as a vital cultural bridge by composing both Carnatic kritis and pioneering film music in Tamil.
III. The Tamil Isai Sangam strictly banned the performance of all Tamil kritis in formal classical concerts.
IV. The Tamil Isai movement emerged from a sense of language pride and a desire to popularize Tamil musical compositions.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) III and IV
(D) I and IV
(E) Answer not known

28. A percussionist in a Carnatic music concert plays intricate rhythmic patterns that match the singer's melody while maintaining strict mathematical precision in a repeating cyclic time measure. This foundational rhythmic cycle is theoretically termed as:
(A) Kriti
(B) Raga
(C) Tala
(D) Mudra
(E) Answer not known

29. Which of the following descriptions accurately identifies a component of the cultural heritage of Tamil Nadu?
(A) A highly refined form of classical Carnatic vocal chamber music concert.
(B) A sophisticated stringed instrument historically identical to the ancient Yazh.
(C) A pure martial combat art taught without any theatrical or dance elements.
(D) A wind instrument tradition maintained by the Isai Vellalar community.
(E) Answer not known

30. Select the correct sequential order of elements in the traditional Bharatanatyam Margam:
(A) Tillana, Padam, Varnam, Alarippu
(B) Varnam, Alarippu, Tillana, Padam
(C) Alarippu, Varnam, Padam, Tillana
(D) Padam, Tillana, Alarippu, Varnam
(E) Answer not known

31. Which of the following is a primary characteristic of the Nadaswaram?
(A) A large percussion instrument made entirely of baked temple clay pots.
(B) A wind instrument auspicious for temple rituals and Tamil weddings.
(C) An instrument introduced to Tamil Nadu during the European colonial era.
(D) A rhythmic instrument played by women during the performance of Kummi.
(E) Answer not known

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32. Consider the following statements regarding the technique of Bharatanatyam:
I. Adavus form the basic, rhythmic physical dance steps upon which the performance is built.
II. Mudras are intricate hand gestures used to convey specific narrative meanings and emotions.
III. Abhinaya involves the highly expressional aspect of narrating a story primarily through facial expressions.
IV. The dance form completely relies on extensive, unscripted spoken dialogue delivered by the main dancer.
V. Its performance grammar is strictly codified,

and cultural identity.
(B) An ancient martial art used to train the elite infantry of the Chola army.
(C) A street theatre form used recently as a tool for modern political campaigns.
(D) A rural folk dance performed by agricultural communities during the harvest.
(E) Answer not known

20. M.S. Subbulakshmi made a historic contribution to cultural diplomacy in 1966 by performing the Suprabhatam at which of the following international forums?
(A) The League of Nations Headquarters
(B) The World Economic Forum Annual Meeting
(C) The UNESCO World Heritage Convention
(D) The United Nations General Assembly
(E) Answer not known

21. The 'Margazhi Season' held annually in Chennai is culturally significant primarily because:
(A) An agricultural harvest festival marking the start of the Tamil new year.
(B) A music and dance festival attracting the global Tamil diaspora.
(C) A designated month when public singing of music is legally permitted.
(D) A celebration of the birth anniversary of all members of the Trinity.
(E) Answer not known

22. Consider the following statements regarding the Parai instrument:
I. The Parai is a wind instrument used exclusively in classical indoor sabha concerts.
II. It has been vigorously reclaimed in modern times as a symbol of Dalit cultural assertion and traditional pride.
III. The contemporary revival of the Parai emphasizes its social significance and the reclaiming of a marginalized tradition.
Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I and III
(D) II
(E) Answer not known

23. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): Ilaiyaraaja successfully synthesized Tamil folk musical elements with Carnatic classical traditions.
Reason (R): The Tamil Isai Sangam legally banned the use of Western orchestration in modern film music.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

24. Identify the correct statement regarding T.M. Krishna's contribution to Carnatic music:
(A) He advocated for democratising music spaces beyond the sabhas.
(B) He focuses on Sanskrit compositions and refuses to sing in Tamil.
(C) He is a film music director who abandoned his classical roots.
(D) He is credited with originally inventing the 72 melakarta system.
(E) Answer not known

25. Match List I with List II and select the correct answer using the codes given below:
List I: Performing Arts
P. Bharatanatyam
Q. Therukoothu
R. Silambattam
S. Koodiyattam
List II: Key Characteristics
I. Traditional martial art utilizing bamboo sticks
II. Classical dance technique involving adavus, mudras, and abhinaya
III. All-night rural street theatre with social commentary
IV. Kerala theatre tradition demonstrating historical links with Tamil practices
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-III, R-I, S-IV
(C) P-III, Q-I, R-IV, S-II
(D) P-IV, Q-III, R-II, S-I

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Ardhanarisvara shows the union of male and female principles. Uma-Maheshwara features Shiva and Parvati together as a divine family. Processional deities, or utsavars, are portable bronzes designed to be carried outside the inner sanctum during festivals, allowing the general public to witness and worship the deities.

71. (D) The descent of the celestial River Ganga to Earth
The largest open-air bas-relief at Mamallapuram masterfully depicts the descent of the River Ganga from the heavens to the earth. This narrative theme is seamlessly integrated into the natural cleft of the rock, which represents the river itself. The sculpture features a vast array of gods, animals, and celestial beings, showcasing the Pallava artists' deep connection with nature.

72. (B) Nayaks expanded upon Vijayanagara foundations, increasing the scale of gopurams and mandapas.
The Nayaks were originally governors under the Vijayanagara Empire and later became independent rulers. In terms of architecture, they did not reject the Vijayanagara style but rather built upon its foundations. They increased the scale of temple complexes, constructing even taller gopurams and more elaborate mandapas, which led to the highly ornate and monumental style seen in cities like Madurai.

73. (A) Both A and R are true and R is the correct explanation of A.
The construction of the Brihadeeswarar Temple's sixty-six-metre vimana is an engineering marvel. A popular historical belief is that a massive monolithic capstone, weighing eighty tons, was elevated to the top using a long, inclined earthen ramp. This ramp would have started several kilometres away to provide a manageable slope, demonstrating the incredible scale and planning involved in Chola architecture.

74. (A) I, II, III and V
Pallava sculptors were pioneers who created dynamic reliefs like the Mahishasuramardini panel and massive open-air bas-reliefs that utilized natural rock formations. Their work, such as the shrines in the Trimurti Cave, displayed high iconographic clarity. These early stylistic innovations were developed locally using granite and sandstone, and they provided the aesthetic foundation for the subsequent development of classical Dravidian art.

75. (A) Vahana Mandapa - The primary sanctum where the main deity permanently resides
Temple complexes feature various mandapas with specialized functions. The ardhamandapa is a vestibule, the kalyana mandapa is for marriage rituals, and the nandi mandapa houses the sacred bull. However, the vahana mandapa is used to store the processional vehicles or mounts of the deities. It is not the primary sanctum, which is the garbhagriha where the main deity resides.

76. (B) Minaret
Traditional Dravidian temple architecture includes core elements such as the garbhagriha (sanctum), vimana (tower), and prakaram (enclosure). A minaret is a distinctive feature of Islamic architecture and is not part of the standard Dravidian temple vocabulary. The inclusion of such elements would typically indicate a later fusion of styles, such as the Indo-Saracenic influence found in some secular buildings.

77. (B) Carving top-down from bedrock to systematically assembling individual dressed stone blocks.
The evolution from monolithic rathas to structural temples represents a significant change in building technology. Monolithic rathas were carved top-down directly from existing rock formations. In contrast, structural temples were built by systematically assembling individual blocks of dressed stone, like granite or sandstone. This transition allowed architects more freedom in design and the ability to build much larger and more complex structures.

78. (A) Rajaraja I → Rajendra I → Rajaraja II
The three "Great Living Chola Temples" were commissioned by successive rulers over a period of nearly two centuries. Rajaraja I built the Brihadeeswarar Temple at Thanjavur around 1010 CE. His son, Rajendra I, followed by constructing the Gangaikondacholapuram Temple. Finally, Rajaraja II commissioned the Airavatesvara Temple at Darasuram in the twelfth century, showcasing the continued artistic excellence of the Chola dynasty.

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preserving a long-standing classical tradition.

Which of the above statement(s) is/are correct?

(A) I, II, III and IV
(B) II, III, IV and V
(C) I, II, III and V
(D) I, III and V
(E) Answer not known

33. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.

Assertion (A): Tyagaraja, Muthuswami Dikshitar, and Syama Sastri lived during the Sangam period and composed the first Tamil epics.

Reason (R): They are collectively known as the Carnatic Music Trinity and codified the modern structure of Carnatic compositions in Thanjavur.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

34. In the context of ancient Tamil performing arts during the Sangam period, the 'Viraliyar' were defined as:

(A) Hereditary male bards who sang martial praises of the ruling monarch.
(B) Expert rural artisans specializing in the manufacture of Yazh instruments.
(C) Women performers who served as skilled dancers and musicians.
(D) Elite military commanders of the Chera dynasty who staged mock battles.
(E) Answer not known

35. Match List I with List II and select the correct answer using the codes given below:

List I: Tamil Traditional Communities/ Performers

P. Panar
Q. Devadasi
R. Kattaikkuttu performers
S. Isai Vellalar

List II: Cultural Role

I. Hereditary community traditionally associated with playing the Nadaswaram and Thavil
II. Traditional temple dancers who held important ritual functions before the abolition act
III. Hereditary musicians and singing bards extensively mentioned in the Sangam literature
IV. Hereditary rural theatre artists specializing in all-night dramatic performances

(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-III, R-I, S-IV
(C) P-III, Q-II, R-IV, S-I
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

36. The revival and institutionalization of Bharatanatyam by Rukmini Devi Arundale involved several major changes. Which of the following was NOT part of her transformation of the art form?

(A) Adoption of Brahminical aesthetics and refined sensibilities in the art.
(B) Establishment of the Kalakshetra dance school in Chennai, Tamil Nadu.
(C) Elevating the dance into a classical form through structured pedagogy.
(D) Retention and promotion of traditional Devadasi social structures.
(E) Answer not known

37. Which of the following statements regarding Tamil performing arts is incorrectly described?

(A) A devotional dance associated with Murugan worship and physical penance.
(B) A street theatre tradition used to enact Christian biblical stories.
(C) An acrobatic folk tradition widely performed during Amman temple worship.
(D) A Muslim Tamil tradition emphasizing communal harmony and elegant movement.
(E) Answer not known

38. Consider the following aspects of M.S. Subbulakshmi's legacy and arrange them in a logical chronological sequence:

I. Early prominence as a Carnatic vocalist and acting in the iconic film role of Meenakshi
II. Widespread recognition as a formidable

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global cultural ambassador for Carnatic music
III. Her historic cultural diplomacy performance rendering the Suprabhatam at the UN in 1966
IV. Conferment of the Bharat Ratna recognizing her monumental cultural significance

Select the correct sequence from the options below:
(A) I, III, II, IV
(B) I, II, IV, III
(C) III, I, IV, II
(D) II, I, III, IV
(E) Answer not known

39. What is the most appropriate reason for the founding of the Tamil Isai Sangam during the pre-independence era?
(A) To enact a legal ban on the usage of Telugu and Sanskrit in South India.
(B) To merge traditional Carnatic music grammar with Western classical symphonies.
(C) To train musicians exclusively to produce scores for the Tamil film industry.
(D) To promote Tamil compositions and assert language pride in classical arts.
(E) Answer not known

40. Identify the correct statement regarding the historical significance of the 'Yazh':
(A) A harp-like string instrument frequently referenced in Sangam texts.
(B) A heavy percussion instrument utilized primarily in contemporary folk dances.
(C) An instrument introduced to Tamil Nadu much later by the Maratha rulers.
(D) A complex wind instrument structurally indistinguishable from the Nadaswaram.
(E) Answer not known

41. Who among the following is a legendary Tamil film composer known for achieving immense global recognition and significantly contributing to Tamil cultural synthesis through music, alongside Ilaiyaraaja?
(A) Tyagaraja
(B) A.R. Rahman
(C) Papanasam Sivan
(D) Syama Sastri
(E) Answer not known

42. Consider the following statements about the Koothu tradition:
I. Sakkai Koothu and Poyykaal Koothu are celebrated variations of ancient Tamil theatre and performance art.
II. Koothu was exclusively a royal court entertainment format possessing absolutely no connection to local community rituals.
III. Therukoothu functions robustly as street theatre in Tamil Nadu villages, often featuring immersive all-night performances.

Which of the above statement(s) is/are correct?
(A) I and II
(B) II and III
(C) I and III
(D) III
(E) Answer not known

43. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The Devadasi tradition was historically associated with immense artistic excellence in temple dance and music.
Reason (R): Koodiyattam is recognized as a classical Sanskrit theatre tradition of Kerala.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

44. Which statement is correct concerning the folk art of Silambattam?
(A) An ancient classical vocal music form native entirely to Kanchipuram.
(B) A performance strictly for women as part of the indoor Margazhi festival.
(C) A traditional martial art involving physical training with bamboo sticks.
(D) A form that prohibits the participants from using any props or weapons.
(E) Answer not known

45. Match List I with List II and select the correct answer using the codes given below:
List I: Folk Dance and Music Forms

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P. Kavadi Aattam
Q. Naiyandi Melam
R. Thavil
S. Parai

List II: Key Characteristics

I. Essential percussion instrument accompanying the Nadaswaram during festivals
II. A Dalit percussion instrument currently undergoing a major cultural revival
III. A tradition characterized by physical penance and devotional dance
IV. A vibrant percussion ensemble specifically utilized for procession music

(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-III, R-I, S-IV
(C) P-III, Q-IV, R-I, S-II
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

46. Which of the following statements about the origins and evolution of Bharatanatyam is incorrect?
(A) It evolved fundamentally from the ancient Devadasi temple dance tradition.
(B) Widespread social reform campaigns led to a decline in its hereditary practice.
(C) The Devadasi Act legally protected and expanded the system in temples.
(D) It was revived and institutionalized as a classical form by visionaries.
(E) Answer not known

47. Consider the following statements about the origins of Carnatic music:
I. The deep historical origins of Carnatic music can be traced back to the traditions of Vedic chanting.
II. The devotional hymns of the Nayanmars and Alvars significantly contributed to its early classical development.
III. It developed entirely as an independent secular art form, completely detached from any devotional or religious traditions.
IV. The system emphasizes a highly structured and sophisticated theoretical framework of raga and tala.

Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I and IV
(E) Answer not known

48. A theatrical performance taking place in a rural Tamil Nadu village runs continuously through the night. The actors perform dressed in elaborate costumes, narrating intense character conflicts from the Mahabharata while simultaneously providing sharp commentary on contemporary village politics. This performance is a classic example of:
(A) Koodiyattam
(B) Kalakshetra Bharatanatyam
(C) Sabha Carnatic concert
(D) Therukoothu
(E) Answer not known

49. Which of the following statements correctly describes a contribution of a figure in Carnatic music?
(A) Mastery over complex mathematical talas within the Carnatic Trinity.
(B) Composing exclusively in Telugu and authoring the Pancharatna Kritis.
(C) Writing primarily Sanskrit compositions and pioneering the melakarta system.
(D) Spearheading the Tamil Isai movement to revive ancient Sangam music.
(E) Answer not known

50. Consider the historical transformation and institutionalization of Bharatanatyam and select the correct sequential order of events:
(A) Establishment of Kalakshetra, The ancient Devadasi tradition, Muthulakshmi Reddy's reform campaign, Enactment of the Devadasi Act
(B) The ancient Devadasi tradition, Muthulakshmi Reddy's reform campaign, Enactment of the Devadasi Act, Establishment of Kalakshetra
(C) Muthulakshmi Reddy's reform campaign, Enactment of the Devadasi Act, Establishment of Kalakshetra, The ancient Devadasi tradition
(D) The ancient Devadasi tradition, Establishment of Kalakshetra, Enactment of the Devadasi Act, Muthulakshmi Reddy's reform campaign
(E) Answer not known

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51. The UNESCO recognition of Intangible Cultural Heritage for practices related to Tamil Nadu primarily serves to highlight:
(A) The global significance and oral traditions preserving Tamil identity.
(B) The outstanding physical masonry and blueprints of the Great Chola Temples.
(C) The rapid modernization and expansion of the Chennai urban infrastructure.
(D) The decipherment of the ancient Brahmi scripts found in remote Jain caves.
(E) Answer not known

52. Consider the following statements about the broader significance of Tamil performing arts:
I. They play a critically vital role in maintaining and expressing regional cultural identity.
II. They strongly foster social cohesion through communal celebrations, rural festivals, and shared rituals.
III. They are increasingly recognized as an invaluable part of the world's global intangible heritage.
IV. They strictly divide modern communities by permanently preventing any form of inter-caste participation.
V. They serve as a vibrant cultural bridge directly connecting ancient Sangam traditions to contemporary artistic expressions.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) I, II, III and IV
(C) II, III, IV and V
(D) I, III and V
(E) Answer not known

53. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): Koodiyattam is completely isolated from all ancient Tamil theatrical practices.
Reason (R): It is officially recognized as a classical Sanskrit theatre tradition of Kerala.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

54. In the specific context of ancient Tamil performing arts, what does the term 'Koothu' primarily define?
(A) A strict and inflexible grammatical rule governing poetry in Tamil literature.
(B) A rare stringed instrument used exclusively to entertain the Chola kings.
(C) An ancient Tamil theatre and performance art deeply rooted in local community rituals.
(D) A highly specialized type of ancient sailing vessel used exclusively by Tamil seafaring merchants.
(E) Answer not known

55. Match List I with List II and select the correct answer using the codes given below:
List I: Eminent Carnatic Composers
P. Tyagaraja
Q. Muthuswami Dikshitar
R. Syama Sastri
S. Oothukkadu Venkatakavi
List II: Key Associations/Contributions
I. Renowned for ecstatic Tamil compositions highlighting deep devotion
II. Born in Tiruvarur, universally revered for composing the Pancharatna Kritis
III. A distinguished master of highly complex mathematical talas within the Trinity
IV. A profound scholar known for utilizing the 72 melakarta ragas in Sanskrit kritis
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-IV, R-III, S-I
(C) P-III, Q-I, R-IV, S-II
(D) P-IV, Q-III, R-II, S-I
(E) Answer not known

56. Papanasam Sivan is widely celebrated in Tamil cultural history for all the following significant contributions, EXCEPT:
(A) Introducing the Western piano to replace the Nadaswaram in temples.
(B) Composing extensively in the Tamil language for traditional Carnatic music.
(C) Operating as a pioneering music composer in the early years of Tamil cinema.
(D) Acting as a cultural bridge harmonizing classical music with film music.

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(E) Answer not known

57. Identify the incorrectly matched pair concerning the structural terms of a Carnatic music composition:
(A) Pallavi - The primary thematic starting section of a standard Kriti
(B) Anupallavi - The visual dance component that must invariably accompany a Kriti
(C) Charanam - The final and typically the longest lyrical section of a Kriti
(D) Raga - The established melodic framework dictating the notes for improvisation
(E) Answer not known

58. Consider the foundational concepts of Carnatic music and arrange them in increasing order of structural complexity in a standard theoretical progression:
I. The Basic Swaras (The foundational Seven Note System)
II. The Formulation of Ragas (The theoretical 72 Melakarta system)
III. The Structuring of a Kriti (Combining Pallavi, Anupallavi, Charanam)
IV. Elaborate Spontaneous Improvisation (Applying theoretical grammar within a live concert format)
Select the correct sequence from the options below:
(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) III, I, IV, II
(E) Answer not known

59. Bharatanatyam's classical framework, technique, and codified grammar have had a notable historical influence on shaping the technical aspects of which other regional classical dance form of South India?
(A) Kuchipudi
(B) Kathak
(C) Manipuri
(D) Odissi
(E) Answer not known

60. Which statement is unequivocally correct regarding the legacy of M.S. Subbulakshmi?
(A) She gained popularity strictly and solely through her playback singing in Hollywood international films.
(B) Her historic performance at the UN in 1966 was exclusively a classical Bharatanatyam recital, lacking any vocal component.
(C) She was universally recognized as a global Carnatic ambassador and was awarded the prestigious Bharat Ratna.
(D) She strictly avoided singing any Tamil compositions during her concerts to cater solely to a Telugu audience.
(E) Answer not known

61. Who among the following was deeply instrumental in orchestrating the Tamil Isai movement, actively advocating for the mandatory inclusion and promotion of Tamil compositions in Carnatic concerts?
(A) The mathematical composer Syama Sastri.
(B) The legendary saint composer Tyagaraja.
(C) The Sanskrit scholar Muthuswami Dikshitar.
(D) The promoters and leaders of the Tamil Isai Sangam.
(E) Answer not known

62. Consider the following statements regarding the musical contributions of Ilaiyaraaja:
I. Ilaiyaraaja's film compositions are widely celebrated for harmoniously synthesizing vibrant folk elements with strict Carnatic music.
II. He relied absolutely exclusively on digital electronic synthesizers and completely rejected all traditional acoustic instruments.
III. His highly prolific musical output across decades firmly established him as a monumental Tamil cultural icon.
Which of the above statement(s) is/are correct?
(A) I and II
(B) I and III
(C) II and III
(D) I
(E) Answer not known

63. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The Margazhi season in Chennai brings together artists and the global

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9. (B) Nadaswaram - A wind instrument primarily used in temple rituals and wedding music
The Nadaswaram is a double-reed wind instrument that holds a sacred and auspicious status in South Indian culture. It is an essential component of temple ceremonies, processions, and traditional Tamil weddings. Known for its powerful and resonant sound, it is typically accompanied by the Thavil, a percussion instrument, together forming the Periya Melam ensemble used in various ritualistic contexts.

10. (B) Pallavi, Anupallavi, Charanam
A standard Carnatic Kriti is a structured musical composition consisting of three distinct parts. The Pallavi introduces the main melodic and lyrical theme of the piece. This is followed by the Anupallavi, which serves as a secondary theme, usually exploring higher notes. The composition concludes with the Charanam, the final and longest section, which provides the detailed narrative and lyrical conclusion.

11. (A) An all-night rural theatre with elaborate costumes and makeup.
Kattaikkuttu is a traditional form of rural theatre practiced extensively in Tamil Nadu, often characterized by its physically demanding all-night performances. Actors wear heavy, colorful makeup and towering head ornaments while narrating epic tales, primarily from the Mahabharata. This art form serves as a vital medium for both entertainment and community ritual, often blending mythological narratives with contemporary social commentary.

12. (B) I, II, III and V
Tamil Nadu's folk traditions include Silambattam, a stick-based martial art, and Kavadi Aattam, a devotional dance for Lord Murugan. Naiyandi Melam provides the rhythmic accompaniment for festive processions. Kummi is a popular communal dance involving women clapping in a circle. While Oyilattam is a significant folk dance, it is traditionally performed by men in rural settings, waving handkerchiefs to rhythmic beats.

13. (C) A is true but R is false.
Rukmini Devi Arundale was instrumental in the institutionalization of classical dance and founded Kalakshetra in Chennai to provide structured training. However, her vision involved transforming the art form by removing elements she considered undesirable and separating it from the traditional social structure of the Devadasi community. She aimed to redefine the dance as a respectable classical art for broader society.

14. (C) A melodic framework allowing for structured improvisation.
In the system of Carnatic music, a Raga is the essential melodic framework that dictates the specific sequence of notes and their ornamental nuances. It provides the foundation upon which a performer builds a composition or engages in creative improvisation. Each raga possesses a unique emotional character and aesthetic identity, governed by strict rules while allowing for artistic musical expression.

15. (B) P-II, Q-IV, R-III, S-I
The evolution of Carnatic music is defined by the unique contributions of major composers. Tyagaraja is renowned for his Telugu kritis and the Pancharatna collection. Muthuswami Dikshitar's scholarly Sanskrit works utilize the full melakarta system. Syama Sastri is celebrated for his rhythmic mastery and complex talas. Papanasam Sivan later bridged classical traditions with Tamil language pride and early film music compositions.

16. (D) Biographical accounts of modern European monarchs
Therukoothu is a vibrant street theatre form rooted in the rural traditions of Tamil Nadu. Its repertoire primarily draws from great Indian epics such as the Mahabharata and Ramayana, as well as local folk legends. These performances are deeply connected to village rituals and community life. While they often incorporate contemporary social themes, they do not traditionally feature biographies of modern European rulers.

17. (A) Kolattam - A men's martial art utilizing heavy metal swords
Kolattam is a traditional folk dance from Tamil Nadu where participants use small wooden sticks to create rhythmic sounds by striking them together. It is typically performed during festivals and social celebrations, often by women in a circular formation. It is not a martial art involving swords; such descriptions are more appropriate

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(B) Melakarta - A percussion instrument used in Therukoothu performances.
(C) Tala - The continuous rhythmic cycle requiring strict mathematical precision.
(D) Kriti - The main compositional form typically divided into three integral parts.
(E) Answer not known

70. Which of the following correctly identifies elements that belong to the traditional sequence of a Bharatanatyam Margam?
(A) Varnam, Therukoothu, Padam, Tillana
(B) Kummi, Kolattam, Karagattam, Oyilattam
(C) Alarippu, Jatiswaram, Sabdam, Varnam
(D) Pallavi, Anupallavi, Charanam, Muktayi
(E) Answer not known

71. In the extensive corpus of Sangam literature, the panars were primarily recognized and categorized as:
(A) Hardworking agricultural laborers tasked with maintaining vast temple lands.
(B) Masked dancers who exclusively specialized in the Kattaikkuttu theatrical tradition.
(C) Elite priests whose sole duty was to conduct elaborate Vedic chanting during rituals.
(D) Hereditary musicians and bards who performed extensively in royal courts for patronage.
(E) Answer not known

72. Consider the following statements detailing the classical Carnatic Trinity and prominent Tamil composers:
I. Tyagaraja composed the highly revered Pancharatna Kritis in Telugu.
II. Muthuswami Dikshitar was widely known for his scholarly Sanskrit compositions.
III. Syama Sastri's compositions are renowned for their highly intricate mathematical talas.
IV. Papanasam Sivan was historically part of the original 18th-century Thanjavur Carnatic Trinity.
V. Oothukkadu Venkatakavi is deeply celebrated for his beautiful Tamil Carnatic compositions.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) I, II, III and V
(C) II, III, IV and V
(D) I, III and V
(E) Answer not known

73. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The Tamil Isai movement aimed to promote the singing of Tamil compositions in Carnatic concerts.
Reason (R): The Parai has been powerfully revived as a symbol of Dalit cultural assertion in contemporary Tamil Nadu.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

74. The theoretical '72 Melakarta' system in Carnatic music refers to:
(A) The 72 different types of ancient percussion instruments utilized historically in Tamil Nadu.
(B) A foundational classification system of fundamental parent ragas based purely on scale structure.
(C) The absolute maximum number of dancers legally permitted in a traditional Bharatanatyam royal performance.
(D) The 72 distinct chapters of the ancient text Silappadikaram strictly detailing Tamil musical notes.
(E) Answer not known

75. Match List I with List II and select the correct answer using the codes given below:
List I: Tamil Performing Arts
P. Kummi
Q. Karagattam
R. Silambattam
S. Therukoothu
List II: Associated Props/Features
I. Utilizing a long bamboo stick for intricate martial movements
II. Wearing elaborate facial makeup and towering wooden headgears
III. Creating rhythm through continuous clapping by a circle of women

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IV. Balancing an intricately decorated pot gracefully on the head

(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-III, R-I, S-IV
(C) P-III, Q-IV, R-I, S-II
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

76. Regarding the pivotal revival of Bharatanatyam by Rukmini Devi Arundale, which statement is definitively incorrect?
(A) She successfully established the renowned Kalakshetra institution in Chennai.
(B) She sought to cleanse the dance of eroticism and align it with upper-caste sensibilities.
(C) She retained the Devadasi social structure within the curriculum.
(D) She designed elegant, modest costumes and refined the performance grammar.
(E) Answer not known

77. Identify the correct statement regarding contemporary performing arts figures:
(A) The primary social activist who spearheaded the Dalit Parai revival.
(B) The historical pioneer and original creator of the Kattaikkuttu theatre.
(C) The lead composer of synthesizing Tamil film music in the 1990s.
(D) A vocalist advocating for democratisation and social justice.
(E) Answer not known

78. Consider the foundational lyrical sections of a traditional Carnatic Kriti and arrange them in the correct sequential order as they are systematically sung during a performance:
I. Charanam
II. Pallavi
III. Anupallavi
Select the correct sequence from the options below:
(A) II, III, I
(B) I, II, III
(C) III, II, I
(D) II, I, III
(E) Answer not known

79. The age-old tradition of playing the Nadaswaram and Thavil is historically and culturally maintained by hereditary musicians belonging predominantly to which specific community in Tamil Nadu?
(A) The Panar community
(B) The Isai Vellalar community
(C) The Viraliyar community
(D) The Devadasi community
(E) Answer not known

80. Identify the correct statement regarding the broader cultural significance of Tamil performing arts and intangible heritage:
(A) Intangible heritage focuses only on preserving physical stone architecture.
(B) Contemporary culture segregates folk and classical arts to forbid fusion.
(C) The Devadasi Act mandated teaching Bharatanatyam in all public schools.
(D) These arts hold ongoing significance for identity and global heritage.
(E) Answer not known

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ANSWERS

1. (A) A harp-like stringed instrument of various types
The ancient Tamil Yazh is a sophisticated harp-like stringed instrument that holds a prominent place in early Tamil literature and culture. Mentioned extensively in Sangam texts, it was constructed with varying numbers of strings and specific shapes. This instrument reflects the advanced musical knowledge of ancient Tamils, serving as a precursor to many modern Indian string instruments.

2. (B) II and III
Muthuswami Dikshitar is distinguished for his scholarly Sanskrit compositions and mastery of the seventy-two melakarta raga system. Syama Sastri, another member of the Trinity, is celebrated for his intricate rhythmic structures and mathematical talas. While Tyagaraja is a central figure, his primary compositional language was Telugu rather than Tamil, making the other two statements the accurate ones.

3. (A) Both A and R are true and R is the correct explanation of A.
The Devadasi system, historically linked to temple arts, faced a significant social and moral decline over time. Dr. Muthulakshmi Reddy, a pioneering medical professional and social reformer, led an intensive campaign against the system's inherent stigmas. Her dedicated advocacy culminated in the landmark legislative enactment of the Devadasi Act, which officially abolished the practice in Tamil Nadu.

4. (D) A sequential progression from Alarippu to Tillana.
The Margam represents the traditional repertoire and performance order in classical Bharatanatyam, meticulously structured by the Thanjavur Quartet. This sequence begins with the Alarippu, a rhythmic invocation to seek blessings. It progresses through various stages of increasing complexity in both dance and expression, finally concluding with the Tillana, a joyous and fast-paced rhythmic finale to the performance.

5. (B) P-II, Q-IV, R-I, S-III
Tamil Nadu possesses a rich variety of folk dances, each characterized by unique performance styles and props. Kummi involves women dancing in a circle with rhythmic clapping, while Kolattam utilizes small wooden sticks for synchronized strikes. Karagattam is an acrobatic dance featuring pot balancing on the head. Oyilattam is traditionally performed by men who wave colorful handkerchiefs during dance.

6. (C) Viraliyar were elite male warriors who performed strictly martial arts in the Chera courts.
In Sangam literature, the Viraliyar are described as talented female dancers and musicians who accompanied the Panars, the hereditary male bards. These performers traveled across ancient Tamil regions, seeking patronage from kings and chieftains. They played a vital social and cultural role, and their identity was rooted in artistic expression through dance and music rather than martial combat duties.

7. (B) I, III and IV
The Tamil Isai Movement emerged during the twentieth century to address the dominance of non-Tamil compositions in classical music concerts. By establishing the Tamil Isai Sangam, proponents advocated for the systematic inclusion of Tamil songs to reflect regional linguistic pride. This movement highlighted the intersection of music and politics, successfully asserting that the Tamil language deserved an equitable space.

8. (A) Thinai-based music
Ancient Tamil musical theory was deeply integrated with the Thinai concept, where specific musical modes or Pans were assigned to particular geographical landscapes. Each region, such as the hills or the plains, had its own characteristic melody and associated time of performance. This framework demonstrates how early Tamil culture harmonized artistic expression with the natural environment and the rhythms of daily life.

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Tamil diaspora for a month-long celebration of classical arts.

Reason (R): It is recognized as an important cultural calendar event driven heavily by the local sabha culture.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

64. If a traditional hereditary theatre artist in rural Tamil Nadu is trained strictly in the 'Kattaikkuttu' tradition to perform all-night epic dramas with elaborate makeup, they are most likely participating in:
(A) Oyilattam
(B) Kalakshetra Bharatanatyam
(C) Koodiyattam
(D) Therukoothu
(E) Answer not known

65. Match List I with List II and select the correct answer using the codes given below:
List I: Folk/Classical Dance Forms
P. Kolattam
Q. Oyilattam
R. Kavadi Aattam
S. Bharatanatyam
List II: Context/Origin
I. Muslim Tamil tradition highlighting elegant handkerchief movements and communal harmony
II. A tradition intimately associated with Murugan worship and acts of physical penance
III. Rooted in the ancient Devadasi temple tradition and later rigorously codified into a classical art
IV. A rural festive stick dance generally performed with enthusiasm by women
(A) P-I, Q-II, R-III, S-IV
(B) P-II, Q-III, R-I, S-IV
(C) P-IV, Q-I, R-II, S-III
(D) P-III, Q-IV, R-I, S-II
(E) Answer not known

66. Which of the following statements regarding the evolution of Tamil Nadu film music is incorrect?
(A) It reflects a dynamic cultural synthesis of Carnatic and local folk elements.
(B) Prominent composers like A.R. Rahman made award-winning global contributions.
(C) It remained completely isolated from traditional Carnatic influences.
(D) It serves as a mass medium connecting classical traditions with audiences.
(E) Answer not known

67. Consider the following statements concerning T.M. Krishna and his contemporary impact on Carnatic music:
I. T.M. Krishna actively advocates for the widespread democratisation of Carnatic music.
II. He performs classical music absolutely exclusively within the traditional, elite Chennai sabhas.
III. He deliberately links his musical practice and writings directly with broader social justice movements.
IV. He is widely known for openly questioning the traditional caste-based boundaries that historically define the classical music space.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, III and IV
(C) II, III and IV
(D) I and IV
(E) Answer not known

68. The Parai instrument has undergone a significant cultural transformation from its historical context and is now powerfully recognized as a modern symbol of:
(A) Classical Brahminical aesthetics and elite temple ritual ceremonies.
(B) Global fusion jazz music heavily influenced by Western musical scales.
(C) Exclusively royal court entertainment historically restricted to kings.
(D) Dalit cultural assertion and reclaiming of traditional rights.
(E) Answer not known

69. Identify the incorrectly matched pair regarding core musical concepts and their primary features:
(A) Raga - The established melodic framework utilized for organized improvisation.

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for Silambattam, which focuses on stick-based combat.

18. (A) II, I, IV, III
The history of South Indian music follows a clear chronological progression. It began with ancient roots in Vedic chanting, later evolving during the Bhakti movement with the devotional hymns of the Nayanmars and Alvars. The classical structure was finalized during the eighteenth century by the Carnatic Trinity in Thanjavur. Finally, the twentieth-century Tamil Isai movement emerged to promote regional language compositions.

19. (A) A classical art preserving intricate grammar and cultural identity.
Bharatanatyam is widely regarded as a cornerstone of Tamil cultural identity, embodying centuries of artistic evolution and spiritual philosophy. As a classical dance form, it maintains a highly refined system of grammar, encompassing rhythmic footwork and expressive storytelling. Its preservation and global recognition serve as a powerful symbol of the Tamil people's rich heritage, connecting ancient traditions with contemporary pride.

20. (D) The United Nations General Assembly
M.S. Subbulakshmi, the legendary Carnatic vocalist, played a pivotal role in international cultural diplomacy. In 1966, she was invited to perform at the United Nations General Assembly in New York, where she rendered the Venkateswara Suprabhatam and other hymns. This historic event brought South Indian classical music to a global stage, earning her immense respect and solidifying her icon status.

21. (B) A music and dance festival attracting the global Tamil diaspora.
The Margazhi season, occurring annually in Chennai during the Tamil month of Margazhi, is one of the world's largest cultural festivals. It features thousands of Carnatic music concerts and Bharatanatyam performances hosted by various sabhas. This period serves as a major gathering for artists, connoisseurs, and the global Tamil diaspora, fostering a vibrant environment for the celebration of classical arts.

22. (B) II and III
The Parai is an ancient percussion instrument that has undergone a significant social transformation in recent decades. While it was once associated with marginalized groups and funeral rites, it has been vigorously reclaimed as a powerful symbol of Dalit cultural identity and pride. Modern movements emphasize its historical importance and use it as a tool for reclaiming this rich tradition.

23. (C) A is true but R is false.
Ilaiyaraaja is widely acclaimed for his innovative ability to weave together traditional Tamil folk melodies and complex Carnatic classical structures within film music. His work revolutionized the industry by integrating diverse musical styles. However, the Tamil Isai Sangam focused on promoting Tamil language in music and did not seek to legally ban or restrict the use of Western orchestration in cinema.

24. (A) He advocated for democratising music spaces beyond the sabhas.
T.M. Krishna is a prominent contemporary Carnatic vocalist known for his efforts to challenge the traditional boundaries of the art form. He actively advocates for the democratisation of classical music, arguing that it should be accessible to all social groups. By performing in non-traditional venues and addressing issues of caste and gender, he seeks to make music more inclusive.

25. (B) P-II, Q-III, R-I, S-IV
The performing arts of South India are diverse, ranging from classical dance to martial arts. Bharatanatyam is a sophisticated dance form utilizing specific steps called adavus and hand gestures known as mudras. Therukoothu is an all-night rural street theatre. Silambattam is a traditional martial art focusing on stick-based combat. Koodiyattam is a Sanskrit theatre tradition from Kerala with ancient historical links.

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26. (B) Its theoretical framework strictly relies on written musical notation, explicitly forbidding any scope for artistic improvisation.
Carnatic music is a highly sophisticated classical tradition that emphasizes both composed pieces and spontaneous improvisation. Unlike

77. (D) A vocalist advocating for democratisation and social justice
T.M. Krishna is a prominent contemporary figure in Carnatic music who is widely recognized for his activism beyond the stage. He uses his platform as a vocalist to advocate for the democratisation of classical arts and to address issues of social justice and inclusion. By challenging traditional norms and performing in marginalized spaces, he aims to make music more inclusive.

78. (A) II, III, I
A standard Carnatic Kriti is always performed in a specific structural order to build melodic and narrative depth. The composition begins with the Pallavi, which sets the main theme. It is followed by the Anupallavi, which expands on the melody and often reaches higher notes. The piece concludes with the Charanam, the final stanza that provides the detailed lyrical conclusion.

79. (B) The Isai Vellalar community
The Isai Vellalar community has historically served as the hereditary custodians of the Nadaswaram and Thavil traditions in Tamil Nadu. Their artistic lineage is central to the performance of temple rituals, auspicious ceremonies, and public processions. This community's dedicated preservation of these complex musical skills has ensured that the Periya Melam ensemble remains a vital part of the region's ritualistic heritage.

80. (D) These arts hold ongoing significance for identity and global heritage.
Tamil Nadu's performing arts are essential expressions of the region's cultural identity and history. As part of the world's intangible heritage, these traditions preserve ancient knowledge, social values, and artistic excellence. Their continued practice ensures that the legacy of previous generations remains a living force in the contemporary world, fostering pride and deep cultural understanding among diverse communities.

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35. (C) P-III, Q-II, R-IV, S-I
Traditional communities in Tamil Nadu have long served as the hereditary custodians of various performing arts. The Panars were ancient bards mentioned in Sangam texts, while the Devadasis were historically dedicated to temple dance rituals. Kattaikkuttu performers are specialists in all-night rural dramatic theatre. The Isai Vellalar community is traditionally associated with the mastery of the Nadaswaram and Thavil instruments.

36. (D) Retention and promotion of traditional Devadasi social structures.
Rukmini Devi Arundale's revival of Bharatanatyam aimed to transform the dance into a respectable classical art form suitable for a modern, broader audience. This process involved institutionalizing training through Kalakshetra and adopting refined aesthetics. Crucially, her approach sought to dissociate the dance from the original Devadasi social structure, which was facing legal abolition and social stigma, rather than preserving traditional frameworks.

37. (B) A street theatre tradition used to enact Christian biblical stories.
While Tamil Nadu has a rich variety of performing arts, the most prominent traditional forms are deeply rooted in Hindu epics and local folklore. Street theatre traditions like Therukoothu are primarily used to narrate stories from the Mahabharata and Ramayana within a village ritual context. Although diverse performances exist, the mainstream historical performing arts are generally not characterized by biblical narratives.

38. (A) I, III, II, IV
M.S. Subbulakshmi's illustrious career began with early fame as a gifted vocalist and film actress. Her status grew significantly following her historic performance at the United Nations in 1966, which garnered widespread international acclaim. This global recognition established her as a preeminent cultural ambassador for India. Her monumental contributions were ultimately honored with the Bharat Ratna, the nation's highest civilian award.

39. (D) To promote Tamil compositions and assert language pride in classical arts.
The Tamil Isai Sangam was founded during the pre-independence era to address the marginalized status of Tamil compositions in the Carnatic music world. At the time, Telugu and Sanskrit songs dominated the repertoire. The organization aimed to revive ancient Tamil musical traditions and ensure that the regional language was given prominence in classical concerts, thereby asserting linguistic pride and cultural identity.

40. (A) A harp-like string instrument frequently referenced in Sangam texts.
The Yazh is a celebrated stringed instrument from the ancient Tamil world, characterized by its harp-like design. It occupies a significant place in Sangam literature, where it is often described as being played by traveling bards to entertain royalty and commoners alike. As a precursor to later string instruments, the Yazh represents the early sophistication of the ancient musical system.

41. (B) A.R. Rahman
A.R. Rahman is a world-renowned composer who has played a transformative role in Tamil cinema and global music. Alongside Ilaiyaraaja, he is credited with modernizing the sound of Tamil films by seamlessly blending traditional Indian classical and folk elements with contemporary electronic and global influences. His award-winning work has brought significant international recognition to Tamil culture and its artistic synthesis.

42. (C) I and III
Koothu encompasses several traditional performance styles in Tamil Nadu, including the ancient theatrical tradition and variations like Poyykaal Koothu. Therukoothu, or street theatre, remains a robust rural practice featuring all-night performances that are deeply embedded in village rituals. Unlike courtly entertainments, these forms are fundamentally community-based, serving as a medium for religious storytelling and social expression for the local populace.

43. (B) Both A and R are true but R is not the correct explanation of A.
The Devadasi tradition was historically central to the development of music and dance in South

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60. (C) She was universally recognized as a global Carnatic ambassador and was awarded the prestigious Bharat Ratna.
M.S. Subbulakshmi remains an enduring icon of Indian culture, celebrated for her unparalleled vocal mastery and spiritual depth. She served as a global ambassador for Carnatic music, performing at prestigious venues such as the United Nations. Her immense contributions to the arts were recognized with the Bharat Ratna, making her the first musician to ever receive India's highest civilian honor.

61. (D) The promoters and leaders of the Tamil Isai Sangam.
The Tamil Isai movement was spearheaded by dedicated leaders and cultural promoters who established the Tamil Isai Sangam. They aimed to elevate the status of Tamil songs in classical music concerts, which were then dominated by other languages. By organizing conferences and promoting composers who wrote in Tamil, they successfully asserted the importance of regional linguistic identity in the classical arts.

62. (B) I and III
Ilaiyaraaja is a monumental figure in Tamil culture, widely respected for his prolific musical output and creative genius. His film scores are particularly celebrated for their seamless integration of rustic folk melodies with the sophisticated structures of Carnatic music and Western classical orchestration. This unique synthesis revolutionized the industry, making him a household name and a significant contributor to musical evolution.

63. (A) Both A and R are true and R is the correct explanation of A.
The Margazhi season in Chennai is a major cultural event that draws artists and the global Tamil diaspora for a month of classical performances. This vibrant festival is primarily driven by the local sabha culture, which provides the infrastructure and support for thousands of concerts. The active participation of these community organizations is why the season has become globally recognized.

64. (D) Therukoothu
An artist trained in the Kattaikkuttu tradition is a practitioner of a specialized form of rural theatre, often categorized under the broader umbrella of Therukoothu. This art form involves demanding all-night performances of epic dramas, where actors wear elaborate makeup and heavy ornaments. Deeply rooted in village life, it combines religious storytelling from the Mahabharata with a physically intensive style preserved by artists.

65. (C) P-IV, Q-I, R-II, S-III
Tamil Nadu's dance traditions reflect a wide array of cultural and religious influences. Kolattam is a festive stick dance often performed by women. Oyilattam, known for its elegant handkerchief movements, is sometimes associated with specific communal celebrations and harmony. Kavadi Aattam is a devotional practice dedicated to Lord Murugan. Bharatanatyam is the ancient temple dance tradition refined and codified as classical art.

66. (C) It remained completely isolated from traditional Carnatic influences.
The evolution of film music in Tamil Nadu is characterized by a dynamic synthesis of diverse musical styles. Rather than being isolated, it has historically drawn deep inspiration from both Carnatic classical traditions and vibrant local folk music. Composers use the melodic framework of ragas to create popular songs, effectively bridging the gap between classical arts and the broader public.

67. (B) I, III and IV
T.M. Krishna is a transformative figure in the contemporary music scene, known for his vocal advocacy for social justice and the democratisation of classical art. He has deliberately moved his performances beyond elite Chennai sabhas to more inclusive public spaces. By openly questioning the caste-based boundaries and historical hierarchies of the music world, he seeks to make it more equitable.

68. (D) Dalit cultural assertion and reclaiming of traditional rights.
The Parai, an ancient drum, has been powerfully transformed from a marginalized instrument into a modern symbol of Dalit cultural assertion. Once restricted to specific ritual roles, it is now used as a tool for reclaiming social rights and celebrating traditional heritage with pride. This

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monuments but also in the knowledge shared by communities worldwide.

52. (A) I, II, III and V
Tamil performing arts serve as a vital expression of regional identity and foster social cohesion through shared community rituals and festivals. These traditions are increasingly recognized as essential components of global intangible heritage. By acting as a cultural bridge, they connect ancient Sangam era practices with modern artistic life. They continue to evolve as inclusive platforms that unite diverse groups.

53. (D) A is false but R is true.
Koodiyattam is officially recognized as an ancient classical Sanskrit theatre tradition from Kerala, holding a prestigious place in South Indian culture. While it is a distinct form, it is not entirely isolated from ancient Tamil theatrical practices, as both share historical and regional roots. The assertion of complete isolation is inaccurate, although its status as a unique art form is celebrated.

54. (C) An ancient Tamil theatre and performance art deeply rooted in local community rituals.
The term Koothu refers to a broad spectrum of ancient Tamil theatre and performance arts that have existed for centuries. It is fundamentally a community-based art form, often performed during local religious festivals and social gatherings. Combining elements of dance, drama, and music, Koothu serves as a powerful medium for narrating epic stories and folklore, deeply embedding cultural values locally.

55. (B) P-II, Q-IV, R-III, S-I
The rich landscape of Carnatic music is shaped by the specialized contributions of its legendary composers. Tyagaraja is celebrated for his Telugu Pancharatna Kritis. Muthuswami Dikshitar's scholarly Sanskrit works utilize the melakarta system. Syama Sastri is distinguished by his use of highly complex mathematical talas. Oothukkadu Venkatakavi is particularly noted for his deeply devotional and evocative Tamil compositions in the repertoire.

56. (A) Introducing the Western piano to replace the Nadaswaram in temples.
Papanasam Sivan was a prolific twentieth-century composer who significantly influenced both the Carnatic and Tamil film music traditions. He is widely celebrated for his numerous Tamil compositions and for pioneering the use of classical music in early cinema. While he successfully bridged the gap between traditional and modern forms, he did not introduce Western instruments as a replacement for the Nadaswaram.

57. (B) Anupallavi - The visual dance component that must invariably accompany a Kriti
A standard Carnatic Kriti is a musical composition consisting of specific structural sections. The Pallavi is the opening theme, while the Anupallavi serves as the secondary lyrical and melodic part that follows. It is a strictly musical and vocal element of the composition. It does not refer to a dance component, although Kritis are frequently the musical foundation for classical dance performances.

58. (A) I, II, III, IV
The study of Carnatic music progresses from foundational elements to advanced performance skills. It begins with mastering the basic Swaras, which form the seven-note system. Students then learn the formulation of Ragas and the theoretical melakarta system. This is followed by the study of the Kriti, which combines lyrical sections. Finally, the artist masters spontaneous improvisation, the most complex aspect of performance.

59. (A) Kuchipudi
Bharatanatyam, with its highly codified system of adavus and abhinaya, has significantly influenced other classical dance forms in South India. Kuchipudi, originating from Andhra Pradesh, shares many technical and aesthetic elements with Bharatanatyam due to their common historical roots. The structured grammar and expressive techniques of the Tamil tradition provided a foundation that helped shape the development of Kuchipudi's classical framework.

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Indian temples, fostering a high level of artistic excellence. In a different regional context, Koodiyattam is recognized as an ancient and sophisticated Sanskrit theatre tradition native to Kerala. While both statements accurately identify important elements of South Asian heritage, they describe distinct, independent cultural traditions.

44. (C) A traditional martial art involving physical training with bamboo sticks.
Silambattam is an ancient and highly disciplined martial art native to Tamil Nadu, primarily centered on the use of a long bamboo stick. It combines rigorous physical training with rhythmic movements and strategic combat techniques. Often performed during festivals and cultural demonstrations, it serves as both a form of self-defense and a performing art that highlights agility and strength.

45. (C) P-III, Q-IV, R-I, S-II
Tamil folk traditions are defined by specific ritual contexts and unique instruments. Kavadi Aattam is a devotional dance involving physical penance for Lord Murugan. Naiyandi Melam is a percussion ensemble used during festive processions. The Thavil is a vital drum that traditionally accompanies the Nadaswaram in temple rituals. The Parai is a historic percussion instrument currently undergoing a significant social revival.

46. (C) The Devadasi Act legally protected and expanded the system in temples.
Bharatanatyam evolved from the ancient temple dance traditions practiced by the Devadasi community over many centuries. However, the form faced a period of decline due to social reform movements and changing values. The Devadasi Act, rather than protecting the practice, was actually enacted to officially abolish the system in temples. This led to the subsequent revival of the dance form.

47. (B) I, II and IV
Carnatic music is deeply rooted in the ancient spiritual traditions of South India, drawing early inspiration from Vedic chanting. The devotional hymns of the Nayanmars and Alvars provided a rich lyrical and musical foundation for its development. The system is characterized by a highly structured and sophisticated theoretical framework involving ragas and talas. It remains fundamentally intertwined with religious heritage.

48. (D) Therukoothu
Therukoothu is a traditional street theatre form widely practiced in the rural villages of Tamil Nadu. These performances typically occur during festivals and can last throughout the entire night. Actors use elaborate costumes and storytelling to enact episodes from the Mahabharata. By blending ancient mythological narratives with sharp commentary on contemporary local politics, it serves as both a ritualistic practice and social medium.

49. (A) Mastery over complex mathematical talas within the Carnatic Trinity.
In the history of Carnatic music, Syama Sastri is uniquely celebrated for his mastery of intricate rhythmic structures and complex mathematical talas. As a member of the venerable Trinity, he introduced sophisticated rhythmic variations that require great technical skill to perform. His compositions are noted for their deep devotion and structural complexity, significantly enriching the classical repertoire with a focus on rhythm.

50. (B) The ancient Devadasi tradition, Muthulakshmi Reddy's reform campaign, Enactment of the Devadasi Act, Establishment of Kalakshetra
The transformation of Bharatanatyam followed a clear historical path, starting with its roots in the ancient Devadasi temple tradition. Over time, social reformers launched campaigns against the system, which eventually led to the official enactment of the Devadasi Act. This transition created a space for visionaries to institutionalize and refine the dance, culminating in the establishment of renowned schools like Kalakshetra.

51. (A) The global significance and oral traditions preserving Tamil identity.
UNESCO's recognition of certain practices as Intangible Cultural Heritage highlights the importance of living traditions that are passed down through generations. For Tamil Nadu, this includes oral traditions, performing arts, and social practices that are essential for maintaining cultural identity. Such recognition emphasizes that heritage is not only found in physical

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cultural revival emphasizes the instrument's historical significance and its role in challenging hierarchies through rhythm.

69. (B) Melakarta - A percussion instrument used in Therukoothu performances
In the theoretical system of Carnatic music, Melakarta refers to the foundational classification of parent ragas, based on their specific scale structure. It is a melodic framework rather than a musical instrument. Other core concepts include the Raga as a basis for improvisation, the Tala as a rhythmic cycle, and the Kriti as a compositional form, which define the tradition.

70. (C) Alarippu, Jatiswaram, Sabdam, Varnam
The traditional Bharatanatyam Margam is a carefully curated sequence of items that showcases a dancer's technical and expressive range. It typically begins with the Alarippu, followed by the Jatiswaram, which combines melody and rhythm. The Sabdam introduces storytelling through expressions, and the Varnam serves as the central, most complex piece. This structured progression ensures a balanced demonstration of foundational elements.

71. (D) Hereditary musicians and bards who performed extensively in royal courts for patronage.
During the Sangam period, the Panars were a respected community of hereditary musicians and bards who traveled between various regions of ancient Tamil Nadu. They were known for singing the praises of kings and chieftains, often accompanied by instruments like the Yazh. Their performances were a central part of the courtly and social life, ensuring the preservation of musical traditions.

72. (B) I, II, III and V
The Carnatic musical landscape is defined by the foundational work of the Trinity—Tyagaraja, Muthuswami Dikshitar, and Syama Sastri—who formalized the classical structure in Thanjavur. Their compositions in Telugu and Sanskrit remain central to the repertoire. Additionally, Oothukkadu Venkatakavi is celebrated for his influential Tamil songs. While Papanasam Sivan is a major figure, he belongs to a later era.

73. (B) Both A and R are true but R is not the correct explanation of A.
The Tamil Isai movement was a cultural campaign that sought to give regional language compositions a prominent place in classical music concerts. Separately, the Parai drum has seen a powerful modern revival as a symbol of Dalit cultural identity and pride. While both movements reflect important shifts in the social and cultural landscape of Tamil Nadu, they represent different contexts.

74. (B) A foundational classification system of fundamental parent ragas based purely on scale structure.
The seventy-two Melakarta system is the theoretical cornerstone of Carnatic music, serving as a comprehensive classification for parent ragas. Each melakarta raga is defined by a unique seven-note scale structure that includes both ascending and descending sequences. This mathematical framework provides the source from which thousands of secondary ragas are born, ensuring an organized system for systematic melodic exploration.

75. (C) P-III, Q-IV, R-I, S-II
Tamil performing arts are often identified by their unique props and physical techniques. Kummi is a communal dance where women create rhythm through clapping. Karagattam features the skillful balancing of a decorated pot on the head. Silambattam is a martial art using a long bamboo stick for defensive and offensive movements. Therukoothu is characterized by actors wearing elaborate facial makeup during performances.

76. (C) She retained the Devadasi social structure within the curriculum.
Rukmini Devi Arundale's efforts to revive Bharatanatyam were focused on institutionalizing the dance and making it accessible to the broader public. While she refined the performance grammar and introduced modest costumes, her vision also involved a significant break from the past. She moved the art form away from its traditional social roots in the Devadasi community, establishing a new pedagogical model.

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language formula in Tamil Nadu.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, III and IV
(C) II, III and IV
(D) I and IV
(E) Answer not known

7. Identify the correct statement regarding the criteria for a classical language in India.
(A) It must have borrowed heavily from another ancient linguistic tradition.
(B) It must exclusively be a spoken language without a written script.
(C) The literature must be recognized primarily by international bodies like the UN.
(D) It requires a recorded history of at least 1500 to 2000 years.
(E) Answer not known

8. Identify the incorrect statement concerning the Tamil identity and language movement.
(A) The Tamil movement actively sought the promotion of Sanskrit.
(B) Sangam literature forms a crucial basis for Tamil cultural pride.
(C) Tamil linguistic nationalism strongly opposed Hindi imposition.
(D) The Dravidian identity views Tamil as its core central component.
(E) Answer not known

9. Consider the following statements regarding the classical language recognition for Tamil:
I. Tamil was the first language in India to be accorded classical status.
II. The Government of India recognized Tamil as a classical language in 2004.
III. The declaration followed extensive political mobilisation and campaigns by Tamil scholars.
IV. A key criterion for the status was an independent literary tradition not borrowed from another language community.
V. The classical language status was originally proposed and granted by the United Nations.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, II, III and V
(D) I, III and IV
(E) Answer not known

10. All of the following are criteria for determining the classical status of an Indian language EXCEPT:
(A) High antiquity of early texts or recorded history over a thousand years.
(B) The language must currently be the most widely spoken language globally.
(C) A body of ancient literature considered a valuable heritage.
(D) The literary tradition being original and not borrowed from another speech community.
(E) Answer not known

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11. Which prominent feature characterizes "Diglossia" as it exists in the Tamil language?
(A) Coexistence of formal literary and colloquial spoken varieties.
(B) Complete removal of loan words from the daily spoken lexicon.
(C) Interchangeable use of multiple scripts for a single language.
(D) Simultaneous usage of Tamil and English in formal state affairs.
(E) Answer not known

12. Which of the following pairs is correctly matched?
(A) 1937 Agitation - Modification of the three-language formula
(B) 1965 Agitation - Rajaji's compulsory Hindi order
(C) Veerappan and Natarajan - Martyrs of the 1965 anti-Hindi agitation
(D) Periyar E. V. Ramasamy - Supporter of the Hindi imposition
(E) Answer not known

13. Which of the following represents the correct chronological sequence of events related to Tamil politics and language movements?
(A) First Anti-Hindi Agitation → Sinhala Only Act → Anti-Hindi Agitation against Union Government → Indo-Sri Lanka Accord
(B) Sinhala Only Act → First Anti-Hindi Agitation → Indo-Sri Lanka Accord → Anti-Hindi Agitation against Union Government
(C) First Anti-Hindi Agitation → Anti-Hindi Agitation against Union Government → Sinhala Only Act → Indo-Sri Lanka Accord

CHAPTER 24

Tamil Identity, Language Movement and Tamil Diaspora

1. Consider the following statements regarding the criteria for a classical language:
I. High antiquity of early texts/recorded history of over 1500-2000 years.
II. A body of ancient literature/texts, which is considered a valuable heritage by generations of speakers.
III. The literary tradition must be heavily borrowed from another linguistic community.
Which of the above statement(s) is/are correct?
(A) I only
(B) I and II
(C) II and III
(D) III only
(E) Answer not known

2. In which year was Tamil officially recognised as the first classical language of India by the Government of India?
(A) 2000
(B) 1956
(C) 2004
(D) 1974
(E) Answer not known

3. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Tamil is recognized as a classical language by the Government of India.
Reason (R): Tamil possesses a rich literary tradition of over 2500 years with an independent development not derived from other language communities.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

4. Match the items in List I with the descriptions in List II regarding the history of the Tamil language:
List I: (Historical Terms)
P. 2004
Q. Senthamizh
R. Kodunthamizh
S. Diglossia
List II: (Descriptions)
I. Spoken colloquial Tamil
II. Literary/spoken language divide
III. Classical language recognition
IV. Pure literary Tamil
(A) P-III, Q-IV, R-I, S-II
(B) P-IV, Q-III, R-II, S-I
(C) P-III, Q-I, R-IV, S-II
(D) P-II, Q-IV, R-I, S-III
(E) Answer not known

5. What is the fundamental linguistic phenomenon in Tamil where distinct formal literary and everyday spoken varieties coexist?
(A) Code switching
(B) Diglossia
(C) Neologism
(D) Pidginization
(E) Answer not known

6. Consider the following statements regarding the 1965 Anti-Hindi Agitation:
I. The protests intensified due to the Official Languages Act coming into full effect in 1965.
II. Students played a minimal role in the 1965 anti-Hindi protests.
III. The agitation led to the amendment of the Official Languages Act to guarantee the continued use of English.
IV. The protest firmly established the two-

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some musical systems that rely heavily on fixed written scores, the Carnatic tradition encourages Manodharma, or creative improvisation, within the established framework of raga and tala. This allows artists to demonstrate their individual mastery and expressive depth during live performances while adhering to rules.

27. (B) I, II and IV
Several figures and movements have been crucial in integrating the Tamil language into the Carnatic repertoire. Oothukkadu Venkatakavi is celebrated for his vibrant Tamil compositions. Papanasam Sivan acted as a bridge between classical music and the burgeoning film industry. The Tamil Isai movement further advocated for regional language pride, ensuring that Tamil songs gained a respected and prominent position in concerts.

28. (C) Tala
In the system of Carnatic music, Tala refers to the foundational rhythmic cycle that governs the timing of a performance. It is a recurring mathematical framework consisting of a fixed number of beats, which ensures precision between the vocalist and percussionists. Mastering the tala is essential for maintaining the structural integrity of a composition and for executing complex rhythmic patterns during performance.

29. (D) A wind instrument tradition maintained by the Isai Vellalar community.
The cultural heritage of Tamil Nadu includes the profound musical traditions maintained by the Isai Vellalar community, who are the hereditary custodians of the Nadaswaram and Thavil. These instruments are central to temple rituals and social ceremonies, representing a deep-rooted lineage of artistic skill. This tradition reflects the state's commitment to preserving performing arts that continue to play a vital role.

30. (C) Alarippu, Varnam, Padam, Tillana
The traditional Bharatanatyam Margam follows a specific progression designed to showcase different aspects of a dancer's ability. It begins with the Alarippu, a purely rhythmic warm-up. The Varnam is the centerpiece, balancing complex footwork with elaborate expression. This is followed by the Padam, which focuses on intense emotional storytelling. The performance concludes with the Tillana, a fast-paced and joyous finale.

31. (B) A wind instrument auspicious for temple rituals and Tamil weddings.
The Nadaswaram is a double-reed wind instrument that is considered highly auspicious in South India. It is traditionally played during important temple ceremonies, public processions, and Tamil wedding rituals to create a sacred atmosphere. Its loud and powerful sound is usually paired with the Thavil drum. This instrument is a key element of the Periya Melam ensemble, symbolizing festivity.

32. (C) I, II, III and V
Bharatanatyam is built upon a highly structured and codified technical grammar. Adavus serve as the basic rhythmic steps, while Mudras are symbolic hand gestures used for storytelling. Abhinaya focuses on conveying deep emotions and narratives through facial expressions. These elements combine to create a sophisticated performance style that has been preserved for centuries, emphasizing rhythmic precision and the depiction of mythological themes.

33. (D) A is false but R is true.
The Carnatic Music Trinity—Tyagaraja, Muthuswami Dikshitar, and Syama Sastri—flourished during the eighteenth and nineteenth centuries, long after the ancient Sangam period. They are credited with formalizing the modern structure of Carnatic music and creating a vast body of influential compositions in Thanjavur. While their work remains foundational today, their historical timeline is distinct from the era of early epics.

34. (C) Women performers who served as skilled dancers and musicians.
In the social landscape of the Sangam period, the Viraliyar were distinguished female artists known for their expertise in dance and music. They often accompanied male musicians called Panars as they traveled to various courts to perform for regional kings. These women played a significant role in the cultural life of ancient Tamil Nadu, preserving and disseminating artistic traditions through skilled performances.

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(D) Anti-Hindi Agitation against Union Government → First Anti-Hindi Agitation → Indo-Sri Lanka Accord → Sinhala Only Act
(E) Answer not known

14. Consider the following events regarding the 1965 Anti-Hindi Agitation:
1. Implementation of the Official Languages Act by the Union Government.
2. Widespread protests in Tamil Nadu led primarily by students.
3. Police firing resulting in the martyrdom of protesters.
4. Amendment to the Official Languages Act assuring the continued use of English.

Which of the following represents the correct chronological order of the events listed above?
(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1
(E) Answer not known

15. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Maraimalai Adigal spearheaded the Pure Tamil Movement (Thani Thamizh Iyakkam).
Reason (R): The movement aimed to heavily incorporate Sanskrit words into Tamil to enrich its vocabulary.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

16. Match the dates and concepts in List I with the events and formulas in List II relating to anti-Hindi agitations:
List I: (Date/Concept)
P. 1937
Q. 1956
R. 1965
S. Three language formula
List II: (Event/Description)
I. Language-based state formation of Tamil Nadu
II. Union government's push for Hindi promotion
III. Rajaji's Hindi order
IV. Hindi, Sanskrit, and Tamil
(A) P-III, Q-II, R-I, S-IV
(B) P-III, Q-I, R-II, S-IV
(C) P-II, Q-III, R-IV, S-I
(D) P-I, Q-IV, R-II, S-III
(E) Answer not known

17. The linguistic state of Tamil Nadu was formally created in which year?
(A) 1947
(B) 1950
(C) 1956
(D) 1965
(E) Answer not known

18. Consider the following statements regarding the Tamil Purist Movement:
I. Maraimalai Adigal is known as the father of the Pure Tamil Movement.
II. It aimed to remove Sanskrit and other loan words from Tamil.
III. The movement discouraged the use of neologisms for modern concepts.
Which of the above statement(s) is/are incorrect?
(A) I and II
(B) II and III
(C) III only
(D) I only
(E) Answer not known

19. Which ancient body of texts provides primary literary evidence for the antiquity of the Tamil language?
(A) Sangam literature
(B) The Puranas
(C) The Upanishads
(D) The Jataka Tales
(E) Answer not known

20. Which of the following correctly describes the outcome of the 1965 anti-Hindi agitation in Tamil Nadu?
(A) It forced Tamil Nadu to accept the standard three-language formula.
(B) It caused the Union government to declare Tamil a national language.
(C) It led to an immediate legal ban on Hindi in

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(E) Answer not known

34. Identify the correct statement concerning the Tamil diaspora in Western countries.
(A) It consists mainly of indentured labourers migrating to work on colonial tea estates.
(B) The community has fully assimilated and entirely abandoned Tamil language education.
(C) Migration was driven by ethnic conflict and professional skilled opportunities.
(D) It was formed mainly during the early parts of the 18th century.
(E) Answer not known

35. Identify the incorrect statement about the preservation of the Tamil language in the global diaspora.
(A) Digital resources and social media have no impact on maintaining the Tamil identity abroad.
(B) Diaspora communities rely on weekend language schools to teach Tamil to their youth.
(C) Temples and cultural associations play a significant role in organizing the community.
(D) Remittances and political influence create a strong connection between the diaspora and Tamil Nadu.
(E) Answer not known

36. Consider the following statements regarding Tamil script antiquity and development:
I. The Tamil script evolved primarily from the ancient Tamil Brahmi script.
II. Tamil Brahmi inscriptions provide the earliest epigraphical evidence for the language.
III. The script has remained entirely unchanged for the past 2500 years.
IV. Tolkappiyam outlines the grammatical structure of the Tamil language and its early script mechanics.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I and III
(E) Answer not known

37. The 1965 anti-Hindi agitation involved all of the following events EXCEPT:
(A) Police firing leading to casualties among protesters.
(B) The signing of the Indo-Sri Lanka Accord in 1987.
(C) Massive student mobilizations across the state.
(D) The eventual amendment to the Official Languages Act.
(E) Answer not known

38. What is the defining feature of the "two-language formula" as implemented in Tamil Nadu?
(A) The compulsory teaching of Tamil, English, and Hindi in all state schools.
(B) The exclusive use of Tamil for all educational instruction, banning English.
(C) Mandatory Tamil and English instruction, with Hindi remaining optional.
(D) The substitution of Tamil with Sanskrit in higher education.
(E) Answer not known

39. Which of the following pairs of language terms is correctly matched?
(A) Senthamizh - Colloquial Tamil spoken in daily life
(B) Kodunthamizh - Pure classical literary Tamil
(C) Diglossia - The distinct divide between literary and spoken Tamil
(D) Neologisms - Ancient words borrowed from Sanskrit
(E) Answer not known

40. Select the correct historical sequence of events in the Sri Lankan Tamil issue:
(A) Sinhala Only Act → Linguistic discrimination protests → Rise of separatist conflict (LTTE) → Intervention by IPKF
(B) Linguistic discrimination protests → Rise of separatist conflict (LTTE) → Intervention by IPKF → Sinhala Only Act
(C) Intervention by IPKF → Sinhala Only Act → Linguistic discrimination protests → Rise of separatist conflict (LTTE)
(D) Rise of separatist conflict (LTTE) → Sinhala Only Act → Intervention by IPKF → Linguistic discrimination protests

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development, distinct from other language families.
4. Official recognition by the Government of India in 2004.

Which of the following represents the correct sequence of the items listed above?
(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 3, 4
(D) 3, 2, 1, 4
(E) Answer not known

28. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Tamil Nadu continues to follow a two-language formula in its educational system.
Reason (R): The 1965 anti-Hindi agitations in Tamil Nadu successfully resisted the imposition of Hindi, leading to the continued focus on Tamil and English.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

29. Match the Tamil diaspora destinations in List I with their specific contexts in List II:
List I: (Destinations)
P. Malaysia
Q. Singapore
R. Mauritius
S. Western Countries (UK, Canada)
List II: (Contexts)
I. Conflict-driven post-independence migration
II. Pravasi Bharatiya and island identity
III. Plantation workers and MIC
IV. Tamil as one of the four official languages
(A) P-III, Q-IV, R-II, S-I
(B) P-IV, Q-III, R-I, S-II
(C) P-III, Q-II, R-IV, S-I
(D) P-I, Q-IV, R-II, S-III
(E) Answer not known

30. Consider the following statements regarding Tamil Digital Identity and Cinema:
I. The implementation of Unicode hindered the growth of Tamil on the internet.
II. Tamil Wikipedia is solely maintained by government agencies.
III. Tamil cinema (Kollywood) serves as a significant cultural export for the global Tamil diaspora.
IV. The availability of Tamil fonts and mobile keyboards has strengthened Tamil digital identity.
V. Social media platforms have prevented the formation of global Tamil online communities.

Which of the above statement(s) is/are incorrect?
(A) I, II, IV and V
(B) II, III, IV and V
(C) I, II and V
(D) I, III and V
(E) Answer not known

31. Which legislation in Sri Lanka served as the primary catalyst for the ethnic conflict by marginalizing the Tamil-speaking population?
(A) Official Languages Act of 1965
(B) Sinhala Only Act 1956
(C) Indo-Sri Lanka Accord
(D) The Tamil Repatriation Act
(E) Answer not known

32. Consider the following statements regarding Diglossia in Tamil:
I. Diglossia refers to the distinct divide between literary Tamil and spoken Tamil.
II. Senthamizh is the colloquial variety of Tamil used in everyday speech.
III. Kodunthamizh refers to the classical pure Tamil variety used in formal writing.

Which of the above statement(s) is/are correct?
(A) I only
(B) I and II
(C) II and III
(D) III only
(E) Answer not known

33. Which global platform allows volunteer contributors to build a large online encyclopedia in Tamil, enhancing access to knowledge?
(A) Tamil Wikipedia
(B) Kollywood
(C) Pravasi Bharatiya
(D) MIC

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(A) It received the full financial support of the British administration.
(B) It sought the promotion of Sanskrit as the link language of India.
(C) It was the first major mass protest based on Tamil linguistic pride.
(D) It focused solely on agrarian land reforms rather than cultural ones.
(E) Answer not known

77. Which of the following pairs concerning the World Tamil Conferences is correctly matched?
(A) Madurai Conference 1974 - Primarily focused on digitizing the Tamil language
(B) World Tamil Conferences - Solely organized for protesting against Hindi imposition
(C) Madurai Conference 1974 - Associated with a massive global Tamil gathering and M. Karunanidhi
(D) World Tamil Conferences - Aims to replace English with Tamil globally
(E) Answer not known

78. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Tamil cinema serves as a unifying cultural identity for the global Tamil diaspora.
Reason (R): Tamil movies are widely consumed by the overseas Tamil audience, promoting language retention and cultural connection.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

79. Match the components of Tamil digital identity in List I with their descriptions in List II:
List I: (Component)
P. Unicode
Q. Tamil Wikipedia
R. Digital resources
S. Mobile keyboards
List II: (Description)
I. Standardised encoding for global digital Tamil
II. Facilitates easy typing of Tamil on smartphones
III. Large online encyclopedia driven by volunteers
IV. Used in weekend schools for language retention
(A) P-I, Q-III, R-IV, S-II
(B) P-III, Q-I, R-II, S-IV
(C) P-IV, Q-II, R-I, S-III
(D) P-II, Q-IV, R-III, S-I
(E) Answer not known

80. Which of the following pairs regarding Tamil in the digital age is incorrectly matched?
(A) Unicode - Standardised the digital representation of Tamil fonts
(B) Mobile keyboards - Enhances Tamil's digital identity and accessibility
(C) Kollywood - Export of Tamil culture and cinema globally
(D) Tamil Wikipedia - Maintained exclusively by the Tamil Nadu State Government.
(E) Answer not known

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(E) Answer not known

41. Consider the following types of migrations contributing to the Tamil diaspora:
1. Professional and skilled migration to the USA and UK post-independence.
2. Migration of indentured labourers to Mauritius and Fiji.
3. Mass exodus of Sri Lankan Tamils to Canada and Europe due to ethnic conflict.

Which of the following represents the correct chronological order of the migrations listed above?
(A) 1, 2, 3
(B) 2, 1, 3
(C) 1, 3, 2
(D) 3, 2, 1
(E) Answer not known

42. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Sinhala Only Act of 1956 resolved the linguistic tensions between the Sinhalese and Tamils in Sri Lanka.
Reason (R): The Act mandated the use of only Sinhala as the official language of Sri Lanka, leading to severe linguistic discrimination against Tamils.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

43. Match the personalities and entities in List I with their associated events in List II:
List I: (Personality/Entity)
P. Maraimalai Adigal
Q. Periyar E. V. Ramasamy
R. Rajiv Gandhi
S. LTTE
List II: (Associated Event)
I. Indo-Sri Lanka Accord 1987
II. Separatist conflict in Sri Lanka
III. Tamil Purist Movement
IV. 1937 Anti-Hindi agitation
(A) P-IV, Q-III, R-I, S-II
(B) P-III, Q-IV, R-I, S-II
(C) P-III, Q-I, R-IV, S-II
(D) P-II, Q-IV, R-I, S-III
(E) Answer not known

44. Who among the following is widely recognised for initiating the Pure Tamil Movement (Thani Thamizh Iyakkam)?
(A) Periyar E. V. Ramasamy
(B) C. Rajagopalachari
(C) Maraimalai Adigal
(D) M. Karunanidhi
(E) Answer not known

45. Consider the following statements regarding the World Tamil Conferences:
I. World Tamil Conferences serve as a platform for global Tamil solidarity.
II. The conferences have both cultural and political dimensions.
III. The 1974 World Tamil Conference was held in Madurai.
IV. M. Karunanidhi played a significant role in the 1974 Madurai conference.
V. The World Tamil Conferences are exclusively organized for the Tamil diaspora in Western countries.

Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) I, II, IV and V
(C) II, III, IV and V
(D) I, II and V
(E) Answer not known

46. Consider the following statements regarding the Anti-Hindi Agitation 1937-1940:
I. The agitation was launched against the compulsory introduction of Hindi by C. Rajagopalachari.
II. Thalamuthu and Natarajan lost their lives during this agitation.
III. Periyar E. V. Ramasamy did not support this anti-Hindi agitation.

Which of the above statement(s) is/are incorrect?
(A) I and II
(B) II and III
(C) III only
(D) I only
(E) Answer not known

47. Which language formula did Tamil Nadu formally adopt as an exception to the Union

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all southern Indian states.
(D) It led to the Official Languages Act amendment to protect English use.
(E) Answer not known

21. Which of the following statements about the Sri Lankan Tamil conflict is incorrect?
(A) The Sinhala Only Act of 1956 alienated the Tamil-speaking minority.
(B) India played absolutely no political or military role in the Sri Lankan Tamil issue.
(C) The conflict eventually escalated into a violent separatist struggle involving the LTTE.
(D) The Sri Lankan Tamil diaspora was largely shaped by people fleeing this ethnic conflict.
(E) Answer not known

22. Consider the following statements regarding the Tamil Diaspora in Southeast Asia:
I. Large scale Tamil migration to Malaya happened mainly as IT professionals.
II. The Malaysian Indian Congress (MIC) was formed to represent Tamils in Malaysia.
III. Tamil is completely banned in Singapore schools.
IV. In Singapore, Tamil education is encouraged in national schools.
Which of the above statement(s) is/are incorrect?
(A) I, II and III
(B) II and IV
(C) II, III and IV
(D) I and III
(E) Answer not known

23. The historical phases of Tamil diaspora formation include all of the following EXCEPT:
(A) Indentured labour migration to Malaya and Ceylon during the colonial period.
(B) Conflict-driven migration of Sri Lankan Tamils to Western countries.
(C) Post-independence professional and skilled migration to the USA and UK.
(D) 21st-century mass migration of Tamil plantation workers to South America.
(E) Answer not known

24. Which feature distinctly identifies the demographic profile of the early Tamil diaspora in Mauritius and Fiji?
(A) Migration as indentured labourers during the British colonial era.
(B) Employment as software engineers migrating after the year 1990.
(C) Relocation as refugees fleeing from the Sri Lankan ethnic conflict.
(D) Exile as political activists after the 1965 anti-Hindi agitation.
(E) Answer not known

25. Which of the following pairs concerning the Tamil diaspora is incorrectly matched?
(A) Singapore - Tamil recognised as one of four official languages
(B) Malaysia - Tamil community established primarily as post-independence IT professionals
(C) Mauritius - Associated with the Pravasi Bharatiya and preservation of island identity
(D) Canada - Major destination for Sri Lankan Tamil conflict-driven migration
(E) Answer not known

26. Which of the following reflects the correct chronological phases of Tamil diaspora formation?
(A) Conflict-driven migration to Western countries → Post-independence professional migration → Indentured labour migration to Malaya
(B) Indentured labour migration to Malaya → Post-independence professional migration → Conflict-driven migration to Western countries
(C) Post-independence professional migration → Indentured labour migration to Malaya → Conflict-driven migration to Western countries
(D) Indentured labour migration to Malaya → Conflict-driven migration to Western countries → Post-independence professional migration
(E) Answer not known

27. Arrange the classical language criteria strictly as evaluated during Tamil's recognition process, in logical order of historical progression:
1. Proof of high antiquity and early recorded history.
2. Presence of a continuous body of ancient literature.
3. Demonstration of independent

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55. Consider the following political developments related to Tamil identity:
1. Formation of Tamil Nadu as a linguistic state.
2. The Indo-Sri Lanka Accord is signed by Rajiv Gandhi.
3. Rajaji introduces compulsory Hindi in schools.
4. Madurai hosts the World Tamil Conference under M. Karunanidhi.

Which of the following represents the correct chronological order of the developments listed above?
(A) 3, 1, 4, 2
(B) 1, 2, 3, 4
(C) 3, 4, 1, 2
(D) 4, 3, 2, 1
(E) Answer not known

56. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): There is a distinct phenomenon of diglossia observed in the usage of the Tamil language.
Reason (R): The spoken form of Tamil (Kodunthamizh) differs significantly from its formal, literary form (Senthamizh).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

57. Match the terminology in List I with its description in List II:
List I: (Terminology)
P. Kollywood
Q. Neologism
R. Code switching
S. Tamil Brahmi
List II: (Description)
I. Earliest script used for writing Tamil
II. Alternating between languages or dialects
III. Newly coined words used to avoid loan words
IV. Tamil cinema industry
(A) P-IV, Q-III, R-II, S-I
(B) P-I, Q-II, R-III, S-IV
(C) P-IV, Q-II, R-III, S-I
(D) P-III, Q-IV, R-I, S-II
(E) Answer not known

58. The Indo-Sri Lanka Accord, which led to the deployment of the IPKF, was signed in the year:
(A) 1956
(B) 1965
(C) 1987
(D) 1991
(E) Answer not known

59. Consider the following statements regarding the Tamil Diaspora in Western Countries:
I. The migration of Sri Lankan Tamils to Western countries was primarily driven by the ethnic conflict.
II. Post-1960s Tamil migration to the United Kingdom largely comprised professional classes.
III. Tamil diaspora communities have established weekend language schools to preserve Tamil among the youth.
IV. Western Tamil diaspora communities have completely abandoned traditional cultural organisations like temples.
V. Digital resources play a crucial role in language retention for diaspora youth.

Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) I, II, IV and V
(C) I, III, IV and V
(D) II, III and V
(E) Answer not known

60. In which country is Tamil officially recognised as one of its four national/official languages alongside English, Malay, and Mandarin?
(A) Malaysia
(B) Mauritius
(C) Singapore
(D) Fiji
(E) Answer not known

61. Identify the correct statement about the 1974 World Tamil Conference.
(A) It was the first ever World Tamil Conference organized globally.
(B) It was entirely apolitical and faced zero controversies.
(C) It took place in Kuala Lumpur to honor

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government's educational policy following the anti-Hindi agitations?
(A) Three-language formula
(B) Two-language formula
(C) Single-language formula
(D) Classical-language formula
(E) Answer not known

48. Identify the correct statement about the Tamil script.
(A) The visual identity of the Tamil script has remained entirely unchanged since the Sangam era.
(B) Tamil Brahmi was introduced to Tamil Nadu during the colonial period.
(C) The script is entirely derived from the Latin alphabet.
(D) The modern Tamil script evolved from the ancient Tamil Brahmi script.
(E) Answer not known

49. Which of the following statements regarding the anti-Hindi agitations is incorrect?
(A) The agitations failed and Hindi became the sole language of state.
(B) The 1937 agitation ended after the withdrawal of the Hindi order.
(C) The 1965 agitation witnessed significant participation from students.
(D) Protests deepened Tamil political consciousness and linguistic pride.
(E) Answer not known

50. Consider the following statements regarding the Sri Lankan Tamil Issue:
I. The Sinhala Only Act of 1956 was a major catalyst for the Sri Lankan ethnic conflict.
II. The Act recognised both Sinhala and Tamil as joint official languages of Sri Lanka.
III. The conflict eventually escalated from linguistic grievances to a separatist movement.
IV. The Indo-Sri Lanka Accord of 1987 led to the deployment of the Indian Peace Keeping Force (IPKF).
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, III and IV
(C) II, III and IV
(D) II and III
(E) Answer not known

51. Tamil cultural and identity preservation in the diaspora typically utilises all of the following mechanisms EXCEPT:
(A) Total abandonment of traditional religious institutions.
(B) Weekend Tamil language schools for the youth.
(C) Cultural associations organizing literary and cultural events.
(D) Consumption of Tamil digital content and cinema.
(E) Answer not known

52. Which feature best describes the significance of "Kollywood" for the global Tamil diaspora?
(A) It acts as the primary governing organization for World Tamil Conferences.
(B) It functions as a volunteer-driven encyclopedia for the Tamil script.
(C) It serves as a political representative for Tamil workers in Malaysia.
(D) It exports culture and reinforces shared transnational Tamil identity.
(E) Answer not known

53. Which of the following pairs regarding Tamil political identity is incorrectly matched?
(A) Two-language formula - Tamil and English
(B) Three-language formula - Hindi, Sanskrit, and Tamil
(C) Linguistic state formation - 1956
(D) Sinhala Only Act - 1987
(E) Answer not known

54. Select the correct logical order of language forms from the most ancient to the most contemporary digital adaptation:
(A) Sangam Literature → Modern spoken Tamil (Kodunthamizh) → Tamil Brahmi inscriptions → Unicode Tamil fonts
(B) Tamil Brahmi inscriptions → Sangam Literature → Modern spoken Tamil (Kodunthamizh) → Unicode Tamil fonts
(C) Modern spoken Tamil (Kodunthamizh) → Tamil Brahmi inscriptions → Sangam Literature → Unicode Tamil fonts
(D) Sangam Literature → Tamil Brahmi inscriptions → Unicode Tamil fonts → Modern spoken Tamil (Kodunthamizh)
(E) Answer not known

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(E) Answer not known

69. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Tamil diaspora in Malaysia faces no challenges in cultural preservation and political representation.
Reason (R): The Tamil community in Malaysia largely originated as indentured plantation workers during the colonial era.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

70. Match the diaspora communities in List I with their origins in List II:
List I: (Diaspora Community)
P. Ceylon Tamil estate workers
Q. Professional Tamil migrants (UK/USA)
R. Sri Lankan Tamil refugees
S. Indentured labour in Fiji
List II: (Origin/Migration Type)
I. Conflict-driven displacement
II. Colonial era labour migration
III. Colonial era tea plantation workers
IV. Post-independence economic/professional migration
(A) P-III, Q-IV, R-I, S-II
(B) P-II, Q-III, R-IV, S-I
(C) P-III, Q-II, R-I, S-IV
(D) P-I, Q-IV, R-II, S-III
(E) Answer not known

71. Which political figure is historically associated with issuing the compulsory Hindi order in schools that sparked the 1937-1940 anti-Hindi agitation?
(A) Periyar E. V. Ramasamy
(B) M. Karunanidhi
(C) C. N. Annadurai
(D) C. Rajagopalachari
(E) Answer not known

72. The Malaysian Indian Congress (MIC) was primarily established to advocate for the political rights of which demographic group?
(A) Tamil plantation workers and the Indian community.
(B) Members of the expatriate British planting class.
(C) Indigenous Malay citizens and tribal communities.
(D) Refugees arriving from the Sri Lankan Tamil conflict.
(E) Answer not known

73. Identify the correct statement regarding the linguistic structure advocated by the Pure Tamil Movement.
(A) It sought to integrate English words to modernize the Tamil language.
(B) It aimed to remove Sanskrit words and use pure Tamil neologisms.
(C) It sought the total removal of written Tamil for spoken dialects.
(D) It promoted the three-language formula in primary level education.
(E) Answer not known

74. Which of the following statements about Tamil's classical status is incorrect?
(A) Tamil was the first language in India to receive official classical status.
(B) The recognition was granted solely on the basis of its modern colloquial vocabulary.
(C) A key criterion was the independent development of its literary tradition.
(D) The campaign for recognition involved significant efforts by Tamil scholars and political leaders.
(E) Answer not known

75. Sri Lankan Tamil grievances primarily stemmed from all of the following EXCEPT:
(A) The forced introduction of the Tamil two-language formula in Colombo.
(B) The passing of the Sinhala Only Act in 1956.
(C) Severe linguistic discrimination in education and government employment.
(D) The systemic marginalization of the Tamil minority by the state.
(E) Answer not known

76. What was a key distinguishing feature of the 1937-1940 anti-Hindi agitation compared to earlier political movements in the Madras Presidency?

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indentured labourers.
(D) It was held in Madurai with involvement from M. Karunanidhi.
(E) Answer not known

62. Identify the incorrect statement regarding Tamil in the digital age.
(A) Mobile keyboards have made it easier to type and communicate in Tamil globally.
(B) Tamil Wikipedia stands as a massive repository of knowledge built by volunteers.
(C) The advent of Unicode hindered the standardisation of Tamil text across digital platforms.
(D) The digital presence helps sustain a transnational Tamil community.
(E) Answer not known

63. The Pure Tamil Movement (Thani Thamizh Iyakkam) focused on all of the following objectives EXCEPT:
(A) Removing Sanskrit loan words from the Tamil language.
(B) Adopting the Devanagari script for writing Tamil.
(C) Promoting the usage of pure Tamil words (Senthamizh).
(D) Coining new Tamil words (neologisms) for modern concepts.
(E) Answer not known

64. Which characteristic uniquely defines the Tamil Brahmi script?
(A) It was developed in the 19th century to print modern newspapers.
(B) It is a script heavily derived from Persian calligraphy.
(C) It was exclusively used for religious texts in Sri Lanka.
(D) It is the earliest known script used to record old Tamil.
(E) Answer not known

65. Which of the following pairs regarding the Sri Lankan Tamil conflict is correctly matched?
(A) Sinhala Only Act - Granted equal status to Tamil and Sinhala
(B) IPKF - Indian Peace Keeping Force deployed after the 1987 Accord
(C) LTTE - A moderate political party advocating for Sinhala supremacy
(D) Rajiv Gandhi - Opposed the Indo-Sri Lanka Accord of 1987
(E) Answer not known

66. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Indian Peace Keeping Force (IPKF) was deployed to Sri Lanka following the Indo-Sri Lanka Accord of 1987.
Reason (R): The deployment of the IPKF was unanimously supported by all political parties and the general public in Tamil Nadu.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

67. Match the events and figures of the 1965 anti-Hindi agitation in List I with their descriptions in List II:
List I: (Event/Figure)
P. Official Languages Act amendment
Q. Police firing and student deaths
R. Veerappan and Natarajan
S. Two language formula
List II: (Description)
I. Outcome of the 1965 protests
II. Tamil Nadu's educational language policy exception
III. Violent events marking the 1965 agitation
IV. Noted martyrs of the anti-Hindi protests
(A) P-I, Q-III, R-IV, S-II
(B) P-II, Q-IV, R-III, S-I
(C) P-I, Q-IV, R-II, S-III
(D) P-III, Q-I, R-IV, S-II
(E) Answer not known

68. Which of the following pairs regarding Tamil language antiquity is incorrectly matched?
(A) Tamil antiquity - Over 2500 plus years of continuous history
(B) Classical recognition - Granted to Tamil by the UN in 2004
(C) Sangam literature - Evidence of Tamil's ancient literary tradition
(D) Tamil Brahmi - The ancient script from which modern Tamil script developed

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ANSWERS

1. (B) I and II
The Indian government defines classical languages based on specific criteria. These include a high antiquity of early texts or recorded history spanning over 1500 to 2000 years. Additionally, the language must possess a body of ancient literature that is valued as a heritage. Importantly, the tradition must be original and not borrowed from another linguistic community.

2. (C) 2004
In October 2004, Tamil became the first Indian language to be officially designated as a classical language. This recognition followed extensive research by scholars highlighting its antiquity and rich literary tradition. The status acknowledges the language's unique history and independent development, providing it with special support for preservation and research under the Ministry of Culture's guidelines.

3. (A) Both A and R are true and R is the correct explanation of A.
Tamil possesses a remarkable literary tradition spanning more than 2500 years, characterized by independent development. This long-standing history and original body of ancient texts meet the rigorous criteria established for classical status. Consequently, the government formally recognized Tamil for its unique heritage, confirming that its rich cultural and linguistic roots are not derived from other language communities.

4. (A) P-III, Q-IV, R-I, S-II
Tamil linguistic history features distinct categories like Senthamizh, representing pure literary forms, and Kodunthamizh, denoting colloquial spoken varieties. This functional divide is termed diglossia. Historically, 2004 marked the year the language received formal classical recognition. These terms highlight the complexity of the language, where formal writing and everyday speech exist side-by-side while maintaining a deeply ancient literary foundation.

5. (B) Diglossia
Diglossia is a sociolinguistic situation where two distinct varieties of the same language are used by a single speech community under different circumstances. In Tamil, this manifests as a significant difference between the formal literary register and the informal spoken form. This phenomenon ensures that formal texts remain consistent over centuries while the colloquial language evolves through daily interaction.

6. (B) I, III and IV
The 1965 anti-Hindi agitation was a pivotal event in Tamil Nadu's political history, triggered by the implementation of the Official Languages Act. Massive student-led protests eventually forced the central government to amend the legislation, ensuring the continued use of English. This movement solidified the state's commitment to a two-language policy, prioritizing Tamil and English in education and administration.

7. (D) It requires a recorded history of at least 1500 to 2000 years.
The criteria for a language to be recognized as classical in India emphasize historical depth and literary originality. A primary requirement is a recorded history or early texts spanning 1500 to 2000 years. The language must also have an original literary tradition that is not heavily borrowed from another speech community, reflecting its unique and ancient cultural heritage.

8. (A) The Tamil movement actively sought the promotion of Sanskrit.
The Tamil identity movement is historically rooted in the preservation of linguistic purity and pride in Sangam literature. Far from promoting Sanskrit, various movements, such as the Pure Tamil Movement, sought to minimize Sanskrit influence by removing loan words. Linguistic nationalism in the region focused on resisting Hindi imposition and asserting a distinct Dravidian identity centered on the Tamil language.

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the education system. By providing Tamil with the same constitutional standing as English, Malay, and Mandarin, Singapore supports the linguistic heritage of its significant Tamil-speaking minority and promotes a multicultural national identity.

61. (D) It was held in Madurai with involvement from M. Karunanidhi.
The 1974 World Tamil Conference was a major cultural event held in the historic city of Madurai. It brought together scholars and enthusiasts from around the world to celebrate the language's heritage. The conference was marked by significant political involvement, particularly from the state government led by M. Karunanidhi, highlighting the deep connection between Tamil linguistic pride and regional political leadership during that era.

62. (C) The advent of Unicode hindered the standardisation of Tamil text across digital platforms.
The digital presence of the Tamil language has been significantly enhanced by technological advancements. While mobile keyboards and platforms like Tamil Wikipedia have expanded access and participation, the introduction of Unicode was actually a major benefit. It provided a standardized encoding system that allowed Tamil text to be consistently displayed and shared across all global digital platforms, rather than hindering its growth or standardization.

63. (B) Adopting the Devanagari script for writing Tamil.
The Pure Tamil Movement focused on asserting the independence of the language by removing Sanskrit loan words and promoting the use of native vocabulary. It also encouraged the creation of neologisms for modern technical terms. However, the movement never sought to adopt the Devanagari script; instead, it remained deeply committed to using and preserving the traditional Tamil script as a core part of its identity.

64. (D) It is the earliest known script used to record old Tamil.
Tamil Brahmi is of immense historical importance as it represents the earliest known writing system used to record the Tamil language. Found in various archaeological sites and cave inscriptions, it dates back several centuries before the common era. This script provides scholars with direct evidence of the language's antiquity and offers insights into the early social and cultural life of the Tamil people.

65. (B) IPKF - Indian Peace Keeping Force deployed after the 1987 Accord
The conflict in Sri Lanka involved several key entities and events. The Indian Peace Keeping Force was a significant military intervention that followed the signing of the 1987 Indo-Sri Lanka Accord. In contrast, the Sinhala Only Act actually marginalized Tamils, and the LTTE was a militant separatist group rather than a moderate party. Rajiv Gandhi was a key architect of the 1987 agreement, not its opponent.

66. (C) A is true but R is false.
The deployment of the Indian Peace Keeping Force in 1987 was a direct consequence of the bilateral agreement between India and Sri Lanka. While the mission was intended to bring peace, it became highly controversial and was not unanimously supported. Many political groups and members of the public in Tamil Nadu expressed strong opposition to the intervention, leading to significant political debate and domestic tension within the state.

67. (A) P-I, Q-III, R-IV, S-II
The 1965 agitation was a complex event with several outcomes and symbols. Protests led to violent clashes and police firing, resulting in the deaths of students. Figures like Veerappan and Natarajan became martyrs for the cause. The ultimate political consequences included an amendment to the Official Languages Act to protect English and the formal adoption of a two-language policy in the state's education system.

68. (B) Classical recognition - Granted to Tamil by the UN in 2004
Tamil's classical status is supported by its ancient literary tradition and the evolution of the script from Tamil Brahmi. However, the recognition granted in 2004 was an official act by the Government of India, not the United Nations. This domestic status was awarded based on criteria such as independent development and high antiquity, confirming Tamil as the first Indian language to be so honored.

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reorganization fulfilled a long-standing demand for a separate administrative unit where the Tamil language and its unique cultural identity could be preserved.

18. (C) III only
The Pure Tamil Movement, led by figures like Maraimalai Adigal, focused on removing Sanskrit influences to maintain linguistic purity. While it sought to eliminate loan words, it actively encouraged the creation of neologisms to describe modern concepts using native roots. Therefore, the movement was not about discouraging new terms but rather about ensuring that new vocabulary remained authentically and linguistically Tamil.

19. (A) Sangam literature
Sangam literature represents the earliest known body of Tamil writing, dating back to over two millennia ago. These ancient poems and anthologies provide indispensable evidence of the language's historical depth and sophisticated literary tradition. This collection is central to the identity of the Tamil people, showcasing a high level of artistic development and cultural maturity independent of other linguistic traditions.

20. (D) It led to the Official Languages Act amendment to protect English use.
The 1965 anti-Hindi protests in Tamil Nadu resulted in a major policy shift at the national level. The widespread unrest forced the central government to amend the Official Languages Act. This amendment provided a legal guarantee that English would continue to be used as an associate official language, addressing the fears of non-Hindi speaking populations regarding linguistic domination by Hindi.

21. (B) India played absolutely no political or military role in the Sri Lankan Tamil issue.
The ethnic conflict in Sri Lanka was significantly influenced by the Sinhala Only Act of 1956, which marginalized the Tamil minority. This led to a violent separatist struggle and the formation of the LTTE. Contrary to some assumptions, India played a substantial role in the issue, involving political negotiations and the deployment of a peacekeeping force following the 1987 bilateral accord.

22. (D) I and III
The Tamil diaspora in Southeast Asia has diverse origins and statuses. Migration to Malaya during the colonial era primarily involved plantation workers rather than modern IT professionals. In Singapore, Tamil is recognized as one of the four official languages, and the government actively encourages its use in schools. This contrasts with the incorrect notion that the language is banned in the city-state's education system.

23. (D) 21st-century mass migration of Tamil plantation workers to South America.
The formation of the Tamil diaspora occurred through several historical phases. These include colonial-era labor migration to Malaya and Ceylon, followed by conflict-driven migration from Sri Lanka to the West. Additionally, post-independence periods saw skilled professionals moving to countries like the USA and UK. However, there has been no significant or recorded mass migration of Tamil plantation workers to South America.

24. (A) Migration as indentured labourers during the British colonial era.
The Tamil communities in Mauritius and Fiji were primarily established during the nineteenth and early twentieth centuries. These populations consisted of indentured laborers brought by the British colonial administration to work on sugar plantations. This migration pattern created a distinct demographic profile characterized by the preservation of cultural traditions and linguistic identity despite the challenges faced in these remote island nations.

25. (B) Malaysia - Tamil community established primarily as post-independence IT professionals
Various global Tamil communities have unique histories. While Singapore recognizes Tamil officially and Canada is a major hub for Sri Lankan refugees, the Malaysian Tamil community's origins are rooted in the colonial period. They primarily arrived as laborers for rubber and tea plantations rather than as post-independence IT professionals, forming the backbone of the Indian population in the country today.

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77. (C) Madurai Conference 1974 - Associated with a massive global Tamil gathering and M. Karunanidhi
The 1974 World Tamil Conference in Madurai is remembered as a significant gathering of the global Tamil community. It combined academic scholarship with massive public participation and had strong support from political figures like M. Karunanidhi. These conferences are designed to celebrate and promote the language on a global scale, serving as more than just political protests or technical meetings for language digitization or replacement of English.

78. (A) Both A and R are true and R is the correct explanation of A.
Tamil cinema, or Kollywood, acts as a powerful unifying force for the global diaspora by providing a shared cultural language. Movies are widely consumed by overseas audiences, which helps maintain linguistic skills and cultural connections among younger generations. This widespread popularity ensures that cultural values and contemporary social themes are communicated across borders, reinforcing a sense of belonging to a larger transnational Tamil community regardless of location.

79. (A) P-I, Q-III, R-IV, S-II
Digital identity for Tamil is built through various technical and community components. Unicode provides the essential standardized encoding for text, while mobile keyboards make typing accessible for everyday users. Tamil Wikipedia serves as a massive, volunteer-driven resource for knowledge in the language. Additionally, digital resources like online lessons are increasingly used in weekend schools to help diaspora youth retain their linguistic heritage in a modern, engaging way.

80. (D) Tamil Wikipedia - Maintained exclusively by the Tamil Nadu State Government.
Tamil Wikipedia is a collaborative platform built and maintained by a global network of volunteers rather than being an exclusive project of the state government. While technology like Unicode and mobile keyboards has standardized and eased digital communication, and Kollywood has exported culture, the encyclopedia remains a grassroots initiative. This decentralised model allows for a diverse range of knowledge to be documented and shared by the Tamil-speaking community worldwide.

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Unlike earlier waves of labor migration, this community is characterized by high educational levels and strong efforts to maintain cultural ties.

35. (A) Digital resources and social media have no impact on maintaining the Tamil identity abroad.
Digital resources and social media have had a profound impact on maintaining Tamil identity within the global diaspora. These tools facilitate communication, language learning, and the consumption of cultural content across borders. Far from having no impact, technology helps sustain a transnational community, complementing the roles of weekend language schools, cultural associations, and religious institutions in preserving the language for future generations.

36. (B) I, II and IV
The Tamil script has a long evolutionary history, beginning with the ancient Tamil Brahmi inscriptions found in caves. Over centuries, these early forms developed into the modern script used today. Tolkappiyam, an ancient grammar, provides essential details regarding early script mechanics. While the language has deep roots, the script itself has undergone significant visual changes and standardizations over the past two millennia.

37. (B) The signing of the Indo-Sri Lanka Accord in 1987.
The 1965 anti-Hindi agitation was characterized by massive student protests, police violence, and a eventual change in national language policy. This period was crucial for regional politics in India. However, the Indo-Sri Lanka Accord took place much later, in 1987, and was specifically focused on resolving the ethnic conflict in Sri Lanka rather than the domestic linguistic agitations within Tamil Nadu.

38. (C) Mandatory Tamil and English instruction, with Hindi remaining optional.
The two-language formula in Tamil Nadu mandates the teaching of Tamil and English in state schools. This policy emerged as a compromise to ensure linguistic preservation while maintaining access to global opportunities. Under this system, Hindi is not a compulsory subject, reflecting the state's historical opposition to what it perceived as linguistic imposition from the central government during the mid-twentieth century.

39. (C) Diglossia - The distinct divide between literary and spoken Tamil
Diglossia is a fundamental feature of the Tamil language, describing the formal split between literary and spoken varieties. Senthamizh is the term for the pure, classical literary form, while Kodunthamizh refers to the colloquial spoken dialect. Neologisms are newly created words used to replace foreign loan words. Understanding these terms is essential for grasping how the language maintains its ancient identity.

40. (A) Sinhala Only Act → Linguistic discrimination protests → Rise of separatist conflict (LTTE) → Intervention by IPKF
The Sri Lankan Tamil issue progressed from linguistic discrimination to armed conflict. It began with the 1956 Sinhala Only Act, which triggered widespread protests by the Tamil minority. These grievances eventually led to the rise of separatist groups like the LTTE. The situation culminated in international intervention, most notably the deployment of the Indian Peace Keeping Force following the 1987 accord.

41. (B) 2, 1, 3
The Tamil diaspora formed in distinct waves over time. The earliest significant phase involved indentured laborers moving to British colonies in the nineteenth century. Following Indian independence, a second wave consisted of skilled professionals moving to Western countries for economic reasons. The final major phase was the mass exodus of Sri Lankan Tamils during the ethnic conflict that intensified in the 1980s.

42. (D) A is false but R is true.
The Sinhala Only Act of 1956 did not resolve linguistic tensions; instead, it exacerbated them by marginalizing the Tamil-speaking population. By making Sinhala the only official language, the state effectively institutionalized discrimination in public sectors. This legislative move is widely recognized as a primary cause of the ethnic unrest that eventually transformed into a violent separatist conflict in the subsequent decades.

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9. (A) I, II, III and IV
Tamil was the inaugural recipient of classical status in India in 2004. This landmark declaration followed intense academic and political advocacy highlighting its independent literary heritage. The recognition was based on criteria such as high antiquity and an original tradition. While scholar-led campaigns were instrumental in this domestic achievement, the status was granted by the Indian government rather than international organizations.

10. (B) The language must currently be the most widely spoken language globally.
Classical status for Indian languages is determined by historical and literary factors rather than current global popularity or speaker count. Key requirements include high antiquity of early texts and an original literary tradition considered a valuable heritage by generations. While the antiquity must span over a millennium, the language does not need to be the most spoken globally to achieve this recognition.

11. (A) Coexistence of formal literary and colloquial spoken varieties.
Diglossia in the Tamil context is defined by the coexistence of two distinct linguistic varieties used in different social settings. The high variety is used in formal writing, literature, and official speeches, while the low variety serves as the medium for everyday informal conversation. This linguistic duality reflects the historical depth of the language and the practical evolution of spoken Tamil.

12. (C) Veerappan and Natarajan - Martyrs of the 1965 anti-Hindi agitation
The history of linguistic resistance in Tamil Nadu is marked by significant figures and events. During the anti-Hindi agitations, individuals like Veerappan and Natarajan became prominent martyrs, symbolizing the intense public sentiment against the perceived imposition of another language. These protests were fundamental in shaping the regional political landscape and ensuring the protection of the Tamil language within the Indian union.

13. (A) First Anti-Hindi Agitation → Sinhala Only Act → Anti-Hindi Agitation against Union Government → Indo-Sri Lanka Accord
The sequence of significant Tamil linguistic and political events began with the first anti-Hindi agitation in 1937. This was followed by the Sinhala Only Act in Sri Lanka in 1956, which sparked ethnic tensions. Later, the 1965 protests against the Union Government occurred in Tamil Nadu. Finally, the Indo-Sri Lanka Accord of 1987 addressed the ongoing conflict involving the Tamil minority.

14. (A) 1, 2, 3, 4
The 1965 anti-Hindi agitation followed a specific progression starting with the implementation of the Official Languages Act. This move triggered widespread student-led demonstrations across the state. The situation escalated into violence, leading to police firing and the death of protesters. In response to the massive unrest, the government eventually amended the legislation to guarantee the continued official use of English.

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15. (C) A is true but R is false.
Maraimalai Adigal was the pioneering figure of the Pure Tamil Movement, which aimed to restore the language to its original form. Contrary to incorporating Sanskrit, the movement focused on purging Sanskrit loan words and promoting native Tamil vocabulary. This effort was intended to assert the independence and richness of the Tamil language, emphasizing its ancient roots and distinct linguistic identity from others.

16. (B) P-III, Q-I, R-II, S-IV
Historical timelines in the region show 1937 as the year Rajaji introduced the Hindi order, triggering initial protests. In 1956, the linguistic reorganization of states led to the formal creation of Tamil Nadu. The 1965 agitation was a reaction to the central government's promotion of Hindi. Meanwhile, the three-language formula, including Hindi and Sanskrit, remained a point of educational contention.

17. (C) 1956
The linguistic reorganization of Indian states in 1956 led to the formal creation of Tamil Nadu, then known as Madras State. This process was part of a larger national effort to align state boundaries with major linguistic groups. This

to maintain a connection to their heritage across generations in a foreign environment.

52. (D) It exports culture and reinforces shared transnational Tamil identity.
The Tamil film industry, known as Kollywood, plays a crucial role in maintaining a sense of community among the global diaspora. By exporting movies and music, it provides a shared cultural experience that transcends national borders. This cinematic influence reinforces the use of the language and helps younger generations connect with their cultural roots, acting as a powerful tool for transnational identity.

53. (D) Sinhala Only Act - 1987
Key terms and dates in Tamil political history include the two-language formula and the 1956 formation of linguistic states. While the 1987 Indo-Sri Lanka Accord was a significant event, the Sinhala Only Act actually took place much earlier, in 1956. This act was the initial trigger for decades of linguistic and ethnic conflict in Sri Lanka, rather than being a late-century development.

54. (B) Tamil Brahmi inscriptions → Sangam Literature → Modern spoken Tamil (Kodunthamizh) → Unicode Tamil fonts
The history of the Tamil language can be traced through its various forms over time. It began with ancient Tamil Brahmi inscriptions, followed by the development of the classical Sangam literature. Over the centuries, the language evolved into the modern spoken and literary forms used today. Finally, in the contemporary era, the language has been adapted for the digital world through Unicode standards.

55. (A) 3, 1, 4, 2
Tamil political and cultural developments followed a clear historical timeline. The sequence began with Rajaji's controversial introduction of Hindi in 1937. This was followed by the formal creation of Tamil Nadu as a linguistic state in 1956. Later, the state hosted a major World Tamil Conference in Madurai in 1974. Finally, the Indo-Sri Lanka Accord was signed in 1987 to address ethnic issues.

56. (A) Both A and R are true and R is the correct explanation of A.
Diglossia is a significant linguistic phenomenon in Tamil, where two distinct varieties of the language serve different purposes. The formal, literary variety known as Senthamizh is used for writing and official speeches. In contrast, the spoken variety, called Kodunthamizh, is used in daily informal interactions. This clear distinction between the two forms explains the diglossic nature of the language as it is used today.

57. (A) P-IV, Q-III, R-II, S-I
Various terms describe different aspects of Tamil culture and linguistics. Kollywood refers to the popular film industry, while neologisms are new words created to replace foreign influences. Code switching is a common linguistic practice where speakers alternate between different languages. Historically, Tamil Brahmi is the earliest known script used for the language, providing a vital link to the ancient origins of Tamil writing.

58. (C) 1987
The Indo-Sri Lanka Accord was signed in 1987 by Indian Prime Minister Rajiv Gandhi and Sri Lankan President J.R. Jayewardene. This agreement aimed to resolve the ongoing ethnic conflict by granting certain powers to Tamil-majority provinces. A major outcome of this accord was the deployment of the Indian Peace Keeping Force to monitor the ceasefire and help implement the terms of the agreement.

59. (A) I, II, III and V
The Tamil diaspora in Western countries is characterized by its resilience in preserving cultural roots. Migration was often driven by conflict or professional opportunities. These communities actively use digital resources and weekend schools to teach the language to younger generations. Contrary to abandoning their heritage, they have established numerous cultural and religious organizations, including temples, which serve as essential community gathering points.

60. (C) Singapore
Singapore is unique for recognizing Tamil as one of its four official national languages. This status ensures that the language is used in official government communication, public signs, and

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26. (B) Indentured labour migration to Malaya → Post-independence professional migration → Conflict-driven migration to Western countries
The formation of the global Tamil diaspora followed a distinct chronological order. It began with the migration of indentured laborers to Malaya and other colonies during the British era. This was followed by the post-independence movement of skilled professionals to Western nations. Finally, the ethnic conflict in Sri Lanka caused a massive wave of refugees to seek asylum in Europe and North America.

27. (A) 1, 2, 3, 4
The process of evaluating Tamil for classical status followed a logical sequence of evidence. First, scholars demonstrated the language's high antiquity and early recorded history. This was supported by the presence of a continuous body of ancient literature. Evidence then established its independent development from other language families. Finally, these factors culminated in the formal official recognition by the government in 2004.

28. (A) Both A and R are true and R is the correct explanation of A.
Tamil Nadu's educational policy is defined by a two-language formula, focusing on the study of Tamil and English. This stance is a direct result of the 1965 anti-Hindi agitations, which successfully resisted the mandatory introduction of Hindi. By prioritizing the mother tongue and a global link language, the state aims to preserve its linguistic identity while ensuring modern professional opportunities.

29. (A) P-III, Q-IV, R-II, S-I
The Tamil diaspora is categorized by varied migration contexts. In Malaysia, the community is closely linked to colonial plantation labor and the Malaysian Indian Congress. Singapore provides official status to the language, while Mauritius is noted for preserving its identity through the Pravasi Bharatiya framework. Conversely, migration to Western countries like Canada and the UK was largely driven by post-independence ethnic conflict.

30. (C) I, II and V
Tamil's digital growth has been bolstered by Unicode and volunteer-led initiatives like Tamil Wikipedia, which are not government-controlled. Furthermore, social media platforms have actively facilitated the creation of global online communities rather than preventing them. While cinema acts as a cultural export and fonts strengthen identity, the ideas that technology or digital platforms hindered the language's reach are factually incorrect.

31. (B) Sinhala Only Act 1956
The 1956 Sinhala Only Act is widely regarded as a turning point in Sri Lankan history. By making Sinhala the sole official language, the legislation effectively marginalized the Tamil-speaking minority in government employment and education. This linguistic discrimination served as a primary catalyst for ethnic tensions, eventually escalating into a decades-long civil war between the state and Tamil separatist groups.

32. (A) I only
Diglossia in Tamil represents a sharp division between the formal and informal registers of the language. Senthamizh refers to the refined, literary variety used in writing and formal contexts, whereas Kodunthamizh represents the colloquial variety used in daily conversation. This linguistic situation is a defining feature of Tamil, where the formal grammar remains stable while the spoken language undergoes natural evolution.

33. (A) Tamil Wikipedia
Tamil Wikipedia serves as a vital digital repository, allowing volunteers to contribute and access a wide range of knowledge in the Tamil language. This platform enhances global access to information and supports the language's survival in the digital age. By providing educational content in a native script, it empowers the global community and helps standardize technical terminology for modern usage.

34. (C) Migration was driven by ethnic conflict and professional skilled opportunities.
The Tamil diaspora in Western nations like the United Kingdom, Canada, and the United States developed primarily during the late twentieth century. This migration was largely fueled by the ethnic conflict in Sri Lanka and the search for better professional and economic opportunities.

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69. (D) A is false but R is true.
The Tamil community in Malaysia has a long history, with many members descending from indentured laborers brought during the colonial era. While they have maintained their cultural and linguistic identity, it is incorrect to say they face no challenges. The community has navigated significant political and social hurdles regarding representation and rights within Malaysia's ethnic framework, despite their foundational role in the country's development and history.

70. (A) P-III, Q-IV, R-I, S-II
Different segments of the Tamil diaspora have unique origins. Estate workers in Ceylon and laborers in Fiji represent colonial-era migrations for plantation work. In the post-independence era, many Tamils moved to Western countries for professional opportunities. Additionally, the ethnic conflict in Sri Lanka resulted in a large number of refugees seeking safety abroad, creating a distinct group within the global Tamil community.

71. (D) C. Rajagopalachari
C. Rajagopalachari, as the Premier of the Madras Presidency, introduced the policy of compulsory Hindi instruction in schools in 1937. This decision sparked the first major anti-Hindi agitation in the region, as many viewed it as a threat to the Tamil language and culture. The ensuing protests were a defining moment in regional politics, leading to the eventual withdrawal of the controversial order in 1940.

72. (A) Tamil plantation workers and the Indian community.
The Malaysian Indian Congress was founded to represent the interests of the Indian community in Malaysia, which is predominantly Tamil. Historically, the party focused on advocating for the rights of plantation workers who formed the bulk of the community during the colonial and early post-independence periods. The MIC remains a key political organization in Malaysia's multi-ethnic landscape, working to ensure the community's voice is heard.

73. (B) It aimed to remove Sanskrit words and use pure Tamil neologisms.
The Pure Tamil Movement sought to protect the language from perceived foreign influences, particularly Sanskrit. Proponents advocated for the removal of borrowed words and the creation of neologisms based on native Tamil roots to describe modern concepts. This effort was intended to highlight the language's self-sufficiency and its status as an ancient, independent tongue capable of adapting to the modern world without relying on other traditions.

74. (B) The recognition was granted solely on the basis of its modern colloquial vocabulary.
Tamil's recognition as a classical language was based on its ancient literary heritage and independent development rather than its modern colloquial vocabulary. The criteria require a recorded history of over 1500 years and a body of ancient texts considered a valuable heritage. The campaign for this status involved rigorous academic research and political support to prove that Tamil meets these high standards of antiquity and originality.

75. (A) The forced introduction of the Tamil two-language formula in Colombo.
Grievances among Sri Lankan Tamils were largely driven by state policies that favored the Sinhala majority. The 1956 Sinhala Only Act and subsequent discrimination in government jobs and education were central to the conflict. However, there was no forced introduction of a Tamil two-language formula by the government in Colombo; rather, the state's failure to provide equal status for the Tamil language was the core issue.

76. (C) It was the first major mass protest based on Tamil linguistic pride.
The 1937-1940 anti-Hindi agitation was a landmark event because it represented the first large-scale mobilization centered on Tamil linguistic and cultural pride. Unlike previous political movements that might have focused on administrative or agrarian issues, this protest was specifically aimed at protecting the language from perceived external imposition. It laid the groundwork for the future of linguistic nationalism and identity politics in the Madras Presidency.

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43. (B) P-III, Q-IV, R-I, S-II
Key figures have shaped Tamil history through different movements. Maraimalai Adigal led the Pure Tamil Movement to remove foreign influences. Periyar E. V. Ramasamy was a central figure in the 1937 anti-Hindi agitation. On the international front, Rajiv Gandhi signed the 1987 accord to address the Sri Lankan crisis, which involved the separatist conflict led by the LTTE in the north.

44. (C) Maraimalai Adigal
Maraimalai Adigal is celebrated as the founder of the Pure Tamil Movement, or Thani Thamizh Iyakkam. His scholarship focused on restoring the language to its pristine state by eliminating Sanskrit loan words and promoting native vocabulary. This movement was instrumental in reinforcing Tamil linguistic pride and ensuring the language's independent identity remained a central theme in twentieth-century regional politics and culture.

45. (A) I, II, III and IV
World Tamil Conferences serve as vital platforms for promoting global Tamil solidarity and scholarly exchange. These events address both cultural preservation and political issues relevant to the diaspora. A notable example is the 1974 conference held in Madurai, which saw significant public engagement and was supported by leaders like M. Karunanidhi. These gatherings are organized globally, not just for communities in Western countries.

46. (C) III only
The 1937-1940 agitation was a major protest against C. Rajagopalachari's order making Hindi compulsory in schools. This movement saw the emergence of martyrs like Thalamuthu and Natarajan. Contrary to the idea of non-support, Periyar E. V. Ramasamy was a key leader who used this platform to mobilize the public against linguistic imposition and to assert the importance of Tamil identity and self-respect.

47. (B) Two-language formula
Following intense anti-Hindi agitations, Tamil Nadu officially adopted a two-language formula in its schools. This policy focuses on the mastery of Tamil and English, diverging from the national three-language formula which includes Hindi. This exception was established to protect the linguistic heritage of the state and reflects a long-standing political consensus on avoiding the mandatory imposition of a third language.

48. (D) The modern Tamil script evolved from the ancient Tamil Brahmi script.
The modern Tamil script is the result of a long historical evolution that began with the ancient Tamil Brahmi script. Early inscriptions found on pottery and in caves provide evidence of this early writing system. Over centuries, the characters were modified and standardized into the script used today. This continuous evolution highlights the language's enduring presence and its adaptation to different writing materials.

49. (A) The agitations failed and Hindi became the sole language of state.
The anti-Hindi agitations in Tamil Nadu were largely successful in preventing the sole imposition of Hindi as the state language. The 1937 movement led to the withdrawal of the compulsory Hindi order, while the 1965 protests resulted in a constitutional guarantee for the continued use of English. These movements deeply enhanced regional political consciousness and ensured that Tamil remains the primary language of the state.

50. (B) I, III and IV
The Sri Lankan ethnic conflict was deeply rooted in the 1956 Sinhala Only Act, which ignored the linguistic rights of Tamils. This policy led to growing resentment and the eventual rise of a separatist movement. In 1987, the Indo-Sri Lanka Accord was signed to address these issues, resulting in the deployment of an Indian peacekeeping force to help implement the agreement's provisions.

51. (A) Total abandonment of traditional religious institutions.
Preservation of Tamil identity in the diaspora relies on several community-driven mechanisms. These include weekend language schools, cultural associations, and the widespread consumption of Tamil cinema and digital media. Rather than abandoning traditional religious institutions, these communities often use temples as central hubs for cultural and linguistic activities, helping

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CHAPTER 25

Tamil Nadu Medieval History: Cholas, Vijayanagara and Nayaks

1. Consider the following statements regarding the early medieval Chola dynasty:
I. Vijayalaya Chola captured Tanjore in 848 CE and founded the imperial Chola line.
II. Aditya I completely defeated the last Pallava ruler and expanded Chola territory.
III. Parantaka I lost control of Madurai and was completely defeated by the Rashtrakutas early in his reign.
Which of the above statements is/are correct?
(A) I and II
(B) I only
(C) II and III
(D) III only
(E) Answer not known

2. Consider the following statements about Rajaraja Chola I's conquests:
I. He ascended the throne in 985 CE and transformed the Chola state into a vast empire.
II. He conquered parts of northern Kerala and extended his authority over the Pandya territories.
III. He completely annexed the entire island of Sri Lanka, making it a Chola province.
IV. He launched naval expeditions to capture the Maldives islands.
Which of the above statements is/are correct?
(A) I, II and IV
(B) I and III
(C) II, III and IV
(D) II and IV
(E) Answer not known

3. Consider the following statements regarding the Chola administrative system:
I. The empire was divided into major provinces called Mandalams.
II. The Sabhas were exclusive assemblies formed by mercantile groups and traders.
III. The Ur was a local assembly exclusive only to Brahmin landowners.
IV. The local governance system had zero autonomy and was entirely micmanaged by the king.
V. The Nagaram primarily administered areas dominated by mercantile groups and traders.
Which of the above statements is/are incorrect?
(A) I, II, III and IV
(B) II, III and IV
(C) II, III, IV and V
(D) I, III and V
(E) Answer not known

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4. Read the following statements and select the correct option:
Assertion (A): Rajendra Chola I adopted the title 'Gangaikonda Chola' after his northern campaign.
Reason (R): His forces successfully marched up to the Ganga valley, symbolizing a victory over northern kings and bringing holy water from the Ganges to his new capital.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

5. Match the Chola administrative units in List I with their corresponding descriptions in List II:
List I: (Administrative Units)
P. Mandalam
Q. Valanadu
R. Nadu
S. Kurram
List II: (Descriptions)
I. A grouping of villages forming the smallest

III. The rule of the Nawabs of Arcot integrated Persian and Urdu administrative terminologies into local governance.

Which of the above statements is/are incorrect?
(A) I and II
(B) I only
(C) II and III
(D) III only
(E) Answer not known

62. Consider the following statements regarding the later Pandya ruler, Jatavarman Sundara Pandya:
I. He successfully defeated the Cholas and the Hoysalas, raising the Pandya power to its zenith.
II. He expanded his kingdom up to Nellore in the north.
III. He stripped the Srirangam temple of its wealth and destroyed its gopurams.
IV. He heavily patronized temples, famously endowing the Chidambaram temple with a golden roof.

Which of the above statements is/are correct?
(A) I, II and IV
(B) II and III
(C) I, III and IV
(D) I and IV
(E) Answer not known

63. Consider the following statements about Serfoji II of Thanjavur:
I. He was an enlightened ruler possessing polymathic interests, including medicine and natural sciences.
II. He successfully led a massive military campaign against the British East India Company to reclaim independence.
III. He strictly opposed European educational methods and banned missionaries from his court.
IV. He was formally educated by the Danish missionary Reverend Christian Friedrich Schwarz.
V. He completely dismantled the Saraswati Mahal Library due to severe financial constraints.

Which of the above statements is/are incorrect?
(A) I, II, III and V
(B) II, III and V
(C) II, III, IV and V
(D) I, III and V
(E) Answer not known

64. Read the following statements and select the correct option:
Assertion (A): The legacy of medieval Tamil Nadu is crucial for understanding the evolution of pre-colonial Tamil civilization.
Reason (R): It was a period that seamlessly transitioned from classic agrarian river-valley empires like the Cholas to a composite, multilingual culture heavily influenced by migrating martial and mercantile groups.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

65. Match the historical centers in List I with their primary medieval associations in List II:
List I: (Historical Center)
P. Uraiyur
Q. Gangaikondacholapuram
R. Tanjore (Thanjavur)
S. Madurai
List II: (Medieval Association)
I. The traditional capital of the Pandyas and seat of the Nayaks
II. Captured by Vijayalaya in 848 CE, becoming the early Chola imperial capital
III. The ancestral stronghold of the Cholas before imperial expansion
IV. Founded by Rajendra I to commemorate his northern victories
(A) P-III, Q-IV, R-II, S-I
(B) P-IV, Q-III, R-I, S-II
(C) P-III, Q-II, R-IV, S-I
(D) P-II, Q-IV, R-III, S-I
(E) Answer not known

66. Identify the correct chronological sequence of dynasties that established political authority over the Thanjavur region:
(A) Imperial Cholas, Madurai Sultanate, Thanjavur Marathas, Thanjavur Nayaks
(B) Imperial Cholas, Later Pandyas, Thanjavur Nayaks, Thanjavur Marathas
(C) Later Pandyas, Imperial Cholas, Thanjavur Marathas, Thanjavur Nayaks
(D) Thanjavur Nayaks, Imperial Cholas, Later Pandyas, Thanjavur Marathas

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(E) Answer not known

14. Read the following statements and select the correct option:
Assertion (A): The later Chola empire witnessed a continuous political decline in the 13th century.
Reason (R): The resurgence of the Pandya dynasty in the south and the rising pressure from the Hoysalas severely fragmented Chola authority.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

15. Match the historical figures in List I with their corresponding historical significance in List II:
List I: (Historical Figures)
P. Jatavarman Sundara Pandya
Q. Maravarman Sundara Pandya
R. Malik Kafur
S. Marco Polo
List II: (Historical Significance)
I. Venetian traveler who noted the importance of the Pandya horse trade
II. The greatest of the later Pandyas who extensively expanded the empire
III. Led the devastating Delhi Sultanate invasion of Madurai in 1311
IV. Initiated the Pandya resurgence by defeating the Cholas
(A) P-II, Q-IV, R-III, S-I
(B) P-IV, Q-II, R-I, S-III
(C) P-II, Q-III, R-IV, S-I
(D) P-III, Q-IV, R-II, S-I
(E) Answer not known

16. What was the primary motivation behind Malik Kafur's invasion of the Pandya capital, Madurai, in 1311?
(A) Establishing permanent Sultanate administrative control over the South
(B) Forging a military alliance with Cholas against the Vijayanagara state
(C) Gaining exclusive control over the maritime pepper trade in the region
(D) Intervening in a fratricidal conflict to plunder wealth and temples
(E) Answer not known

17. The establishment of the Madurai Sultanate represented a significant political shift in deep South India. Which of the following best characterizes this brief interlude?
(A) Short-lived rule by Tughlaq appointees causing political disruption
(B) Prolonged stability integrating the Tamil country under Islamic rule
(C) Total eradication of local customs and permanent exile of Hindu kings
(D) Peaceful transition of power through alliances with local Nayak rulers
(E) Answer not known

18. Identify the correctly matched pair regarding the Vijayanagara liberation of Tamil Nadu:
(A) Kumara Kampana - Defeated the Cholas to successfully capture Thanjavur
(B) Krishna Deva Raya - Founded the Madurai Sultanate to control trade
(C) Gangadevi - Authored the epic poem Madhura Vijayam
(D) Malik Kafur - Established the Nayak governorship system in the south
(E) Answer not known

19. In the context of the administrative framework established by the Vijayanagara Empire in Tamil Nadu, what does the term 'Nayak' primarily signify?
(A) Military governor appointed to administer specific empire territories
(B) Religious leader managing the royal household and local temple affairs
(C) Village council formed exclusively by the land-owning merchant class
(D) Naval commander protecting the Coromandel coast from foreign powers
(E) Answer not known

20. Under the Nayak administrative structure, Viswanatha Nayak is traditionally credited with establishing the Palayakkarar (Polygar) system. This system is best classified as:
(A) Centralized maritime trade monopoly controlled directly by the king
(B) Council of Brahmin scholars advising the ruler on all judicial matters

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administrative unit
II. A major province of the empire
III. An agrarian and administrative subdivision
IV. A larger zone consisting of multiple Nadus
(A) P-II, Q-IV, R-III, S-I
(B) P-IV, Q-II, R-I, S-III
(C) P-II, Q-III, R-IV, S-I
(D) P-III, Q-I, R-IV, S-II
(E) Answer not known

6. Identify the correct chronological sequence of the following early medieval Chola kings:
(A) Aditya I, Vijayalaya Chola, Rajaraja I, Parantaka I
(B) Vijayalaya Chola, Parantaka I, Aditya I, Rajaraja I
(C) Vijayalaya Chola, Aditya I, Parantaka I, Rajaraja I
(D) Parantaka I, Vijayalaya Chola, Aditya I, Rajaraja I
(E) Answer not known

7. Arrange the territorial units of the Chola administrative system in descending order from the largest to the smallest:
(A) Mandalam, Valanadu, Nadu, Kurram
(B) Valanadu, Mandalam, Kurram, Nadu
(C) Mandalam, Nadu, Valanadu, Kurram
(D) Nadu, Mandalam, Valanadu, Kurram
(E) Answer not known

8. Which of the following pairs of Chola Kings and their achievements is incorrectly matched?
(A) Vijayalaya - Conquest of Madurai from the Pandyas
(B) Rajaraja I - Construction of the Brihadeeswarar Temple
(C) Rajendra I - Naval expedition to Kadaram (Kedah)
(D) Kulottunga I - Union of the Chola and Chalukya lines
(E) Answer not known

9. Who among the following Chola rulers established a new capital at Gangaikondacholapuram and constructed a massive water tank to commemorate his military victories?
(A) Rajaraja I
(B) Rajendra I
(C) Kulottunga I
(D) Aditya I
(E) Answer not known

10. During the reign of the Cholas, land revenue was the primary source of state income. What was the common term used for the meticulous land survey and tax assessment registers maintained by the state?
(A) Kadamai
(B) Varippottagam
(C) Kudimai
(D) Puravu
(E) Answer not known

11. Which of the following statements accurately describes the qualifications for membership in the village sabha as evidenced by the Uttaramerur inscriptions?
(A) Owners of property and houses with Vedic knowledge
(B) All adult residents of the village with full citizenship rights
(C) Nominees chosen by the king based on their loyal military service
(D) Women representatives serving on specific administrative committees
(E) Answer not known

12. Which of the following statements regarding the military and trade organization of the Chola empire is incorrect?
(A) Army regiments consisting of elephants, cavalry, and infantry units
(B) A strong naval fleet primarily used for securing overseas commerce
(C) Guilds such as the Ainnurruvar strictly avoided all maritime trade
(D) Trade networks that linked the empire to regions as distant as China
(E) Answer not known

13. Which of the following was NOT a significant cultural or administrative contribution of the Chola empire?
(A) Exceptional bronze metallurgy, including the famous Nataraja icons
(B) Monumental architectural styles used in Dravidian temple construction
(C) Royal patronage of the classical Tamil literature and language
(D) Centralized Mansabdari system of military and civil grading

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26. Identify the correct chronological order of the following major political powers that exercised control over the Madurai region:
(A) Imperial Cholas, Later Pandyas, Madurai Sultanate, Madurai Nayaks
(B) Imperial Cholas, Madurai Sultanate, Later Pandyas, Madurai Nayaks
(C) Later Pandyas, Imperial Cholas, Madurai Nayaks, Madurai Sultanate
(D) Madurai Nayaks, Imperial Cholas, Later Pandyas, Madurai Sultanate
(E) Answer not known

27. Arrange the following defining phases of medieval Tamil history in chronological sequence from the earliest to the latest:
(A) Rise of Vijayalaya Chola, Malik Kafur's invasion, Kumara Kampana's expedition, Establishment of Maratha rule in Thanjavur
(B) Rise of Vijayalaya Chola, Kumara Kampana's expedition, Malik Kafur's invasion, Establishment of Maratha rule in Thanjavur
(C) Malik Kafur's invasion, Rise of Vijayalaya Chola, Kumara Kampana's expedition, Establishment of Maratha rule in Thanjavur
(D) Rise of Vijayalaya Chola, Malik Kafur's invasion, Establishment of Maratha rule in Thanjavur, Kumara Kampana's expedition
(E) Answer not known

28. Which of the following pairs relating to the Nawabs of Arcot is incorrectly matched?
(A) Nawabs of Arcot - Rulers of the Carnatic kingdom appointed initially by the Mughals
(B) Chanda Sahib - Key figure whose ambitions triggered instability and Anglo-French intervention
(C) Nawab Dost Ali - Secured the Carnatic throne without initial conflict with the Marathas
(D) Nawab Muhammad Ali - Maintained a dependent relationship with the British leading to financial ruin
(E) Answer not known

29. The epic poem 'Madhura Vijayam', which details the liberation of Tamil Nadu from the Madurai Sultanate by Kumara Kampana, was authored by:
(A) Krishnadevaraya
(B) Allasani Peddana
(C) Tenali Ramakrishna
(D) Gangadevi
(E) Answer not known

30. Gingee Fort held immense strategic significance during the medieval and early modern periods in Tamil Nadu. Which renowned Indian ruler is known to have secured their treasure here due to its reputation as an 'impregnable fort'?
(A) Rajaraja Chola
(B) Jatavarman Sundara Pandya
(C) Chhatrapati Shivaji
(D) Nawab Muhammad Ali
(E) Answer not known

31. Which of the following statements correctly highlights the historical significance of Robert Clive's siege of Arcot in 1751?
(A) Establishment of the French East India Company as the paramount power
(B) British victory laying the foundation for dominance in the Carnatic
(C) Immediate and permanent restoration of the short-lived Madurai Sultanate
(D) Permanent alliance between the Maratha forces and the British company
(E) Answer not known

32. Which of the following statements about the Thanjavur Nayaks is incorrect?
(A) The kingdom was founded by Sevappa Nayak under the overarching authority of Vijayanagara.
(B) Their court was multilingual, patronizing a rich blend of Telugu, Tamil, and later Marathi influences.
(C) Achyutappa Nayak is remembered for his administrative acumen and religious contributions.
(D) The Thanjavur Nayaks actively suppressed the growth of Telugu literature to promote purely Tamil works.
(E) Answer not known

33. The cultural synthesis in medieval Tamil Nadu fostered a composite culture involving multiple linguistic traditions. Which of the following languages was NOT a major part of this dynamic synthesis during the Nayak and Arcot periods?
(A) Pali

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(B) Telugu
(C) Sanskrit
(D) Persian
(E) Answer not known

34. Read the following statements and select the correct option:
Assertion (A): The Carnatic Wars fundamentally altered the political landscape of Tamil Nadu in the 18th century.
Reason (R): The Anglo-French rivalry, fueled by local succession disputes like that of Chanda Sahib, ultimately led to British hegemony over the Nawabs of Arcot.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

35. Match the architectural and cultural legacies in List I with their principal patrons in List II:
List I: (Architectural/Cultural Legacy)
P. Brihadeeswarar Temple
Q. Saraswati Mahal Library expansion
R. Thirumalai Nayakkar Mahal
S. Gangaikondacholapuram
List II: (Principal Patrons)
I. Rajendra I
II. Rajaraja I
III. Serfoji II
IV. Thirumalai Nayak
(A) P-II, Q-III, R-IV, S-I
(B) P-I, Q-IV, R-III, S-II
(C) P-II, Q-IV, R-I, S-III
(D) P-III, Q-II, R-IV, S-I
(E) Answer not known

36. Comparing the administrative systems of the Imperial Cholas and the Madurai Nayaks, which of the following represents a distinct structural shift?
(A) Shift from an agrarian economy to a nomadic based economic structure
(B) Shift from Sanskrit patronage to the removal of Tamil in administration
(C) Shift from landlocked limits to exclusive maritime trading empires
(D) Shift from democratic assemblies to a feudal military chieftaincy
(E) Answer not known

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37. Which of the following is the most prominent architectural feature added to the Meenakshi Amman Temple under the patronage of Thirumalai Nayak?
(A) Central vimana constructed entirely using imported white marble blocks
(B) Sculpted gopurams and sprawling pillared mandapas like Pudu Mandapam
(C) Large Indo-Islamic domes positioned over the main temple sanctum area
(D) Monolithic rock-cut cave shrines excavated beneath the temple complex
(E) Answer not known

38. Which of the following pairs concerning the decline of the Nawabs of Arcot is correctly matched?
(A) Nawab Muhammad Ali clearing all state debts and restoring sovereignty
(B) Robert Clive supporting French military forces to defeat local Nawabs
(C) Carnatic finances heavily indebted to the British East India Company
(D) Chanda Sahib fighting the French to maintain an independent Carnatic
(E) Answer not known

39. The Chola naval expeditions to Southeast Asia (Kadaram) under Rajendra I were historically significant primarily because they:
(A) Permanent colonization and forced conversion of the Malay Peninsula
(B) Defensive measures aimed at repelling invading Mongol fleets from China
(C) Importing large elephant contingents for the army from Indonesian islands
(D) Establishing reach to control strategic maritime trade and dominance
(E) Answer not known

40. In medieval Tamil Nadu, what did the term 'Sabha' specifically denote within the Chola administrative system?
(A) An exclusive assembly of Brahmin landowners in a Brahmadeya village
(B) A general assembly of all tax-paying residents of an ordinary village
(C) A guild of itinerant merchants engaging in

overseas commerce
(D) A council of military commanders advising the Chola king
(E) Answer not known

41. Consider the following statements about Chola religious patronage:
I. Rajaraja I commissioned the magnificent Brihadeeswarar Temple in Tanjore, a pinnacle of Dravidian architecture.
II. The Chola kings were exclusively patrons of Jainism and actively discouraged the worship of Shiva.
III. The period saw remarkable achievements in bronze sculpture, most notably the Nataraja figures.
Which of the above statements is/are correct?
(A) I and II
(B) I and III
(C) II and III
(D) III only
(E) Answer not known

42. Consider the following statements regarding Rajendra Chola I's northern campaign:
I. The campaign forces successfully advanced up to the Ganga valley.
II. It was undertaken solely to permanently annex and directly rule the distant territories of Bengal.
III. Rajendra Chola I lost his life during a fierce battle at the banks of the Ganges.
IV. He brought the holy water of the Ganges to his new capital for political and religious symbolism.
Which of the above statements is/are incorrect?
(A) I, II and III
(B) II and III
(C) I, III and IV
(D) I and IV
(E) Answer not known

43. Consider the following statements about Kulottunga I and the later Cholas:
I. Kulottunga I initiated the union of the Chola and Eastern Chalukya dynasties.
II. He abolished tolls and customs duties, earning the title 'Sungam Tavirtta Cholan'.
III. His reign was marked by severe administrative decay and immediate collapse of the empire.
IV. He successfully maintained a long and relatively stable reign during the Chola twilight.
V. He completely abandoned the practice of land surveys that was prevalent under Rajaraja I.
Which of the above statements is/are correct?
(A) I, II, III and IV
(B) I, II and IV
(C) II, III, IV and V
(D) I, IV and V
(E) Answer not known

44. Read the following statements and select the correct option:
Assertion (A): The Uttaramerur inscriptions provide crucial evidence of the democratic elements in Chola local governance.
Reason (R): They detail the precise qualifications, disqualifications, and the kudavolai (pot-ticket) electoral system used to select committee members for the village sabha.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

45. Match the Chola socio-administrative terms in List I with their meanings in List II:
List I: (Socio-administrative Terms)
P. Ur
Q. Nagaram
R. Brahmadeya
S. Kadamai
List II: (Meanings)
I. Tax-free land gifted to Brahmins
II. Land revenue or tax
III. Assembly of common villagers
IV. Assembly of mercantile groups
(A) P-III, Q-IV, R-I, S-II
(B) P-IV, Q-III, R-II, S-I
(C) P-III, Q-I, R-IV, S-II
(D) P-I, Q-II, R-III, S-IV
(E) Answer not known

46. Identify the correct sequence of events regarding the establishment of foreign or external influence in medieval Madurai:

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(C) Religious institution aimed at propagating literature in Tamil lands
(D) Decentralized feudal military arrangement for taxes and troops
(E) Answer not known

21. Consider the following statements regarding the cultural synthesis under the Vijayanagara Empire in Tamil Nadu:
I. The period witnessed significant patronage of Telugu and Tamil bilingualism in court literature.
II. Krishna Deva Raya entirely banned the use of Tamil in religious and administrative records.
III. The courts fostered a blend of Sanskrit and regional traditions, enriching local culture.
Which of the above statements is/are correct?
(A) I and III
(B) I only
(C) II and III
(D) III only
(E) Answer not known

22. Consider the following statements about Thirumalai Nayak of Madurai:
I. He is considered the greatest ruler of the Madurai Nayak kingdom.
II. He shifted his capital from Madurai to Gingee to better resist Mughal incursions.
III. He made massive expansions to the Meenakshi Temple, adding mandapas and gopurams.
IV. He completely severed ties with the Vijayanagara empire, declaring immediate hostility.
Which of the above statements is/are incorrect?
(A) I, II and IV
(B) II and IV
(C) I, III and IV
(D) I and III
(E) Answer not known

23. Consider the following statements regarding the Thanjavur Maratha rule:
I. Venkoji, the half-brother of Shivaji, established the Maratha rule in Thanjavur.
II. The era marked a notable cultural transformation and synthesis in the Scauvery delta.
III. Serfoji II was a polymath ruler internationally known for his scientific interests.
IV. Serfoji II expanded the Saraswati Mahal Library, preserving rare manuscripts.
V. The Thanjavur Marathas actively sought to destroy the earlier Telugu literature patronized by the Nayaks.
Which of the above statements is/are correct?
(A) I, II, III and V
(B) I, II, III and IV
(C) II, III and IV
(D) I, III and V
(E) Answer not known

24. Read the following statements and select the correct option:
Assertion (A): Rani Mangammal is highly regarded in the history of the Madurai Nayaks for her wise administration.
Reason (R): She efficiently acted as a regent, successfully defending the kingdom against neighboring threats and undertaking numerous public works like roads and choultries.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

25. Match the Nayak and Maratha rulers in List I with their specific historical associations in List II:
List I: (Rulers)
P. Sevappa Nayak
Q. Achyutappa Nayak
R. Serfoji II
S. Viswanatha Nayak
List II: (Historical Associations)
I. Founder of the Madurai Nayak kingdom
II. Founder of the Thanjavur Nayak kingdom
III. Strengthened Thanjavur administration and heavily patronized the Srirangam temple
IV. Maratha ruler who extensively patronized the Saraswati Mahal Library
(A) P-II, Q-III, R-IV, S-I
(B) P-III, Q-II, R-I, S-IV
(C) P-I, Q-IV, R-II, S-III
(D) P-II, Q-I, R-IV, S-III
(E) Answer not known

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Reason (R): Its strategic location and impregnable defenses allowed Maratha forces to withstand a prolonged siege by the Mughal army.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

55. Match the kingdoms or empires in List I with their respective capital or power center in List II:
List I: (Kingdom/Empire)
P. Imperial Cholas (under Rajaraja I)
Q. Later Pandyas
R. Nawabs of the Carnatic
S. Gingee Nayaks
List II: (Capital/Power Center)
I. Madurai
II. Thanjavur
III. Arcot
IV. Gingee Fort
(A) P-II, Q-I, R-III, S-IV
(B) P-I, Q-II, R-IV, S-III
(C) P-III, Q-IV, R-I, S-II
(D) P-II, Q-IV, R-I, S-III
(E) Answer not known

56. When comparing the cultural contributions of the Thanjavur Nayaks and the Thanjavur Marathas, which distinct feature differentiates the Maratha period?
(A) Assimilation of Western scientific interests under ruler Serfoji II
(B) Nayaks patronizing Marathi while Marathas focused on Tamil works
(C) Nayak neglect of architecture while Marathas built the main temple
(D) Maratha rejection of the multilingual court culture of the Nayaks
(E) Answer not known

57. The complex known as the 'Saraswati Mahal Library', significantly expanded during the medieval and early modern period, is most renowned for:
(A) Housing the administrative treasury records of the Carnatic Nawabs
(B) Collection of rare manuscripts, preserving regional intellectual heritage
(C) Serving as the primary naval command center for the Maratha fleet
(D) Being the primary minting facility for all Vijayanagara gold coins
(E) Answer not known

58. Which of the following pairs regarding the Carnatic Wars is incorrectly matched?
(A) First Carnatic War - Fueled by the War of the Austrian Succession in Europe
(B) Chanda Sahib - Supported by the British to become the Nawab of Arcot
(C) Robert Clive - Led the successful British siege of Arcot in 1751
(D) Nawab Muhammad Ali - Installed as the Nawab with British support
(E) Answer not known

59. The fratricidal conflict between Sundara Pandya and Vira Pandya in the early 14th century was highly consequential because it can be inferred that:
(A) Political vacuum and instability inviting foreign Malik Kafur's invasion
(B) Definitive proof of the invincibility of Pandya military strategies
(C) Event resulting in the immediate establishment of Maratha rule in Madurai
(D) Peaceful partitioning of the Tamil country between Cholas and Pandyas
(E) Answer not known

60. What was a primary political disadvantage of the highly centralized Chola revenue system during the twilight of the empire?
(A) Inability to extract resources to fund the construction of large temples
(B) Reliance on maritime trade taxes, making the empire vulnerable to navy loss
(C) Local chieftains withholding revenues, accelerating the fragmentation
(D) Granting financial power to lower castes, alienating the Brahmin orthodoxy
(E) Answer not known

61. Consider the following statements about the cultural synthesis in medieval Tamil Nadu:
I. The medieval period saw isolated cultural development with no intermixing of Tamil, Telugu, Sanskrit, and Persian elements.
II. The Vijayanagara and Nayak periods introduced strong Telugu and Sanskrit literary traditions into the Tamil region.

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(A) Marco Polo's visit, Malik Kafur's invasion, Tughlaq appointment of governors, Vijayanagara conquest
(B) Malik Kafur's invasion, Marco Polo's visit, Vijayanagara conquest, Tughlaq appointment of governors
(C) Marco Polo's visit, Tughlaq appointment of governors, Malik Kafur's invasion, Vijayanagara conquest
(D) Tughlaq appointment of governors, Marco Polo's visit, Malik Kafur's invasion, Vijayanagara conquest
(E) Answer not known

47. Arrange the following key figures of the Thanjavur Maratha lineage in proper chronological order:
(A) Venkoji, Serfoji I, Serfoji II
(B) Serfoji I, Venkoji, Serfoji II
(C) Venkoji, Serfoji II, Serfoji I
(D) Serfoji II, Serfoji I, Venkoji
(E) Answer not known

48. Which of the following pairs linking travelers or chroniclers to their observations of Tamil Nadu is correctly matched?
(A) Marco Polo - Detailed the administrative reforms of the Nawab of Arcot
(B) Abdur Razzaq - Described the extensive land surveys of Rajaraja Chola
(C) Domingo Paes - Detailed the structure of the early Pandya village sabhas
(D) Ibn Battuta - Recorded the devastating nature of the Madurai Sultanate's rule
(E) Answer not known

49. The 'Ainnurruvar' and 'Manigramam' frequently mentioned in medieval Tamil inscriptions refer to:
(A) Powerful merchant guilds involved in overseas trade
(B) Elite regiments of the Chola elephant corps
(C) Committees responsible for temple tank maintenance
(D) Taxes levied on agricultural produce
(E) Answer not known

50. During the resurgence of the Pandya dynasty, which ruler is noted as the greatest of the later Pandyas, renowned for his extensive conquests and cultural contributions in the 13th century?
(A) Maravarman Sundara Pandya
(B) Maravarman Kulasekara Pandya
(C) Jatavarman Sundara Pandya
(D) Vira Pandya
(E) Answer not known

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51. What is the overarching historical significance of the Madurai Sultanate in the context of Tamil Nadu's history?
(A) Impactful interlude of direct Muslim rule causing political disruption
(B) Lasting golden age of Indo-Islamic architecture across the Tamil region
(C) Dismantling the caste system and restructuring the agrarian river economy
(D) Unifying fragmented Tamil chiefdoms to successfully defeat the Portuguese
(E) Answer not known

52. Among the factors leading to the decline of Nawab power in the Carnatic, which of the following is considered the MOST crucial?
(A) Overwhelming naval superiority of the rival Dutch East India Company
(B) Continuous internal rebellions led by descendants of the Chola dynasty
(C) Total lack of agricultural production throughout the entire Arcot region
(D) Crushing financial debt to the British, which compromised sovereignty
(E) Answer not known

53. The proliferation of Telugu literature in the Thanjavur and Madurai courts during the 16th and 17th centuries allows historians to infer that:
(A) Tamil as a literary language being suppressed and completely forgotten
(B) Nayak rulers maintaining cultural ties with their Vijayanagara roots
(C) Local Tamil populations adopting Telugu as their primary spoken language
(D) Marathas establishing full cultural hegemony over all of the Tamil lands
(E) Answer not known

54. Read the following statements and select the correct option:
Assertion (A): The Gingee Fort played a crucial role in resisting Mughal expansion into the deep South during the late 17th century.

(E) Answer not known

67. Arrange the following events pertaining to the Madurai region in the correct chronological order:
(A) Reign of Thirumalai Nayak, Rule of Madurai Sultanate, Invasion of Malik Kafur, Conquest by Kumara Kampana
(B) Invasion of Malik Kafur, Rule of Madurai Sultanate, Conquest by Kumara Kampana, Reign of Thirumalai Nayak
(C) Rule of Madurai Sultanate, Invasion of Malik Kafur, Reign of Thirumalai Nayak, Conquest by Kumara Kampana
(D) Invasion of Malik Kafur, Conquest by Kumara Kampana, Rule of Madurai Sultanate, Reign of Thirumalai Nayak
(E) Answer not known

68. Which of the following pairs correctly matches the medieval text with its core subject matter?
(A) Madhura Vijayam - Details the naval expeditions of Rajendra Chola to Southeast Asia
(B) Uttaramerur inscriptions - Describes the administrative structure of the Nawab of Arcot
(C) Varippottagam - Provides a narrative of the Maratha capture of Gingee
(D) Madhura Vijayam - Chronicles the Vijayanagara campaign against the Madurai Sultanate
(E) Answer not known

69. Which early Chola ruler earned the title 'Maduraiyum Eelamum Konda' for his conquests of the Pandya capital and his campaigns in Ceylon?
(A) Vijayalaya
(B) Parantaka I
(C) Aditya I
(D) Rajaraja I
(E) Answer not known

70. In the context of Chola architecture, the Brihadeeswarar Temple in Thanjavur is particularly celebrated for its massive central tower built over the sanctum. What is the architectural term for this tower?
(A) Gopuram
(B) Mandapa
(C) Vimana
(D) Prakara
(E) Answer not known

71. Which of the following statements about the political landscape of post-Pallava Tamil Nadu is correct?
(A) Collapse leading to the establishment of the Delhi Sultanate in Kanchipuram
(B) Rashtrakutas completely abandoning their interests in the entire Tamil region
(C) Cheras expanding eastward to annex the entirety of the former Pallava domains
(D) Vacuum facilitating the Chola rise under Vijayalaya capitalizing on conflicts
(E) Answer not known

72. Which of the following statements concerning the trade and overseas commerce of the Chola Empire is incorrect?
(A) The maritime network of the Cholas completely bypassed Southeast Asian ports like Kedah.
(B) The Cholas actively supported merchant guilds like the Ainnurruvar to manage long-distance trade.
(C) The state maintained diplomatic and commercial missions with the Song dynasty of China.
(D) The navy was instrumental in protecting merchant vessels from piracy in the Bay of Bengal.
(E) Answer not known

73. Which of the following was NOT a direct consequence of the continuous Anglo-French rivalry (Carnatic Wars) in the Arcot region?
(A) The rise of Robert Clive as a prominent military strategist
(B) The consolidation of French imperial power as the absolute sovereign over Tamil Nadu
(C) The severe depletion of the Carnatic treasury leading to immense debts
(D) The eventual reduction of the Nawab of Arcot to a mere figurehead dependent on the British
(E) Answer not known

74. Read the following statements and select the correct option:
Assertion (A): The Nayak system significantly

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by drawing names from a pot. The records specify the standards required for candidates, ensuring that the committees responsible for governance were managed by qualified individuals.

45. (A) P-III, Q-IV, R-I, S-II
Chola society was organized through various institutions and revenue terms. The Ur was the general assembly of ordinary villages, while the Nagaram served the needs of merchant communities. Brahmadeya referred to tax-exempt lands granted to learned Brahmins to encourage scholarship. Kadamai was a common term for land revenue, the fundamental tax paid by farmers to the state for maintenance.

46. (A) Marco Polo's visit, Malik Kafur's invasion, Tughlaq appointment of governors, Vijayanagara conquest
The external influences in Madurai began with the visit of the Venetian traveler Marco Polo in the late 13th century. Shortly after, in 1311, the Delhi Sultanate's forces under Malik Kafur invaded the region. This led to the appointment of Muslim governors by the Tughlaqs and the rise of the Madurai Sultanate. Finally, the Vijayanagara Empire defeated the Sultanate.

47. (A) Venkoji, Serfoji I, Serfoji II
The Maratha dynasty in Thanjavur was established by Venkoji, the half-brother of Chhatrapati Shivaji, in the late 17th century. He was followed by several rulers who consolidated Maratha power and culture in the region. Serfoji I ruled during the early 18th century, while Serfoji II, known for his modernizing efforts and the library, ruled during the transition to British control.

48. (D) Ibn Battuta - Recorded the devastating nature of the Madurai Sultanate's rule
Ibn Battuta, the Moroccan traveler, visited the Madurai Sultanate in the 14th century and provided a grim account of the conditions under its rulers. His writings contrast with earlier descriptions of prosperous Tamil kingdoms. Other travelers like Marco Polo observed the Pandya kingdom's wealth and trade, but their descriptions do not match the administrative reforms of the later Arcot Nawabs.

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49. (A) Powerful merchant guilds involved in overseas trade
The Ainnurruvar and Manigramam were prominent merchant organizations that played a vital role in the medieval economy. These guilds possessed significant autonomy and resources, managing trade networks that extended across South India and overseas. They were often patronized by kings and were responsible for maintaining trade ethics, protecting caravans, and contributing to the construction and maintenance of local temples.

50. (C) Jatavarman Sundara Pandya
Jatavarman Sundara Pandya, who ruled in the mid-13th century, is considered the most powerful monarch of the later Pandya dynasty. He achieved military success against the Cholas, Hoysalas, and other neighboring powers, establishing a vast empire. His reign was also a period of cultural brilliance, marked by significant donations to major temples, including the gilding of roofs at various sites.

51. (A) Impactful interlude of direct Muslim rule causing political disruption
The Madurai Sultanate represented a significant break in the traditional political order of the Tamil region. Formed after the Khalji and Tughlaq invasions, it lasted for about four decades. Its rule was marked by frequent warfare with neighboring Hindu kingdoms and is often described in contemporary records as a period of significant social upheaval before the eventual Vijayanagara restoration.

52. (D) Crushing financial debt to the British, which compromised sovereignty
The decline of the Nawabs of Arcot was inextricably linked to their financial dependence on the British East India Company. The costs of defending their territory and maintaining their lifestyle led the Nawabs to borrow heavily from British creditors. This debt trap allowed the Company to gradually annex the Nawab's administrative functions, ultimately leading to the total loss of independence.

53. (B) Nayak rulers maintaining cultural ties with their Vijayanagara roots
The Nayak rulers of Madurai and Thanjavur were originally governors sent by the Vijayanagara

ANSWERS

1. (A) I and II
Vijayalaya revived the Chola dynasty in the mid-ninth century by seizing Tanjore from the Muttaraiyar. His successor, Aditya I, consolidated this power by defeating Aparajita, the last Pallava ruler. Parantaka I expanded the empire but faced significant challenges later in his reign, specifically during the Battle of Takkolam against the Rashtrakutas which stalled northern progress for some time.

2. (A) I, II and IV
Rajaraja Chola I, who came to power in 985 CE, laid the foundation for the imperial Chola era. He secured victories against the Cheras and Pandyas, effectively controlling southern regions. While he conquered the northern part of Sri Lanka, the entire island was only annexed later by his son. He also utilized his navy for successful maritime expeditions.

3. (B) II, III and IV
The Chola administration utilized diverse local assemblies for effective governance. While the Ur served common villages and the Nagaram managed merchant interests, the Sabha was specific to Brahmin settlements. These bodies functioned with significant local autonomy rather than under absolute royal micromanagement. The incorrect descriptions involve mislabeling the specific membership and the autonomy levels of these local bodies.

4. (A) Both A and R are true and R is the correct explanation of A.
Rajendra Chola I conducted a famous military expedition to the North, reaching the banks of the river Ganga. To commemorate this victory over various northern kings, he took the title of the Conqueror of the Ganges. He subsequently established a new capital city and constructed a vast irrigation tank to house the sacred water brought back from the river.

5. (A) P-II, Q-IV, R-III, S-I
The administrative hierarchy of the Chola empire was organized into distinct tiers to ensure efficient revenue collection and governance. Mandalams were the largest provinces, often governed by royal princes. These were subdivided into Valanadus, which contained several Nadus or agrarian districts. The smallest unit was the Kurram, which consisted of a group of villages functioning as a local unit.

6. (C) Vijayalaya Chola, Aditya I, Parantaka I, Rajaraja I
The imperial Chola line began with Vijayalaya in the mid-ninth century. He was followed by Aditya I, who ended Pallava supremacy. Parantaka I then expanded the kingdom into the Pandya territory. Much later, after a period of instability, Rajaraja I ascended the throne in 985 CE, beginning the most powerful phase of the dynasty's military expansion and monumental architecture.

7. (A) Mandalam, Valanadu, Nadu, Kurram
Chola territorial organization followed a clear descending order of size and complexity. The empire was first divided into major provinces known as Mandalams. These were then split into larger circles called Valanadus. Below these were the Nadus, which served as district-level administrative units. Finally, the smallest divisions were the Kurrams, representing clusters of local villages and individual agricultural settlements.

8. (A) Vijayalaya - Conquest of Madurai from the Pandyas
Vijayalaya was responsible for capturing Thanjavur and establishing the base of the imperial Chola dynasty. However, the conquest of Madurai and the subsequent victory over the Pandyas was the achievement of Parantaka I, who took the title Maduraikondan. The other rulers are accurately matched with their contributions, such as the Brihadeeswarar Temple construction and naval expeditions to the east.

9. (B) Rajendra I
After his successful military campaign to the Ganga valley, Rajendra Chola I founded a new capital city named after his new title. This

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altered the local governance of Tamil Nadu, shifting away from the classical Chola democratic assemblies.

Reason (R): The Vijayanagara appointed governors established the Palayakkarar system, which emphasized feudal military control and tribute collection over local autonomous sabhas.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.
(E) Answer not known

75. Match the geographical regions in List I with their dominant medieval political powers during the 17th century in List II:

List I: (Geographical Region)
P. Madurai
Q. Thanjavur
R. Gingee
S. Arcot

List II: (Dominant Political Power)
I. Ruled by the descendants of Sevappa Nayak and later captured by Marathas
II. Ruled by the descendants of Viswanatha Nayak
III. Administered by Nawabs appointed by the Mughal authority
IV. Controlled by a Nayak lineage known for an impregnable fort, later a Maratha stronghold

(A) P-II, Q-I, R-IV, S-III
(B) P-I, Q-II, R-III, S-IV
(C) P-II, Q-III, R-I, S-IV
(D) P-IV, Q-I, R-II, S-III
(E) Answer not known

76. The concept of a 'composite culture' in medieval Tamil Nadu is best demonstrated by which of the following historical developments?

(A) Total replacement of Dravidian architecture with Indo-Islamic styles
(B) Strict enforcement of Jain linguistic principles by the Thanjavur Marathas
(C) Isolation of Tamil poets from any royal patronage during Vijayanagara rule
(D) Multilingual court patronage alongside Persian administrative terms
(E) Answer not known

77. The military administration of the Chola empire was highly organized. The 'Kunjiramallar' and 'Kudiraichevagar' can be respectively classified as:

(A) Naval commanders and infantry troops
(B) Revenue officials and temple priests
(C) Elephant corps and cavalry regiments
(D) Merchant guilds and village assemblies
(E) Answer not known

78. Which of the following pairs connecting an event to its significance is incorrectly matched?

(A) Rajendra I's naval expedition - Established Chola dominance over the Srivijaya maritime trade
(B) Kulottunga I's accession - Merged the Chola and Pandya royal families into a single lineage
(C) Malik Kafur's 1311 invasion - Resulted in immense plunder and highlighted the vulnerability of the deep South
(D) Siege of Arcot 1751 - Shifted the balance of power in the Carnatic towards the British
(E) Answer not known

79. The reign of Kulottunga I is often referred to as a period of 'unification' primarily because:

(A) He successfully united the entire Indian subcontinent under one banner.
(B) He unified the religious sects of Shaivism and Vaishnavism into a single state religion.
(C) He forged a permanent alliance between the Cholas and the Madurai Sultanate.
(D) His accession organically linked the imperial Chola lineage with the Eastern Chalukya dynasty.
(E) Answer not known

80. In the context of Chola socio-economic organization, what does the term 'Devadana' strictly refer to?

(A) Villages or lands granted directly to Hindu temples for their maintenance and rituals
(B) A tax levied on the maritime merchants operating in the Bay of Bengal
(C) The highest council of ministers advising the Chola monarch
(D) A specialized infantry unit dedicated to protecting the royal family
(E) Answer not known

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18. (C) Gangadevi - Authored the epic poem Madhura Vijayam
The liberation of the Tamil region from the Madurai Sultanate was a major achievement of the Vijayanagara prince Kumara Kampana. His military campaign is famously chronicled in the Sanskrit epic Madhura Vijayam, written by his wife, Gangadevi. This work provides a poetic yet historical account of the expedition, celebrating the restoration of traditional religious practices and political order.

19. (A) Military governor appointed to administer specific empire territories
In the Vijayanagara administrative framework, the term Nayak referred to military commanders who were granted land and revenue rights in exchange for maintaining troops and providing taxes to the central authority. In the Tamil region, these Nayaks eventually became hereditary rulers of powerful semi-independent kingdoms, such as those in Madurai, Thanjavur, and Gingee, following the central empire's decline.

20. (D) Decentralized feudal military arrangement for taxes and troops
The Palayakkarar or Polygar system was a distinctive military and administrative arrangement established to secure local control. Under this system, the kingdom was divided into several palayams, each headed by a chieftain responsible for local defense, police duties, and revenue collection. These chieftains were required to provide military support to the Nayak ruler during times of war, creating decentralized control.

21. (A) I and III
The Vijayanagara rule in Tamil Nadu fostered a rich cultural environment where Telugu and Tamil traditions coexisted and influenced each other. While Telugu was the language of the ruling elite and court literature, Tamil remained the language of the people and religious records. This period encouraged a synthesis of local traditions with Sanskrit and Telugu elements, enriching the heritage.

22. (B) II and IV
Thirumalai Nayak is celebrated as the most illustrious ruler of the Madurai Nayaks, known for his architectural legacy and stable administration. He did not shift the capital to Gingee; instead, he moved it back from Tiruchirappalli to Madurai. While he sought greater independence, he did not declare immediate hostility but navigated the complex politics of the declining empire.

23. (B) I, II, III and IV
The Maratha rule in Thanjavur began with Venkoji and resulted in a unique cultural blend in the Kaveri delta. Rulers like Serfoji II were highly enlightened, contributing to both the arts and sciences. They preserved the existing Telugu and Tamil literary traditions while introducing Marathi influences. The expansion of the Saraswati Mahal Library stands as a testament to their interests.

24. (A) Both A and R are true and R is the correct explanation of A.
Rani Mangammal served as a regent during the minority of her grandson, demonstrating exceptional political and administrative skill. She successfully defended the Madurai Nayak kingdom from the Mughals and the Marathas through diplomatic and military means. Her tenure is also remembered for extensive public welfare projects, including the construction of important highways and rest houses for travelers across the land.

25. (A) P-II, Q-III, R-IV, S-I
The history of post-Vijayanagara Tamil Nadu is defined by various regional rulers. Sevappa Nayak founded the Thanjavur Nayak line, while Viswanatha Nayak established the Madurai Nayak kingdom. Achyutappa Nayak was known for his administrative focus and support for the Srirangam temple. Later, the Maratha ruler Serfoji II became famous for his scholarly pursuits and the development of the Saraswati Mahal Library.

26. (A) Imperial Cholas, Later Pandyas, Madurai Sultanate, Madurai Nayaks
Madurai's political history followed a sequence starting with the Imperial Cholas who dominated the region until the 13th century. They were followed by the resurgent Later Pandyas. The subsequent instability led to the establishment of the Madurai Sultanate after the Delhi Sultanate's invasions. Finally, the Vijayanagara Empire conquered the region, leading to the rule of the Madurai Nayak governors and subsequent kings.

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27. (A) Rise of Vijayalaya Chola, Malik Kafur's invasion, Kumara Kampana's expedition, Establishment of Maratha rule in Thanjavur
The medieval timeline of Tamil Nadu begins with the revival of the Chola power under Vijayalaya in the 9th century. Centuries later, the 1311 invasion by Malik Kafur disrupted southern politics. This was followed by Kumara Kampana's expedition in the 14th century, which integrated the region into the Vijayanagara Empire. Much later, in the 17th century, Maratha rule was established.

28. (C) Nawab Dost Ali - Secured the Carnatic throne without initial conflict with the Marathas
The Nawabs of Arcot ruled the Carnatic as representatives of the Mughal authority. Their history was marked by frequent conflicts and instability. Specifically, Nawab Dost Ali faced a major Maratha invasion in 1740, which resulted in his death on the battlefield. The other statements accurately reflect the roles of Chanda Sahib in the Carnatic Wars and Muhammad Ali's dependency.

29. (D) Gangadevi
Madhura Vijayam is a significant 14th-century Sanskrit poem that provides a historical account of the Vijayanagara conquest of the Madurai Sultanate. It was written by the poetess Gangadevi, the wife of Prince Kumara Kampana. The text describes the prince's military expedition and his role in liberating the Tamil region from foreign rule, celebrating the restoration of traditional religious order.

30. (C) Chhatrapati Shivaji
Gingee Fort, often called the Troy of the East, was known for its exceptional defensive architecture. During his southern campaign in 1677, the Maratha ruler Chhatrapati Shivaji captured the fort and recognized its immense strategic value. He fortified it further, and it subsequently served as a vital Maratha stronghold and a secure location for their royal treasury during various conflicts.

31. (B) British victory laying the foundation for dominance in the Carnatic
The siege of Arcot in 1751 was a turning point in the Anglo-French struggle for influence in India. Robert Clive, with a small force, successfully captured and defended the city against overwhelming odds. This victory boosted British prestige and helped install their ally, Muhammad Ali, as the Nawab. It effectively weakened French influence and paved the way for British dominance.

32. (D) The Thanjavur Nayaks actively suppressed the growth of Telugu literature to promote purely Tamil works.
The Thanjavur Nayaks, originating from the Vijayanagara Empire, were major patrons of literature and the arts. Their court was remarkably cosmopolitan, encouraging works in Telugu, Sanskrit, and Tamil simultaneously. Far from suppressing any language, they specifically fostered a golden age of Telugu literature in the Kaveri delta. This multilingual environment created a unique cultural synthesis that continued under the Marathas.

33. (A) Pali
During the medieval and early modern periods in Tamil Nadu, the cultural landscape was shaped by the interaction of Tamil, Telugu, Sanskrit, and Persian. While Tamil was the local vernacular, Telugu and Sanskrit were prominent in courtly and religious life. The Arcot Nawabs introduced Persian for administrative purposes. Pali, however, was associated with earlier Buddhist traditions and not these eras.

34. (A) Both A and R are true and R is the correct explanation of A.
The 18th-century Carnatic Wars were essentially a struggle between Britain and France for dominance in India, played out through local succession disputes. The rivalry between claimants like Chanda Sahib and Muhammad Ali allowed European companies to intervene militarily. The eventual British success over the French fundamentally shifted power, making the Nawabs of Arcot financially and politically dependent.

35. (A) P-II, Q-III, R-IV, S-I
Tamil Nadu's history is marked by monumental architectural and cultural achievements. Rajaraja I built the Brihadeeswarar Temple, a masterpiece of Chola art. His son Rajendra I founded Gangaikondacholapuram. During the Nayak period, Thirumalai Nayak constructed his eponymous palace in Madurai. Much later, the

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Maratha king Serfoji II focused on intellectual preservation by expanding the Saraswati Mahal Library with manuscripts.

36. (D) Shift from democratic assemblies to a feudal military chieftaincy
Chola governance was characterized by the participation of local assemblies like the Sabha and Ur, which exhibited democratic elements. In contrast, the Nayak administration introduced a more centralized and military-oriented structure. The Palayakkarar system emphasized the role of local military chieftains who held land in exchange for military service and tribute, representing a shift toward a more feudal framework.

37. (B) Sculpted gopurams and sprawling pillared mandapas like Pudu Mandapam
Under the patronage of Thirumalai Nayak, the Meenakshi Amman Temple underwent significant expansion, reflecting the distinct Nayak architectural style. His contributions included the construction of towering, elaborately sculpted entrance gateways known as gopurams and grand assembly halls. The Pudu Mandapam, located outside the main temple, is a prime example of his dedication to creating massive, artistically rich religious structures.

38. (C) Carnatic finances heavily indebted to the British East India Company
The decline of the Nawabs of Arcot was primarily driven by extreme financial mismanagement and the costs of the Carnatic Wars. To maintain their position, the Nawabs borrowed heavily from the British East India Company and its officials at exorbitant interest rates. This mounting debt gave the British significant leverage, eventually allowing them to take over the administration.

39. (D) Establishing reach to control strategic maritime trade and dominance
Rajendra Chola I's naval campaigns against the Srivijaya kingdom in Southeast Asia were driven by commercial and strategic interests. By launching these expeditions, the Cholas aimed to clear obstacles in the maritime trade routes between India and China. This demonstration of naval power ensured that Chola merchant guilds could operate freely, solidifying the empire's dominance over trade.

40. (A) An exclusive assembly of Brahmin landowners in a Brahmadeya village
In the Chola administrative system, the Sabha was a specialized local body found in Brahmadeya villages, which were lands gifted to Brahmins. Unlike the Ur, which was the assembly for common villages, the Sabha consisted specifically of Brahmin landowners. It managed various aspects of village life, including irrigation, justice, and temple affairs, following strict rules of membership and election.

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41. (B) I and III
The Chola kings were devout followers of Shaivism and expressed their piety through the construction of magnificent temples. Rajaraja I's Brihadeeswarar Temple remains a pinnacle of Dravidian architecture. Beyond stone structures, the era is famous for exquisite bronze sculptures, particularly the iconic Nataraja figures. They did not exclusively patronize Jainism, although they generally maintained a level of religious tolerance.

42. (B) II and III
Rajendra Chola I's expedition to the north was a significant military achievement intended to demonstrate Chola power. While his forces successfully reached the Ganga, the goal was not to annex and rule these distant territories directly. Instead, it was a raid for prestige and symbolism. Rajendra did not lose his life; he returned successfully and founded a new capital.

43. (B) I, II and IV
Kulottunga I, a descendant of the Eastern Chalukyas, ascended the Chola throne, uniting the two dynasties. His long reign provided much-needed stability. He was known for his economic reforms, including the abolition of certain tolls, which facilitated trade. He also continued the tradition of land surveys to maintain revenue efficiency. His reign represented a final period of strength.

44. (A) Both A and R are true and R is the correct explanation of A.
The Uttaramerur inscriptions from the 10th century provide an extraordinary look at local democracy in the Chola era. They outline the functioning of the village Sabha and the Kudavolai system, where members were selected

expanded his influence across a vast territory, reaching as far north as Nellore. His military victories over the Cholas and Hoysalas established Pandya supremacy. He was also a great patron of religion, known for his lavish gifts to temples like Srirangam and Chidambaram.

63. (B) II, III and V
Serfoji II of Thanjavur was a progressive ruler who embraced various forms of knowledge. He was educated by missionaries and maintained positive relations with European scholars. He did not lead military campaigns against the British; instead, he focused on cultural and scientific development. He took great care to preserve and expand the library, making it a center of learning.

64. (A) Both A and R are true and R is the correct explanation of A.
The medieval period in Tamil Nadu was a transformative era that shaped the modern identity of the region. It saw the transition from the centralized, agrarian-based Chola state to a more diverse and multilingual society under the Nayaks and Marathas. This evolution was driven by the integration of new martial groups and merchant guilds, creating a composite culture.

65. (A) P-III, Q-IV, R-II, S-I
Various cities served as pivotal centers during the medieval period. Uraiyur was the ancient home of the Cholas. Thanjavur became the imperial capital after being captured by Vijayalaya. To mark his northern achievements, Rajendra I founded Gangaikondacholapuram. Madurai remained the cultural and political capital of the Pandyas and later became the base for the Nayak rulers governing the south.

66. (B) Imperial Cholas, Later Pandyas, Thanjavur Nayaks, Thanjavur Marathas
Thanjavur's political history began with the Imperial Cholas, who held it as their primary capital for centuries. After their decline, the Later Pandyas briefly exercised control over the region. Following the Vijayanagara expansion, the Thanjavur Nayaks were established as regional governors and later kings. Finally, in the late 17th century, the Marathas under Venkoji took control of the city.

67. (B) Invasion of Malik Kafur, Rule of Madurai Sultanate, Conquest by Kumara Kampana, Reign of Thirumalai Nayak
The timeline of Madurai in the late medieval period started with the disruptive invasion by Malik Kafur in 1311. This led to a period of Sultanate rule in the city. In the late 14th century, the Vijayanagara prince Kumara Kampana conquered Madurai, ending the Sultanate. Much later, during the 17th century, the city reached a cultural height under Thirumalai Nayak.

68. (D) Madhura Vijayam - Chronicles the Vijayanagara campaign against the Madurai Sultanate
Madhura Vijayam is an essential literary source for the 14th-century history of South India. Composed by Gangadevi, it narrates the military expedition of her husband, Kumara Kampana, to defeat the Madurai Sultanate. The poem provides valuable details about the political motivations behind the campaign. Other terms like Varippottagam and Uttaramerur relate to Chola revenue records and local governance exclusively.

69. (B) Parantaka I
Parantaka I was a major figure in the early expansion of the imperial Chola dynasty. He successfully defeated the Pandya king and captured Madurai, which earned him the title Maduraikondan. Later, he also led military campaigns against the ruler of Sri Lanka. To celebrate these twin achievements, he adopted the title Maduraiyum Eelamum Konda, signifying his dominance over both regions.

70. (C) Vimana
Dravidian temple architecture features several distinct elements. In a Chola temple, the tall tower built directly over the inner sanctum or garbhagriha is known as the Vimana. In the case of the Brihadeeswarar Temple in Thanjavur, the Vimana is exceptionally tall and constructed using massive stone blocks. This is different from the Gopurams, which are entrance gateway towers.

71. (D) Vacuum facilitating the Chola rise under Vijayalaya capitalizing on conflicts
The decline of the Pallava and Pandya powers in the 9th century created a political vacuum in the

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Empire. Even after becoming independent, they maintained strong linguistic and cultural connections to their Telugu heritage. This is evident in their extensive patronage of Telugu literature, dance, and music alongside Tamil traditions. This bilingual court culture reflects the enduring influence of the Vijayanagara cultural model.

54. (A) Both A and R are true and R is the correct explanation of A.
Gingee Fort was a critical strategic asset due to its natural defenses and complex fortifications. During the late 17th century, it became a major center of resistance against Mughal expansionism in the south. The Maratha forces, having secured the fort, were able to withstand a legendary eight-year siege by the Mughal army, highlighting the fort's reputation as impregnable.

55. (A) P-II, Q-I, R-III, S-IV
Medieval Tamil Nadu was governed from several key power centers. The Imperial Cholas under Rajaraja I ruled from Thanjavur, where they built their greatest monuments. The Pandyas traditionally held Madurai as their capital. Later, the Nawabs of the Carnatic established their seat at Arcot. The Gingee Nayaks utilized the nearly invincible Gingee Fort as their primary stronghold for military control.

56. (A) Assimilation of Western scientific interests under ruler Serfoji II
While both the Nayaks and Marathas of Thanjavur were patrons of arts and literature, the Maratha period, specifically under Serfoji II, was unique for its engagement with European science and medicine. Serfoji II established an eye hospital and collected global knowledge in the library. This proto-modern outlook distinguished his reign from the purely traditional patronage of the earlier Nayak dynasty.

57. (B) Collection of rare manuscripts, preserving regional intellectual heritage
The Saraswati Mahal Library in Thanjavur is one of the oldest and most important libraries in India. It was initially developed by the Thanjavur Nayaks and later significantly expanded by the Maratha king Serfoji II. The library houses thousands of rare manuscripts in various languages, covering subjects like medicine and philosophy. It serves as a vital repository of intellectual history.

58. (B) Chanda Sahib - Supported by the British to become the Nawab of Arcot
During the Carnatic Wars, the British and French supported rival claimants to the Arcot throne. Chanda Sahib was the candidate backed by the French East India Company and their governor, Dupleix. In contrast, the British supported Muhammad Ali Wallajah. The successful defense of Arcot by Robert Clive was a major blow to Chanda Sahib's ambitions and helped British allies.

59. (A) Political vacuum and instability inviting foreign Malik Kafur's invasion
The internal struggle for the Pandya throne between the brothers Sundara and Vira Pandya in the early 14th century weakened the kingdom's defenses. When Sundara Pandya sought external help, it provided the justification for the Delhi Sultanate to send an expedition south. Malik Kafur's subsequent invasion led to the sack of Madurai and initiated a period of foreign intervention.

60. (C) Local chieftains withholding revenues, accelerating the fragmentation
The Chola empire's stability relied on the efficient flow of revenue from local units to the central government. As the power of the central monarch weakened in the 13th century, local chieftains and landed elites began to assert their independence. By withholding taxes and resources, these local powers deprived the state of the means to maintain a large army.

61. (B) I only
Medieval Tamil Nadu was characterized by a vibrant cultural synthesis rather than isolation. The migration of various groups led to the mixing of Tamil, Telugu, and Sanskrit traditions, especially under Vijayanagara and Nayak patronage. Later, the Arcot Nawabs introduced Persian and Urdu influences into the region's administration. The idea that there was no intermixing is historically inaccurate and false.

62. (A) I, II and IV
Jatavarman Sundara Pandya was the most celebrated ruler of the later Pandya empire. He

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city, Gangaikondacholapuram, served as the administrative hub for several centuries. He also built a massive artificial lake known as Cholagangam, which functioned as a liquid pillar of victory and provided irrigation to the surrounding agricultural lands.

10. (B) Varippottagam
The Chola state maintained a sophisticated bureaucracy to manage land revenue, which was its primary income source. Extensive land surveys were periodically conducted to assess productivity and tax obligations. The official registers containing these detailed records of land holdings and assessments were called Varippottagam. This system ensured organized revenue collection and allowed the state to fund massive architectural projects.

11. (A) Owners of property and houses with Vedic knowledge
The Uttaramerur inscriptions provide detailed regulations for the village assembly known as the Sabha. Membership was restricted to individuals who met specific criteria, including owning a certain amount of land and having their own house. Additionally, candidates were required to be well-versed in Vedic literature and have a clean record of conduct, ensuring an elite and qualified administrative body.

12. (C) Guilds such as the Ainnurruvar strictly avoided all maritime trade
The Chola period was characterized by thriving overseas commerce supported by a powerful navy. Merchant guilds like the Ainnurruvar, or the Five Hundred Lords of Ayyavole, were highly active in maritime trade across the Indian Ocean. They linked southern India with Southeast Asia and China. The military structure, featuring specialized regiments of elephants and cavalry, effectively protected these trade interests.

13. (D) Centralized Mansabdari system of military and civil grading
The Cholas are renowned for their Dravidian temple architecture, sophisticated bronze casting, and deep patronage of Tamil literature. Their administration was based on local assemblies and land revenue systems. The Mansabdari system, however, was a specific military and civil ranking structure introduced much later by the Mughal Empire in North India and was not a feature of imperial Chola governance.

14. (A) Both A and R are true and R is the correct explanation of A.
By the 13th century, the Chola empire faced severe internal and external pressures that led to its eventual collapse. The resurgence of the Pandyas under capable rulers and the expansionist policies of the Hoysalas from the west significantly eroded Chola authority. These factors fragmented the political landscape, making it impossible for the later Chola kings to maintain imperial control.

15. (A) P-II, Q-IV, R-III, S-I
Jatavarman Sundara Pandya represents the pinnacle of the later Pandya empire, extending its reach significantly. Maravarman Sundara Pandya initiated this resurgence by challenging Chola dominance. The internal conflicts between later Pandya princes eventually invited the Delhi Sultanate's invasion led by Malik Kafur. Observations by travelers like Marco Polo provide historical evidence regarding the economic importance of the regional trade.

16. (D) Intervening in a fratricidal conflict to plunder wealth and temples
In 1311, a succession dispute between the Pandya brothers, Sundara and Vira, created a political opening for the Delhi Sultanate. Malik Kafur, the general of Alauddin Khalji, led an expedition to the south, primarily aiming to seize the legendary wealth stored in the temples and palaces of Madurai. This raid caused significant destruction and disrupted the existing local political order.

17. (A) Short-lived rule by Tughlaq appointees causing political disruption
Following the invasions from the Delhi Sultanate, a brief period of direct rule was established in Madurai by governors appointed by the Tughlaqs. This Madurai Sultanate existed as an independent entity for a few decades but was characterized by instability and conflict with local powers. It eventually collapsed when the Vijayanagara Empire expanded its influence into the Tamil country and beyond.

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Kaveri delta. This situation allowed Vijayalaya, a local chieftain of Chola descent, to capture Thanjavur and lay the foundation for a new empire. By playing off the major powers against each other, the Cholas were able to eventually replace the Pallavas.

72. (A) The maritime network of the Cholas completely bypassed Southeast Asian ports like Kedah.
The Cholas were deeply integrated into the maritime trade networks of the Indian Ocean. They maintained strong links with Southeast Asian ports, including Kedah, which was a vital stop on the way to China. The Chola navy was specifically used to secure these trade routes. Their diplomatic missions to the Song dynasty further prove their commitment to commercial influence.

73. (B) The consolidation of French imperial power as the absolute sovereign over Tamil Nadu
The Carnatic Wars were a series of conflicts that eventually resulted in British dominance rather than French control. While the French under Dupleix initially saw great success, they were ultimately defeated by British forces. These wars left the local Nawabs of Arcot with massive debts, making them increasingly dependent on the British East India Company for their political survival.

74. (A) Both A and R are true and R is the correct explanation of A.
The transition from Chola to Nayak rule represented a fundamental change in how the Tamil region was administered. The Chola system relied on local, relatively autonomous assemblies for village governance. In contrast, the Nayaks introduced the Palayakkarar system. This model prioritized a military hierarchy, where land was held by chieftains who provided soldiers and taxes for the kingdom.

75. (A) P-II, Q-I, R-IV, S-III
By the 17th century, Tamil Nadu was divided into several distinct political spheres. Madurai was ruled by the Nayak dynasty founded by Viswanatha. Thanjavur was later taken over by Maratha forces. Gingee was controlled by a separate Nayak lineage that utilized its famous fort. Meanwhile, Arcot emerged as the administrative center for the Nawabs representing Mughal authority in the region.

76. (D) Multilingual court patronage alongside Persian administrative terms
The concept of a composite culture in medieval Tamil Nadu is seen in the coexistence and interaction of various traditions. Nayak and Maratha courts patronized literature in Tamil, Telugu, Sanskrit, and Marathi. Furthermore, the administrative system under the Arcot Nawabs integrated Persian and Urdu terms into the local language. This fusion of customs created a unique social environment in the region.

77. (C) Elephant corps and cavalry regiments
The Chola military was a highly specialized and organized force, essential for the empire's expansion and defense. It was divided into various branches, each with a specific role. The Kunjiramallar referred to the formidable elephant corps, which was used to break enemy formations. The Kudiraichevagar constituted the cavalry units, providing mobility. This structure allowed the Cholas to dominate their neighbors.

78. (B) Kulottunga I's accession - Merged the Chola and Pandya royal families into a single lineage
Kulottunga I's accession was historically significant because it united the Chola and the Eastern Chalukya dynasties, not the Pandyas. He was a Chalukya prince who inherited the Chola throne through his mother. Other historical events, such as Rajendra I's naval campaigns and Malik Kafur's invasion, are correctly associated with their impacts on maritime trade and regional political stability.

79. (D) His accession organically linked the imperial Chola lineage with the Eastern Chalukya dynasty.
Kulottunga I is a unique figure in South Indian history because he bridged two major royal houses. Following a period of succession disputes, he ascended the throne as the grandson of Rajendra I. This event effectively merged the administrative strengths of the Cholas with the political interests of the Eastern Chalukyas. His reign provided a period of stability and reform.

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80. (A) Villages or lands granted directly to Hindu temples for their maintenance and rituals
In the Chola land tenure system, Devadana referred to specific land grants made to religious institutions. These lands were often exempted from certain taxes, and their revenue was dedicated to the upkeep of temples and the support of temple staff. This practice of patronage was crucial for the growth of the temple as a central socio-economic hub in villages.

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